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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

Christ for the Journey

The New Year is upon us;
It comes in measured pace.
We cannot stop its progress,
We just must join the race.

But we can find a Pilot
To guide us on this way;
And though untried the journey,
He oft to us will say:

"I walked this path before you,
I know the way you take;
Just hold My hand, dear pilgrim,
Have faith for My name's sake."

'Tis Christ who walks beside us
A Pilot, Friend, and Guide.
So we'll not mind the journey
When He is by our side.

He'll speak the Word and tell us
The truth that we should know;
And when the night is falling,
He'll lead us Home — 'tis so!

—Sel. Sister Shella Stump

EXPECTATION FOR 1965

Each of us is about to launch out upon a vast field of opportunity for a New Year. Considering the amount of time in 365 days, 8760 hours and over a half million minutes is certainly a vast scope of activity ahead of each person. Into what channels will we individually direct this activity? Which channel is most important, which will come first in our division of time, which will hold our individual attention regardless of all other interests?

Let us meditate upon the opportunities of 1965 in the light of Christ's admonition to the two disciples, on the way to Emmaus. "Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken," Luke 24:25. Throughout the entire Bible it is considered a serious offence to refer to someone else as a fool. No doubt Christ also considered it a serious matter and therefore only referred to these two as fools, because of the utter futility of their actions. A fact that cannot be disproved, that is so certain and that allows no reason to doubt; confirms one to be a fool who will not believe it. Am I as foolish as the two on the way to Emmaus, concerning my belief of all that the prophets have spoken?

God's Word is overflowing with facts from God, with proofs that this or that is directed by God,

with instance upon instance that the prophets have spoken the truth. Still will you not believe, will you not accept this or that as a definite fact, will you not take God at His Word without question? When you consider the many infallible proofs that Christ arose from the dead, in the light of the many explanations He had given concerning what was to take place. Can you wonder at His calling those who do not believe all "fools"? How often must I consider myself as a fool? How often will I be a fool in 1965?

The joys of the true child of God are innumerable during a year? The privileges of using our talents to worship, praise and thank Almighty God are blessed. The opportunities of enjoying God's blessings are innumerable throughout a year. Considering so many occasions before us we dare not become a fool, by not taking God at His Word. Christ's disciples made the mistake not to grasp the vast opportunities in His service, through undivided faith and obedience. Faith is taking God at His Word, always. "But without faith it is impossible to please Him," Heb. 11:6. With all the proofs we have of so great a God, we certainly are a fool if we do not believe all. Will we make 1965 a year full of His glorious and comforting service, or will the many things of Satan overshadow the realities of my faithful Godly service in 1965?

ARE WE FIREBRANDS?**Zech. 3:3; Amos 4:11; Jude 24**

My dear precious Brethren and Sisters of the Dunkard Brethren Church. My heart is overflowing with sincere love for you, everyone. How deeply and humbly and prayerfully thankful I am to you for accepting and relieving me into what I consider the most Biblical and Spiritual and Christ-like Church on earth. Each day I love the church and each and every member more.

Will you please allow me to relate what God so plainly showed me out in the mountains of the far West? I will be as brief as possible.

I saw a literal burning hill in which there is weeping, wailing, gnashing of teeth, indescribable torments, anguish, remorse and constant crying even for one minutes rest or one little drop of water for the cracked, parched painful lips. It was made plain that this awful hell was the eternal never-ending abode of the never-dying souls of every person outside of Jesus Christ.

There is no such thing as soul sleep. The very day, the very hour that a person dies, his soul goes either to Hell or Heaven. There is no rest, no middle place, no home, no appeal, no restoration after death. As the tree falls, so shall it lie forever and ever. I Samuel 28:15; Matt. 17:3; Luke 23:43;

Phil. 1:23; Rev. 6:9-11; Rev. 14:9-11; Mark 9:42-48; Luke 16:19-21.

Then I saw untold millions of fine men and women, girls and boys, rushing, hurrying blindfolded, deceived under the hypnotic spell of Satan and this present glamorous world system on the broad way, straight to the pit of Hell. The nearer Hell they got, the faster they went and the more helpless they were, under Satan's awful mass control until it seemed that finally a great conveyor belt grabbed them and rushed them into the flames of the very pit of Hell. Then as they plunged into the awful flames, it seemed the spell broke, and they awoke from Satan's hypnotic sleep and became fully conscious, completely aware of where they were, and of what had happened. Oh! Just one glimpse of their awful faces fills one with inexpressible horror.

But alas — I and thousands of pious, complacent, at-ease-in-Zion, unmoved, unconcerned confessors of Christianity stood idly by as the untold multitudes were hurled into the burning flames of everlasting Hell! Oh, Brethren, Sisters, I will never, never again be the same. Today I am burdened for souls. Unless God gives me souls, unless I see a revival, I die. Prov. 11:30, "He that winneth souls is wise." Daniel 12:3, "And they that be wise shall shine as the brightness of the

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firmament; and they that turn many to righteousness as the stars forever and ever."

I am sure that we all agree that Jesus Christ is our example; and that He said "Follow me." He is our example in all things. Now what did He come to earth for? What was His whole purpose and objective? Luke 19:10, "For the Son of Man is come to seek and to save that which was lost." If we are following Him, if He is our example, we will have the same purpose He had. John 20:21, "As my Father hath sent me, even so send I you."

The Apostle Paul said in I Cor. 11:1, "Be ye followers of me, even as I also am of Christ." I Cor. 4:16, "Be ye followers of me." Phil. 3:7, "Brethren, be followers to-

gether of me." How these verses make it very plain that Paul is also our example.

Now what did Paul live and work and suffer for? I Cor. 9:22, "I am made all things to all men, that I might by all means save some." Acts 20:31, "Therefore watch, and remember, that by the space of three years, I ceased not to warn everyone night and day with tears." Verses 33-34, "I have coveted no man's silver, or gold, or apparel. These hands have ministered unto my necessities and to them that were with me."

I Cor. 4:15, "For though ye have ten thousand instructors in Christ, ye have not many fathers; for in Christ Jesus I have begotten you through the gospel." Gal. 4:19, "My little children of whom I travail in birth again until Christ be formed in you. Philemon 10:12. "I beseech thee for my son, Onesimus, whom I have begotten in bonds . . . Receive him, that is mine own bowels."

Oh, dear precious brethren and sisters, do you grasp the deep meaning of these Scriptures? Do we realize what it means to beget? Oratory, flowery sermons, fine singing, argumentation may get people to join a lodge or a church. But to beget Spiritual children, to give birth, involves sacrifice, suffering, travail. Paul said he warned with tears day and night. Jesus wept over Jerusalem. Read Jer. 9:1. 18:

Jer. 13:17; Jer. 14:17; Lam. 2:18. Ezekiel 9:4-6 is a prophetic Scripture plainly revealing God's will for true Christians in these last evil days. It plainly shows that God will destroy all who do not have enough concern, enough love, enough compassion to weep and cry because of the sin so prevalent on every hand. Psalm 126:5-6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

We are born again not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever, I Peter. 1:23. The seed rarely germinates unless watered by the tears of real love.

There was a middle-aged man who was a drunkard and a terribly hardened sinner. Evangelists and preachers had talked to him and plead with him many times, but accomplished nothing. This tough, hardened sinner, had worked at a lime plant for years. One day an old preacher who had recently secured a job at the lime plant, walked up to the hardened sinner who was standing near one of the hot furnaces. The old preacher was dirty and covered with lime and ground limestone. With tears running down from his sobbing eyes and leaving streaks on his soiled face, the old preacher said passionately and with emotion, "John, I love

you; hell is many times hotter than that furnace. There will be eternal torment, weeping and wailing with pleading for just one drop of water. John, unless you change, you are going there, and it breaks my heart because I love you."

That sinner knew very well that the preacher was sincere and that he was prompted by love and not by a desire to get to his pocket book. Right there, he broke down and accepted Jesus Christ as his Savior!

Do we realize that the blood of the lost people in our community, in our home, and those with whom we work, will be required at our hands? Read Ezekiel 3:17-21, Ezekiel 33:8-9.

Have we lost our first love?

When the woman at the well found Jesus, she left her old water pot and went into the city and said, Come, see a man which told me all things that ever I did; is not this the Christ? And many of the Samaritans of that city believed on him for the saying of the woman," John 4:28-29, 39.

Suppose the little captive maid would not have witnessed to her mistress about God's power to heal leprosy. sin, II Kings 5. Suppose Andrew would never have told his brother Simon about finding the Messiah. Suppose the little old bashful, backward, stammering Sunday-School teacher would never have blushing and stammering

told D. L. Moody about Christ Jesus.

The Sea of Galilee is living because it gives out as much as it takes in. The Dead Sea is dead because it always takes in and never gives out. Any salvation or religious experience that is not potent enough, doesn't have enough fever to be contagious, is spurious.

No one can be saved until he knows he is lost—and in his lost and helpless condition puts his whole trust in the finished work and perfect merits of Jesus Christ. And no one can actually and truly and genuinely have this experience without being so filled with the love of God and a compassion for souls that he is willing not only to witness about Jesus Christ, but also to die for even one lost soul. Was Christ willing to die for those yet lost and in sin? Was Paul willing to suffer all things for the lost? Are they our example? Mark 16:15, "Go ye into all the world," Acts 1:8, "Ye shall be my witnesses."

If I would consider my health, my own well-being, my age, I would settle down—as I planned to do when I returned from the West Coast. But, I must obey God's call. While life remains, I must redeem the time. It is later than we realize.

Listen, Brethren, we have not long to work.

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WANTED:

CONSCIENTIOUS PEOPLE

A certain writer once said, "Labor to keep alive that little spark of Celestial fire called conscience." This suggests to us that God has placed within man an inner monitor, a feeling of right and wrong; with a compulsion or urge to do the right, as Webster says. The statement also suggests to us that it takes a little attention or effort to keep it operating correctly. The Bible speaks of various consciences, such as weak, seared, evil, and dead. We know also that the conscience can be awakened, made to become more keen and alert. We conclude, therefore, that it is a creature of education. The Bible also tells us of people whose consciences told them what was right, but regardless of that, they chose to do wrong.

This inner monitor begins to speak to us early in life, and so the education of it must begin early in childhood to get it properly aligned with the Bible principles of right and wrong. Through the creative nature of the conscience, with its proper education, and then by constant loyalty to its dictates, we become the kind of conscientious people we refer to in this article.

These conscientious people realize they have a responsibility all their

own. They do not live to themselves, but must choose an attitude to God, man, and Satan. In the Bible we find examples of such people. Paul said, "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men," Acts 24:16. Joseph in Egypt said, "How then can I do this great wickedness, and sin against God," Gen. 39:9.

Joshua said, "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Ammorites, in whose land ye dwell; but as for me and my house, we will serve the Lord," Josh. 24:15. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself," Dan. 1:8. All these characters and others as: Vashti in Esther 1:12, and Peter and the other apostles in Acts 5:29, were too conscientious to sin or disobey God.

The effects of more conscientious living by more people would indeed be wonderful, yes marvelous. In the home, it would eliminate selfishness, neglect, disobedience, rude and vulgar language, quarreling, television, baby-sitters, and divorce; and replace them with love, service, patience, sympathy, sacrifice and, in

Christian homes, it would establish family worship.

In school, those taught to be conscientious at home, would be obedient, refined and studious. They would not steal, cheat in work or play, nor be guilty of immorality or vandalism.

In the church, there would be a change in the respect for the sacredness of God's house, in the interest taken in the study of the Sunday school lesson by parents and their children, in the attention given to and prayers for, the ministry. Church members would be present whenever possible, live true to their vows, and help maintain the principles, doctrines, and reputation of the church.

In the community and state, there would be no gossip or annoyance of the neighbors, borrowed articles would be returned, honest debts and taxes would be paid, the civil laws obeyed, and no reports of immorality or crime to disturb the peace and the reputation of the community. History records many old-time settlements where the people were said to be friendly, helpful, honest and very conscientious. It was said of Christians and even non-professors, where the more well-to-do folks would not take pay for articles purchased by the poor, until the price came down. People were content with modest means and honest wages, and engaged only in legal and honorable employment.

Today consciences have been seared, calloused, and killed. Sin is no more sin. Many want to do, like in the time of the Judges, that which seemeth right in their own eyes. They are too busy to pay attention to the most necessary responsibilities of life. Discipline is rarely found in homes, schools or churches. This breeds attitudes of greed, hatred, intemperance, and love of pleasure and money. The results are: disrespect for man and God, broken homes, crime, and even national corruption.

Many of these conditions can be traced back to the homes. Young people are not taught and disciplined to be conscientious enough to respect their parents, nor to conduct their courtship in the right manner and place. Many are too young to understand the real purpose in courtship, and then also too young to realize and assume the responsibilities of married life and home-making, and so with unpeaceable or broken homes, the hopes of good church members and good citizens are blighted.

If the statement is true, that the church is no better than the homes that make up the church, then we are again assured of the need of good homes. The church is to be pure, without spot or wrinkle, and worthy to become the Bride of Christ. However, if the members of the church are not conscientious enough to be for the organization

to which they belong, nor remain loyal to the vows they made to God and the church, the peace and progress of the church will be disturbed, and Spiritual lives jeopardized.

Looking into the Bible again, we find it has not changed. We still find the same old Scriptures as follows: "Children obey your parents in the Lord: for this is right," Eph. 6:1; "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," Eph. 6:4; "Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching," Heb. 10:25; "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever, amen," II Peter 3:18; "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good," Rom. 12:9.

As we look about us with open eyes, we must wonder: Where are the really conscientious people of today? As brethren and sisters of the Dunkard Brethren Church, would it be possible for us to purpose in our hearts to begin now, and through 1965, be more conscientious to our vows and to Scriptures named? The more folks we can influence in our homes and churches to be really conscientious,

the fewer heartaches, church troubles, and criminals we will have.

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GOD'S BLESSINGS

God has innumerable blessings in store for His human creation. These blessings are divided into two groups. One group He showers upon all humanity, both the just and the unjust, Matt. 5:45. It is the second group of blessings that I particularly wish to discuss in this article. The special blessings He gives to His believers who ask, seek, and knock. Those who desire the greatest blessings, greatest joys, greatest peace are those who continue to seek, praise, and thank the Lord.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?". Matt. 7:7-11.

The Lord knows before we ask what we have need of. But unless we ask, seek, knock, and thank we

would not appreciate or know their true value. We must earnestly desire a thing before we can truly appreciate its value. Once we learn that God has greater blessings in store for us and more to be desired than gold, then it creates within us a desire to find this greatest pearl of God's blessings. First and always we must humbly ask Him the way to take, then comes unloading the guilt of sin. He died to set us free, but we must claim the promise. Then He is our all in all and the personal I is buried forever. We seek God's will and His will only, refusing the wares and craftiness of Satan. Blessed is the man or woman who like Job can have a hedge about him.

I am persuaded that His called out ones: the ones who are hedged in by God, the Philadelphia church, the Bride of Christ are going to be translated from this stage of action soon; away from the seven years tribulation that is to come upon the whole world. Praise the Lord for every person who is blessed in God's sight, that he will be accepted in this blessed company of the redeemed.

The Lord takes us by the hand and gently leads us up the many steps required to prove our faithfulness, that we might be accepted in this company. Many times we will falter, stumble, and perhaps fall; but if we will let Him He will raise us up, bind up our wounds, and heal that we might travel on. There

are many steps in the journey, and as we take each faltering step upward He will show us how to reach for and take the next step. As ascending a high building He takes us up a flight of steps, there He lets us rest a while on the landing, to prove our faithfulness on that level before proceeding higher. This procedure is repeated again and again if we will hear His Word, and with each step an added blessing. The deeper spiritual life brings us up higher and closer to Glory. He never assigns more than we can do. Praise His Holy name.

His way is not hard, it is very easy. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matt. 11:28-30. When the yoke becomes hard we make it that way by trying our own way, or the way of the world, by refusing to fully follow the Master. The little weights of sin doth so easily beset us, so we must lay each one aside if we want to run the race successfully, and gain Heaven at last. Otherwise we may become a little lost lamb among the craigs on the mountain side in the rain and snow, away from the Master's care.

Regardless of how bad a sinner we have been, or how good a church member we have been, the follow-

ing Scripture applies to all, "Therefore to him that knoweth to do good, and doeth it not to him it is sin," Jam. 4:17. Dear ones, let me impress this upon your minds, this is not only a beginning instruction but a constant instruction to every person. When we know to do well and refuse to do it, it becomes a sin to us and hinders our progress up God's stairs. If we have any reservations or areas wherein God does not rule supreme, it will disqualify us for the Bride of Christ. Our constant aim should be, Am I doing what Christ would have me do? Is what I am saying to Christ's honor and glory? Do I go where Christ would go if He were walking the earth today? Does His Spirit always guide me? Do I seek spiritual guidance?

The Bible commands us to "Pray without ceasing." How about it, are we always in a prayerful mood? Do we sisters have our heads covered so that we can pray or meditate in our hearts to God, or do we disobey God and pray without it, or do we quench the Spirit and just not pray? Is our head really covered, or is it just a little patch on the back? Do we have reservations? Are we doing what we know God would be pleased with, or are we trying to sit on the fence and do no more than the church requires? If that is all we are doing, is our heart really changed? When Christ said born of the water and the

Spirit He meant two baptisms—an outward manifestation of an inner cleansing. Is our inside cleansed if we do not give our Master complete control? These soul searching questions are in only one area of our upward Christian journey. There are many areas. Are we really climbing the stairs or are we content to abide on the first landing?

Beloved Brethren and Sisters, time is fast running out. There are difficulties ahead and unless we are born of the Spirit and eagerly climbing these stairs we may find ourselves among those upon whom the angel pronounces "Woe, woe, woe." Rev. 8:13. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the the word of truth," II Tim. 2:15.

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THE SUFFERING OF JESUS

(Continued)

"I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in flesh I live by the faith of the Son of God, who loved me and gave himself for me," Gal. 2: 20. O, how endlessly has God loved us, that He gave us His only be-botten Son and let Him suffer such pain and death for us. Indeed the

great reason for the mystery of the sufferings of Christ is His endless love unto us. This is the reason why God became man and carried our sins away; and now they are out of the way, if we believe, and have fellowship with Him who loved us so.

Because He went after us to save us His feet were pierced with nails, and because He embraces the whole world in His love He was crucified with stretched out arms. He speaks, "Behold, I have graven thee upon the palms of my hands," Isa. 49: 16, and "neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand," John 10:28-29. For love to us His heart was pierced.

As the Son of Man willingly stretched out His hands to the executioners who drove the nails through His hands and feet, Jesus was made one with the Cross. The Cross of Jesus and in Him the glory of God is revealed.

God calls Himself "Him that dwelt in the bush," Deut. 33:16. And as such God revealed Himself unto Moses in a flame of fire out of the midst of the thorn-bush. Moses looked, and behold, the thorn-bush burning with fire, and the thorn-bush was not being consumed. When God saw that Moses turned aside to see this wonder, God called to him out of the midst of the thorn-

bush and said, Moses, Moses! And he said, Here am I. And He said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground. "And Moses hid his face; for he was afraid to look upon God," Exod. 3:2-6.

This is a great mystery: The thorn-bush is the Cross of Jesus, and God is the devouring fire. God reveals himself in the sufferings of Jesus, and although the thorns constantly pained the heart of God, yet God was well pleased to dwell in suffering. The Cross and the Spirit are one, the Holy Spirit and fire does not devour the Cross, nor does the Cross quench the Spirit. This burning thorn-bush is Immanuel "God with us." To be with us means suffering, and Jesus constantly was pained from birth to death, and even today Jesus' heart is pained because He loves us so. When Jesus went forth without, wearing the crown of thorn, and the purple robe, Pilate said to the people, "Behold the man! But they cried, Crucify, crucify him!"

From the Saviour's thorn-crowned brow streams blessing: thus He speaks, "For the goodwill of him that dwelt in the bush, let the blessing come upon the head of Joseph, upon the top of the head of him that was separated from his brethren," Deut. 33:16. What blessing? The blessing of the Cross. As Joseph was despised by his brethren

and sold to Egypt, so was Jesus rejected by His people and delivered unto the Gentiles and crucified. Yet Joseph was among his brethren as a lily among thorns, and he became unto them salvation; herein he was made one with Jesus. From the thorn-crowned blessing upon the head of Joseph, for he was separated among his brethren.

If we become separated among our brethren, dedicated unto God, we shall become a blessing to them through suffering, and we shall have fellowship with the thorn-crowned. It is in the cross that we have fellowship with Jesus, and therein we become united with Him. Therefore the true followers of the Lamb love the cross above all things in heaven and upon earth, the Cross is heaven, it is Jesus. In the midst of reproach and rejection, when we become persecuted for the sake of Jesus, heaven is our Jesus, Matt. 5:10-12.

"These are they who follow the Lamb wheresoever it goes," Rev. 14:4. This shows that Jesus today is walking carrying the Cross. Jesus walks the same long way with them which He walked first alone: He leads them from Bethlehem to Nazareth, from the Jordan to Tabor, from Jerusalem to Calvary, from the tomb to resurrection. With Him they suffer Gethsemane and Calvary all their lives.

Jesus called His most faithful disciples to be with Him in Gethsemane

ane and at Calvary. In Gethsemane he said to them my soul is very sorrowful even unto death; remain here and watch with me, but they could not watch one hour with Jesus, but let Jesus alone in bitter agony and slept; for their eyes were heavy. Three times Jesus came to them in suffering and grief calling for their fellowship, but they could not watch and pray in that hour. Therefore they could not suffer with Jesus, and Jesus went the way alone to Gabbatha and to Calvary.

Today Jesus calls His disciples to be alone with Him, but many sleep. He comes to us in our darkest hour that He may pray with us, but we know it not. Jesus will drink the cup with us and die with us, because He loves us; He desires to be alone with us.

Heaven looks down upon Calvary's Cross. It is the Cross of Calvary, the slain Lamb which fills Heaven with glory and light and song. God is dwelling in unapproachable light; whom no man has seen, nor is able to see; that is the darkness of Gethsemane and Calvary; who can behold that light?

The Cross is the glory of God. The love of God, His mercy and compassion, His longsuffering and humility, His faithfulness and forgiveness is revealed in Jesus upon the Cross. The Holy Spirit reveals Jesus as crucified to our hearts. In those seven words of Jesus upon the

cross is the heart of God to us expressed. The glory of Heaven is the virtue of the slain lamb.

How beautiful is the lamb of God "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears; though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5: 7-8). It was not because He was the Son of God that Jesus' prayer was heard, but because of his piety and fear of God, because his heart was pure before God, as it is written in the Psalm 66:18, "had I regarded iniquity in my heart, the Lord would not hear. But God hath heard; he hath attended to the voice of my prayer."

In His thankful and patient submission to His Father, without reviling or complaint, Jesus was exceedingly precious. His father rejoiced over His faithful Son with joy, yea He exulted over Him with singing. The more Jesus Suffered, the more He revealed thankfulness, obedience and humility, even unto death as He committed His spirit into His Father's hands. Therefore the Father was pleased to bruise His Son, and I believe this is the most precious aspect of the suffering of Jesus in His Father's eyes. The only suffering, — that which was the suffering above all other suffering, because of which Jesus sighed, yea cried out, was that of being left by His Father:

this Jesus could simply not endure, and His heart burst.

"Precious in the sight of the Lord is the death of his saints," Psalm 116:15. Notice that here is not spoken of one saint (Jesus), but of saints, which means those who are in Jesus. According to the statement of Paul (Gal. 2:20) we are crucified with Jesus. The Father and the Son may test our love and submission to him in the same way as Jesus tried. Even though He may hide his face from us, and we come into the darkest night of the soul where we cry out, "My God, my God why hast thou forsaken me?" yet He watches us the more attentively, listening to every sigh of our heart. As it is written, "For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer," Isa. 54:7-8. Thus the Father will rejoice over us if He finds the mind of Jesus in us in suffering.

When you squeeze olive there comes out oil, and when you beat myrrh it gives forth its most fragrant savor, so delicious is its bitter-sweet smell. Thus is the heart of Jesus who was crushed upon the Cross.

Jésus speaks, "Until the day break and the shadows flee away (i.e., until your distracted mind and

doubtful heart becomes turned toward Jesus, and you become still at His feet) I will get me to the mountain of myrrh (i.e., Calvary), and to the hill of Frankincense (i.e., Gethsemane)," Song of Songs, 4:6. There Jesus is waiting for you, to be alone with you and give you His love.

May Jesus richly bless you!
Wishing you a holy Christmas.

Sister Grete and Bro. Ulf Olderburg
5330 Blackstone Ave., Apt. 109,
Chicago 15, Ill.

(Let us hear your voice! There are some dear receivers of our letters from whom we have never heard. We ask you kindly to write us and let us know if you desire to continue to hear from us. It shall be a joy to satisfy your desire.)

PRAYER FOR THE NEW YEAR

Grant me the strength from day
to day

To bear what burdens come my way.
Grant me throughout this bright
New Year

More to endure and less to fear.
Help me to live that I may be
From spite and petty malice free.
Let me not bitterly complain, when
Cherished hopes of mine prove vain,
Or spoil with deeds of hate and rage
Some fair tomorrow's spotless page.
Lord, as the days shall come and go
In courage let me stronger grow.
Let me with patience stand and wait

A friend to all who find my gate.
 Keep me from envy and from scorn,
 As shines the sun with every morn
 On great and low, so let me give
 My love to all who round me live.
 Lord, as the New Year dawns today
 Help me to put my faults away.
 Let me be big in little things.
 Grant me the joy which friendship
 brings,
 Keep me from selfishness and spite,
 Let me be wise to what is right.
 A happy New Year, grant that I
 May cause no tear in any eye.
 When this New Year in time shall
 end
 Let it be said, "I've played the
 friend,
 Have lived and loved and labored
 here
 And made of it a Happy Year.
 —Sel. Sister Myrtle Broadwater

THE NEW YEAR

What shall I ask for the coming
 year?
 What shall my watchword be?
 What would'st Thou do for me,
 dear Lord?
 What shall I do for Thee?
 Lord, I would ask for a holy year,
 Spent in Thy perfect will;
 Help me to walk in Thy very steps;
 Help me to please Thee still.
 Lord, I would ask for a year of love;
 Oh, let me love Thee best!
 Give me the love that faileth not
 Under the hardest test.

Lord, I would ask for a year of
 prayer;
 Teach me to talk with Thee;
 Breathe in my heart Thy Spirit's
 breath;
 Pray Thou Thy prayer in me.
 Lord, I would ask for a year of
 hope,
 Looking for Thee to come,
 And hastening on that year of years
 That brings us Christ and Home.
 —Selected.

ANOTHER YEAR

Another year is dawning,
 Dear Father, let it be,
 In working or in waiting,
 Another year with Thee;
 Another year of progress,
 Another year of praise,
 Another year of proving
 Thy presence all the days.
 Another year of mercies,
 Of faithfulness and grace,
 Another year of gladness
 In the shining of Thy face;
 Another year of leaning
 Upon Thy loving breast,
 Another year of trusting,
 Of quiet, happy rest.
 Another year of service,
 Of witness for Thy love,
 Another year of training
 For holier work above.
 Another year is dawning,
 Dear Father, let it be
 On earth, or else in heaven,
 Another year for Thee.
 —Selected.

NEWS ITEMS

(Somehow the following was omitted from the Nov. 15 issue. Sorry. —Your Editor.)

APPRECIATION

I would like to thank everyone for the cards and gifts that I received during my illness. I also want to express my appreciation for the prayers which were heard by our Heavenly Father and put me on the road to a speedy recovery. May the Lord bless each one for their kindness.

Sister Anna Myers

OBITUARY

EDWARD L. WITHERS

The son of John and Hannah Withers, was born at Salem, Ill., July 8, 1877. He passed away at his home in Newberg, Ore., Tuesday, Nov. 24, 1964, at the age of 87 years and 4 months. On July 17, 1901, he was united in marriage to Ada Esther Bonewitz at Myrtle Point, Ore. She died in 1957.

For the past twenty-six years he has made his home in Newberg. He was a minister in the Church of the Brethren since 1921 and affiliated himself with the Dunkard Brethren soon after their organization. He was Elder of the Newberg congregation for a number of years. He was active in the minis-

try until infirmities of old age caused him to retire about 1959.

Bro. Withers is survived by: one son, Eldon, of Pendleton, Ore.; two daughters, Maudie Withers of Sacramento, Cal., and Inez Gillette of Pendleton, Ore.; and one brother, Daniel, of Newberg. Funeral services were conducted at the Brown Funeral Home with Eld. Galen Harlacher officiating.

MARRIAGES

Sister Luella Armstrong, daughter of Bro. and Sister William Armstrong of Morenci, Mich., and Bro. Don Hostetler, son of Elder and Sister Vern Hostetler of Montpelier, Ohio, were united in marriage at the home of the bride on Nov. 21. Eld. Vern Hostetler performed the ceremony. Their address is R. 2, Box 162, West Unity, Ohio.

Sister Lucille Johnson, daughter of Elder and Sister Edward Johnson of Wauseon, Ohio, and Melvin Borton, Jr., of Wauseon, Ohio, were united in marriage in the bride's home Nov. 6. The ceremony was performed by Elder Edward Johnson. Their address is R. 2, Fayette, Ohio.

Avoid everything and anything which quenches the spirit of prayer.

The religion of Jesus needs examples more than advocates.

CARNALITY

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God," Rom. 8:6-7. The Oxford Universal Dictionary has this to say about carnality: It is according to the flesh; it is not spiritual. Carnality is a non-spiritual disease that sets in and starts to decay ones spirituality, when one fails to allow old things to pass away and all things, not half but all, to become new.

It is claimed there are 840 million persons who profess Christianity today. Many of which go to church every Sunday, hear the preacher preach and later say the preacher had a fine sermon; but how many allow it to penetrate their lives? After dinner many play games, watch games played, watch races and all sorts of things on television. While God's Word tells them to remember the Sabbath day to keep it holy. Do professors use the same spoon to dip: the good and the bad until it is hard to tell the church from the world? 2 Cor. 6:17-18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Gal. 6:8, "For he that soweth to his flesh shall of the flesh

reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Please read the list of those who use carnality in 2 Tim. 3:1-5. "But she that liveth in pleasure is dead while she liveth," 1 Tim. 5:6. Christ tells us in His holy Word, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon," Matt. 6:24. This is the cause of carnality, professors try to carry Christ on one shoulder and the Devil upon the other. A fountain cannot send forth both sweet and bitter water, at the same time. Neither can we Christians spend two hours on Sunday morning serving Christ and spend the remainder of the day trying to satisfy self.

Many of us fail to heed God's Word, Luke 10:27, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." God is a jealous God and therefore we must serve Him with all of our heart. We must be alive and on fire for Christ. 2 Pet. 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ . . ." Unless we are better Christians today than what we were yesterday, we are worse. we cannot remain neutral or at a standstill. We should grow in grace

and in the knowledge of our Lord and Saviour. As a fire is prone to go out, so are we as Christians, unless we day by day and hour by hour, continue to rekindle the fire that we have within us.

There are at least three things which are a remedy for carnality:

1. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:5-6. Too often we do as we wish and then ask Christ to hallow the things which we have done. God's Word tells us, We are to seek first the kingdom of God and His righteousness and then all these things shall be added unto us.

2. "Whatsoever ye do, do it heartily as to the Lord, and not unto man," Col. 3:23. Too often we do things just to be seen of man. Whatsoever we do should be done to please God and not man. John tells us that we must decrease, in order for Christ to increase within us.

3. We must lose ourselves in service for Christ. Let me use an illustration to explain what I mean. Gen. 29:29, "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." So we must love Christ to the extent that we lose ourselves in service for Him, until Christ comes to take His

bride out of the world, to be eternally with Him.

Biedler J. Fulk,
R. 1, Dayton, Va.

WHICH CHURCH?

I wonder if you have been thinking about all the different church denominations? Why are there so many different beliefs? It is because the people are not satisfied with Christ's plan of salvation. Many think it is not necessary to do just like Christ planned it. They think they will do it a little bit different and it will be just as good (man's way).

Christ tells us, if we fail to do the least of His commandments, we are guilty of all, Jas. 2:10, Matt. 5:19. Your conscience can mislead you. Christ tells us to be of one mind and one accord in the Lord. The people who are obeying all the commandments, to the best of their ability, are the church of Christ.

Let us notice a few differences in our worship? Some use wine in their Communion service. Jesus never used wine, the fruit of fermentation, but He used the fruit of the vine, Matt. 26:29; Mark 14:25, Luke 22:18. Most denominations fix a price for preaching the Gospel, but Paul said, "I may make the gospel of Christ without charge, that I abuse not my power in the gospel," I Cor. 9:16-18. Is the good that a minister can do increased by paying him on a competitive basis?

as the occupations of the world are? If it would have been necessary to pay Christ for everything He did or said, would He have done more good? Paul knew that few, if any, women did not have hair upon their head when he wrote, I Cor. 11:5, yet he commanded that women should be covered when praying or prophesying.

"Ye are our epistle written in our hearts, known and read of all men," 2 Cor. 3:2. There may be many ways in our life to be read and known of all men, but are we obeying this Scripture in any way? Can anyone deny that our way of living day by day, and our clothing is not a way of showing a distinction between the church and the worldly people? Do you know the majority of the denominations from the world? How many so-called christian people do not do just the opposite of the meek and simple life? Why because it is popular to do like others do. Many must put the name of Christ upon their church door, so that people may know that those who enter are christians.

How do individuals get into Christ, Matt. 10:9? Read in the New Testament the things which Christ commanded and then look at the churches of today, how many members follow (put into practice) the commandment of Christ? You cannot climb up some other way, the way of Christ is the only entrance. "Verily, verily, I say unto

you, He that entereth not by the door into the sheepfold, but climb-eth up some other way, the same is a thief and a robber," John 10:1. First you no doubt will need to sacrifice some things to be a true christian. You cannot partake of all the things of this world and still obey Christ. Christ accepted the most degrading sacrifices ever known. All the sacrifices man ever did for others, never came near the examples of our Lord. When you accept Christ as your Saviour, you accept all His commandments in your life, if you do not you have not fully surrendered. After you have accepted Christ you are to repent of all your sins and be baptized, for the remission of your sins. Rom. 6:4 tells you how, buried in the likeness of Christ's death, a forward action as He bowed His head forward and gave up the Ghost. How many times are you dipped, three as recorded in Matt. 18:19-20. Not once, not backward, not sprinkled with a few drops of water; but just as the New Testament teaches, Christ's way.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism," Eph. 4:4-5. Why serve our Lord so minutely? "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. 2:

9. Since time and life is so uncertain, it is very important to get right with God at once. The sooner you serve Jesus, the sooner you will be on safe ground, tomorrow may never come. Please read the entire chapter of John 13 carefully. Christ gave us His example and we certainly can follow these few simple teachings of One who sacrificed so much that we might know God's Will for us.

If we fail to do these little commandments we are guilty of all. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14. Some say just so your heart is all right and yet your heart and mind work your body. Do you realize that you can be misled, your conscience can lead you wrong, you may even have a minister who may mislead his flock. If you do not do all that Christ commanded, through the writing of His disciples, you are turning down some part of what He taught. I like to take a subject and get all the different writer's teaching, on that subject and thus I can get a full understanding of it. I certainly would not want to mislead anyone or to lose my own soul. The best time to accept the new Testament teachings is at once, now.

Bro. Wilfred C. Hoblit,

Rt. 1, Arcanum, Ohio

JUSTICE

I was impressed with the words of the Head of our nation. He wants justice and peace. When he was called suddenly into office he said, he needs the help of the people and of God. I believe there is a great need and we should pray for the leaders of the nations of the world, in these perilous times. We have great reason to be thankful for the many blessings God is permitting us to enjoy. We have a just God and He is no respecter of persons. He sends rain upon the just and upon the unjust.

Christ is our great example to follow for justice. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality," 1 Tim. 5:21. Justice is more acceptable to the Lord than sacrifice. I am told some leaders of our nation worked upon laws for Civil Rights for many years, yet it seems not much has been accomplished. We can teach and practice justice but we cannot force it upon others. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven," Col. 4:1. We are told to judge not, that we be not judged. Let us abide by the golden rule.

Are we living as close as possible to the teachings and examples of

Christ? When upon the earth, Christ was a help and a blessing to the sick and the helpless. There is a blessing in helping the poor, especially those who cannot help themselves. I do not believe in placing hardships upon people because unfortunate things have come unto them. If we cannot do good or help them, we can ask God's blessings upon them. Christ gave us an example, to do good unto all men. If we are a convert of Christ we will believe in justice. God will bring every work unto judgment. Often some people must suffer through the evil deeds of others and unrighteous judgment. Such will not happen at the judgment seat of Christ. People who believe in Christ believe in justice. Christians do not stand as a hinderance to doing good.

The apostle Paul spoke weeping of some who claimed to be Christ's followers, but were in reality His enemies and men who would pervert the Gospel of Christ. Wickedness and apostasy is flourishing. Many professing Christian people will not accept the saving doctrine of Christ. God knows the heart and thought of every professing Christian today. The Christ way is the way of the Christian today. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1. Such were some of you: but ye are washed, but ye are sanctified, but ye

are justified in the name of the Lord Jesus. God's judgment is just. When Christ was upon the earth His judgment was just. The path of the just is a shining light. The day is coming that we must meet a just God and it may come sooner than we think.

In our day many professing Christians do not want the golden rule applied. Those who work to destroy the good reputation of others, in an unjust way, are a hinderance to the upbuilding of Christ's kingdom here upon the earth. We need to ask for God's help and His guiding hand to lead us through his wicked and sinful world. It is safe to follow Christ our Saviour, for there shall be a resurrection of the just and the unjust.

Bro. J. F. Marks,
R. 3, York, Pa.

GOING ON A VACATION

"Then said Jesus unto the twelve, Will ye also go away?" John 6: 67. This instance in the life of our Lord was one of the saddest of His sorrow-filled days. He had fed the 5000 and had manifested a concern for them that should have brought them to great faith. He would not let them settle for a material acceptance of Him. So He pointed out that He would never be a bread king, even though men would falter Him by the offer. If people would have Him, they must feed upon

Him, eat His flesh and drink His blood. He came to be Saviour from sin. He will be that or He can be nothing.

Then we read, "From that time many of his disciples went back, and walked no more with him," John 6:66. The saying was too hard for many. It was not hard to perform, but hard in that it demanded a relationship with Him that they did not want. Disappointed they went back. This was such a wholesale forsaking that Jesus had to question even the twelve. So He must always question those who say they are His own.

We are going away. We've just got to get away for a while. That's what vacations are all about. "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God," v. 68-69. What we really must get away from is known only in our Lord's gracious invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matt. 11:28. We need rest. We want rest. But rest can be rest only in God, and rest in God is believing and serving our Lord Jesus Christ.

—Selected.

Vengeance belongs to the Lord, and no man has any right to take it into his own hands.

MARRYING SINNERS ILLUSTRATED

Nearly every community has had sad illustrations of the backsliding and endless ruin of those Christians who have married sinners. A Christian young lady was invited by an ungodly young man to take a pleasure ride on the Lord's day. She was told that by going she would backslide, that then she would be very unhappy, that a man who would ask her to break the Sabbath and dishonor Christ, had no true manhood, and that if she preferred the company of this sinner to the love of Christ, God would make him a bitter curse to her, imperiling her final salvation. She had promised and must go. On the Lord's day they drove to a hotel; the hostess tried to engage her services, and she received an invitation to a ball. She became a backslider. That year they were married. Since then they have passed thirty years of sinning. The husband is a Sabbath breaker, and chews, smokes and drinks. The wife is still a backslider. Often she has been left at home all night, while her husband attended dancing parties. She has been beaten by him. They have parted once, but have been reconciled. When asked to repent, her reply is, I know religion is good but there is no use of trying to be a Christian. I cannot live for Christ unless my husband does. If he will

repent, I will.

A young infidel proposed marriage to a pious young lady. He was fine looking and intelligent; his love to her seemed to be genuine. She had but one objection, his infidelity — he rejected the Christ whom she loved. She frankly stated why she hesitated. She told him that she feared that the union might prove unprofitable and disastrous to her spiritual interests. He solemnly promised her that he would never oppose her in matters of religion; that she should always have the fullest liberty to serve God according to her own conscience; that he would attend the means of grace with her, listen to the reading of God's Word, and kneel with her at the family altar. On these conditions they were married. For a while he kept his vows and all seemed harmonious, then he began to excuse himself of trifling pretexts from attending church and family worship, then he invited his infidel friends to visit him on the Lord's day, and finally he succeeded in keeping his wife at home on Sundays to wait on his infidel company.

For a while she attended church and prayed at the family altar alone. At last, tired of being constantly harrassed by his opposition, she gave up the service of God. Unhappy years passed, and the dying day of the backslidden wife came. Her husband, who was at work

away from home, was hastily summoned. He came just in time to hear her last words when he entered her room. She looked at him with a steady, piercing look of unspeakable terror and despair, and exclaimed, "I am dying, I am lost!" and then lifting her hand and pointing her finger at him, she continued in tones of severest reproach, "You have damned me."

Sel. Sister Jeanette Poorman

OTHERS SINS

During a revival a young man said frankly that he did not wish to be a Christian. When asked for his reason, he replied, "Several years ago I was in a man's kitchen. He finding me there, swore at me and kicked me out. He was a professing Christian, and from that time I decided never to have anything to do with religion. And I never have to this day." The young man was asked to write down his reason in full and sign it. Then it was handed back to him with the words, "Take this, and when you are asked for your excuse on the day of judgment, hand this up." The young man saw his folly, and came to Christ that night.

Are you letting the sins of others keep you from giving your heart to Jesus? Don't be so foolish—for it will not stand the test of the judgment day.

—Selected.

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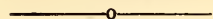
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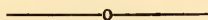
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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

THE MISSION OF CHRIST

Part 2 (Cont. from Dec. 15 Issue)

"That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him," Acts 10:37-38.

These words were addressed to Cornelius who was an officer in the Roman army. One thing which Peter told Cornelius concerning Jesus was, that He went about doing good. If Cornelius had heard anything about Jesus before, it might have been that He was doing harm. From the common report, Cornelius probably had a very bad opinion of Christ. He determined however, to hear all that Peter had to say in behalf of Jesus, and then judge for himself. We find Peter was able to convince Cornelius that the mission of Christ had been for good.

Perhaps one of the greatest rebuttals against Christ doing evil was manifested by those who were indifferent to His mission. "Why, what evil hath He done?" said Pilate. This was a question that the Jews could not answer to the satisfaction of the Roman Governor. From the beginning to the end of this memorable trial Pilate persisted, "I find in Him no fault at all," but gave Him over to be crucified. The judicial rendition of Pilate has no parallel in history. It is the only trial, where the accused was judicially declared innocent, yet condemned to die. Probably by the request of the Jews, Jesus was placed on a cross to die between two malefactors. This was done to pretend that Christ was an evildoer, but even this brought adverse reactions. One of the malefactors cried out "this man has done nothing amiss." The same reaction occurred among the soldiers. The Roman soldiers were supposed to be so well disciplined that they would show no emotion and express no opinion under the most adverse conditions, but one of them cried

out, "Certainly this was a righteous man." As to the crowd, the writer believes that their opinion of Him remained unchanged. The old Latin statement, "the voice of the people is the voice of God," was repudiated eternally in Pilate's judgment hall. The choice of the crowd that fateful morning shows that the world's fallacious standard cannot be depended upon. While some came to Calvary and had their attitude changed, others went away unmoved and unchanged because of the crowd.

Dear reader, have you benefited from the mission of Jesus to this world? If not, why not? "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16. To believe in God's Son involves responding to His love and living separate from the world. Let's beware of the so-called "little conformities to the world." Like flakes of snow that gather in one mighty mass, the increase in momentum until irresistible.

Otto Harris,
Antioch, W. Va.

THE TWO COVENANTS

A covenant is an agreement between two parties. We have two covenants in the Bible, the old and the new. First, the old covenant was given through Moses to the children of Israel, it was given at

Mount Sinai and was meant for no other people.

The new covenant was given by Christ, first to His apostles and includes all mankind since, the world over. It is important for us to notice that Jesus is the author and finisher of our faith, Heb. 12:2. Paul also tells us in Heb. 2:3, that our salvation was first spoken by the Lord Himself. Therefore we today are to go by the New covenant only, and not go back to the old for any part of our faith.

Paul taught, Heb. 8:7-8, that the old covenant was done away. Verse 13 says, "A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

When and where was the old covenant made? We read in Deut. 5:2-3, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." This Scripture tells us two things. First, the covenant was made at Horeb or Sinai. Second, It was made with them that day and not with their fathers. It couldn't have been in existence before it was given. Paul also tells us in Heb. 8:9, That the old covenant was made, after God took them by the hand to lead them out of the land of Egypt. Then it is necessary for us to know that the old covenant was made with Israel after they left

Egypt, at Horeb and not before.

Then what was the old covenant?

In Deut. 5:2-3, God made a covenant with Israel that day, then goes right on and names the ten commandments as the covenant between them. Ex. 34:27-28, leaves no room for doubt as to what the old covenant was, notice: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." This Scripture leaves no room for doubt what the old covenant was that God made with Israel, at Sinai, after he lead them out of Egypt. It was the ten commandments. The ark of the covenant that was carried by four priests, was called the ark of the covenant because it contained the covenant, or the ten commandments.

Now, Paul clearly teaches that the old covenant was abolished, then the ten commandments are also abolished. The new covenant which Christ has given us, contains every principle that is taught in the ten commandments, except, "remember the Sabbath day to keep it holy." Today to be a murderer is to hate our brother, to be an adulterer is to have the desire. The teachings of Christ are far superior than the

ten commandments.

The only reason men today go back to the ten commandments, is to prove that we are to keep the old Jewish Sabbath, because it cannot be found in the New Testament. Christ didn't teach that we are to keep the Sabbath, neither did His apostles. Paul only mentions the ten commandments once in all of his epistles to the Gentile churches, and that to show that they were done away with. Gal. 5:4, Paul says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Then according to Paul the ones that are teaching, we are still under the ten commandments, are fallen from grace. Brethren, let us remember, the law of Christ is all we need to follow, in order to be children of God.

W. E. Bashor,

P.O. Box 826,

Turlock, Calif.

A VISION

(By Elder James F. Swallow, the night of August 9th and 10th, 1964, on Sonoma Mountain, in Sonoma County, Calif.)

I was walking on a great ocean, where I saw an abandoned ship (ghost ship). I was attracted to this ship. I climbed aboard the abandoned ship at once. There was not one person aboard. The fire was still burning under its boilers.

BIBLE MONITOR

Taneytown, Md., January 15, 1965

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There was a voice came to me saying, "Make haste, and claim this ship for your own." I went to where there was authority to file the claim, and was told to make haste as time was short. While I was yet in this office, others came to lay claim to the abandoned ship but were told that they were too late.

Then on Tuesday morning, August 12, 1964, I awoke weeping. In a vision, I was standing on the front porch of a strange house, when I heard a cry for help coming from the south, in front of me was a large open field, and at the far side of this field, was a forest, and beyond that was a lake of water. It was from this lake that the call for help came, "Help, help, help, help, I am drowning." It was repeated

many times. I rushed into the house where a dozen or more strong men were standing. I said, "Do you hear that call, 'Help, I am drowning?'" I said, "You men have strong legs. Go at once and rescue the man," but all that I got for my trouble was the brush off. I ran back to the front porch, but all was quiet now, and a thick fog like a sheet spread over the entire area. Eternity had begun for another soul.

Did that call come from my son? or yours? The world never needed life-savers (spiritual) more than it does now. Let every one of us enlist for active service in our little church, and by the Grace of God, we will hear the voice of our Captain saying, "fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

Interpretation of the vision from Sonoma mountain:

1. I was walking on a great ocean

The great ocean is the people of this earth, of all nations, and kindred, and people, and tongues, who will spend eternity somewhere, and someone will be held responsible for each and every one of them, and the greater our claim of being the people of God (the torch bearers), the greater our responsibility, if we are the Light of the world? It is up to us to light the way for lost souls, to see the way to the cross, if we claim to be the salt of the earth. It is our responsibility to

preserve the right way of salvation. Remember the parting words of Jesus, from Mark 16:15. Go ye into all the world and preach the gospel to every creature. We must sound the trumpet (preach the Word), or their blood will be on us, Ezek. 33:6.

2. The abandoned ship

Is the religious organizations of today, who have integrated with the going systems of religion, who have lowered the standard of the church to that of the world. The corporation (skeleton) remains, but its mission and commission to the world has come to an end. Her power and influence for Christ is at an end. A church without the Spirit of Christ is none of His, Rom 8:9. They that observe lying vanities forsake their own mercy, Jonah 2:8. When the Jews rejected Christ, their house was left unto them desolate, abandoned. They had rejected their only hope. Their ship was without a pilot. No chart to show the way, no compass to keep them on the right course. A ship (church) without the "I am the way, the truth, and the life," is not sea worthy. Things that are abandoned, are things that are no longer wanted. Men have no further use for them. They just throw them away, haul them to the dump, or throw them into the garbage can, just any way to get rid of things unwanted. Men have abandoned any

further desire for God, and don't like to retain God in their knowledge, Rom. 1:28. They have abandoned any desire to be in agreement with any of the laws of God. The fool hath said in his heart, "There is no God," Psal. 14:1.

The Christ of the New Testament has been abandoned in a large way, and only the Christ of conveniences remains in most cases, the name of Christ is only an empty gesture in the tenets and beliefs of modern religion. There was a time when Christ was a welcome guest at our tables, and at the family altar, and when guests dropped in for fellowship. But now it is only the things that are earthly, sensual, devilish. The real Christ, like the ship, has been abandoned. The Holy Spirit has been abandoned, as this generation will not hold still while the Holy Spirit reproves them of sin, and of righteousness, and of judgment. They abandon any thought of having their sins brought to the light. Emotionalism is often taken for a manifestation of the Spirit, but in most cases it is just an empty gesture. The real function of the Holy Spirit has been abandoned by most.

The Bible has been abandoned, and when read, it is only read fragmentarily. In most cases, it is just so much double talk. Most people don't like the Bible because it never says anything good about them, like Ahab and Micaiah, in I

Kings 22:8. The King hated the Prophet because he doth not prophesy good concerning me, but evil. So, we abandon the Bible as something undesirable. That is why the dear old church is being abandoned. The world has little or no use for its old fashioned ways, and so they delete it from their desires. Which reminds me of the dear old prophet Amos, in Amos 8:11-12. Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it. There are ships aplenty (churches) plying the oceans of time, that are fully manned, abundantly financed, palatially built, for every modern comfort, and convenience, who justify themselves in their way of life.

3. I was attracted to the abandoned ship

It was drifting, helpless. The victim of every tide, wind or storm. Oh, how our hearts ache when we see a dear old meeting house abandoned, with its roof caving in, and its windows broken out, its doors swinging loosely on its hinges, or converted into a club house, packing shed, or a barn. We visualize the past. 'Twas here that we gave our hearts to God. It was here in

this influence that we hoped to raise our children, see them come to the Lord, be married to Christian companions, and it was here that we hoped to take our leave, of our beloved brethren and sisters, and be laid to rest. But, a terrible disease overtook them, known as the leaving of their first love, and their candlestick has been removed.

4. I boarded the abandoned ship at once (the church)

Not knowing just what I might find, the only sound to be heard was the fire under its boilers, all steamed up. Had some terrible plague destroyed all life aboard? Had they fallen victim to piracy? Had mutiny brought death to its crew? All was quiet. Have churches been abandoned because of the terrible plague of quarreling? Have they fallen victim to cannibalism? by other churches who offered them greater freedom, world-wise? Or, had they been recruited to sign on to other ships (churches) where nothing worldly would be considered off limits to them?

5. There was not one person aboard

Many churches have been abandoned in the same way, with not one soul left to carry on its traditions, because they have taken passage on more modern ships (churches) where things were more comfortable for the freedoms that they sought. A real "no holds barred" way of life. Or, as the prophet

Isaiah puts it, in Isaiah 30:10, and I quote: "Which say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smoothe things, prophesy deceits."

6. The fires were still burning under its boilers

The ship (the church) was sea worthy, all fired up, with a full head of steam, waiting for the right crew to sign on. Sailors that feared neither storms nor rough seas. Sailors that would rather go down with their ship than to abandon it. Watch ye, stand fast in the faith, quit you like men, be strong, I Cor. 16:13. Fight the good fight of faith, lay hold on eternal life, I Tim. 6:12. Thou therefore, endure hardness as a good soldier of Jesus Christ, II Tim. 2:3. It will take men like Gideon, and his three hundred water lappers. Men like Joshua and Caleb, that have no fear of giants, or the walls they build. It will take men with the faith and courage of David, with his sling and stone (the Word of God), to save our little storm-beaten ship (the church). It will take an Elijah, to call down the fire of God, and destroy the prophets of Baal, and encourage the seven thousand timid souls to come out of hiding, and make their influence felt again in the church. **THAT THEY SECRETLY LOVE.** The Dunkard Brethren have many God-fearing

souls, come on back into the fold. The old ship's Captain (Christ) needs you to help man the ship (the church). It is you that will make the difference, between letting our light shine before men, or see our candle removed forever.

7. The old abandoned ship is the church

The fires under the ship's boilers is the Word of God. The steam in the boilers, is the power of God, and of Christ, Matt. 28:18, and of the Holy Ghost, Rom. 15:13; I Thess. 1:5. What the church needs most is **THROTTLE OPENERS** to release that power, and get it down into the cylinders, where the power of God will propel our ship (the church) forward. Nothing can live standing still. Screw down the pop-off valve, escaping steam won't get us anywhere. Let us save the shouting until we have something to shout about.

8. There was a voice came to me saying, make haste, claim the abandoned ship

It's a challenge to accept responsibility, with its opportunities, buck passers never get anywhere. They that are ready to accept the challenge are truly trail blazers. The voice said that the time was short. This voice was to awake the church to its opportunities, asking it to act at once, as it now or never. While I was in the office where I had filed my claim to the abandoned

ship, and had turned to leave with the claim papers in my hand, others stepped up to file claim to the abandoned ship, but were told that they were too late. Which reminds me of Rev. 3:11, which reads as follows: "Hold that fast which thou hast, that no man take thy crown."

9. The vision is a personal message to our little church

Who have full respect for the course mapped out by our Saviour. According to His chart (the Word of God) and compass (the Holy Spirit), but we have been marking time, standing still, withering on the vine. God is asking us to rise up as one man, and man the good old ship of Zion, as did our fathers. We have nothing to lose and all to gain.

Fathers and mothers, brothers and sisters, think of our children. Where will they spend eternity? It is never ending. What will judgment be when we come face to face with our children? Up! Let us sign up on the ship (the church) at once, for active duty! We have nothing to fear, but fear itself. If God be for us, who can be against us? We know that "all things work together for good to them that love God, to them who are the called according to His purpose." Jesus tells us in Matt. 28:18-19, "All power is given unto me in heaven and in earth, Go ye therefore," that means: if we are in the will of God,

all the eternal powers of the God-head, God the Father, Jesus the Son, and the Holy Spirit, with all the mighty angels, are at our side, ready to help us. You know that the angel of the Lord encampeth round about them that fear Him, and delivereth them, the mighty Word of God, is on our side all the way, Heb. 4:12. The sword of the Spirit is the greatest offensive weapon on earth. The shield of faith is the mightiest defensive weapon known to man. During my service days in the far east, I faced the most blood thirsty savages of the jungles, their knives were razor sharp, and how they loved to use them. But, I knew that my sword was a better weapon, so we had little to fear, we have the sword of the Spirit, and with it, one man of you shall chase a thousand, Josh. 23:10.

LET US DRAW NEAR

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. 10:22.

The above verse opens up a prospect, an avenue of travel approaching nearer to God, that is very inspiring to stir within us a desire of attainment, so freely offered and made possible to all who will follow through the open door.

To encourage us, to draw near

with full assurance of faith, we behold the outlay of this attainment made possible:

1. By the sacrifice of Christ upon the cross, sin is put away, Heb. 9:26.

2. "The blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God," Heb. 9:14.

3. Jesus by His own blood entered once into the Holy place, having obtained eternal redemption for us, Heb. 9:12.

4. Jesus is the Mediator of the New Testament, Heb. 9:15.

5. We are sanctified by Jesus, doing the Will of God, in the offering of His body once for all, Heb. 10:9-10.

6. We have the New Covenant now in force, by the blood of Christ that dedicates The New Covenant, Heb. 9:18, 23.

7. Christ has entered Heaven itself now to appear in the presence of God for us, Heb. 9:24.

8. One sacrifice offered for sins forever, Heb. 10:12.

9. "For by one offering He hath perfected forever them that are sanctified," Heb. 10:14.

10. The New Covenant is written in the hearts, Heb. 10:16.

11. And their sins and iniquities will I remember no more.

12. "Having promise of the life that now is, and of that which is to come," I Tim. 4:8.

What a wonderful array of blessings given to man through Jesus Christ our Lord! What clearing of the way—what wonderful inducement for man to draw near to God!

In drawing nearer to God; of necessity we must draw nearer to one another, and though scattered as we are in assemblies, groups of different church names, and customs that divide us, yet we may be drawing nearer to each other than we realize.

There is a great effort made to unite all the large popular churches under one leadership. Also there can be a united effort of those lesser groups, who remember the outcoming of the little group of Brethren in 1708 who made an outstanding move in their day to go back to the simple teaching of Jesus; and endeavor to follow and pick up vital principles of the Word of God that had been lost. This movement has grown, but sad to say, today are divided into many groups. To those groups who look back with admiration of this renewing of the faith in 1708, may this message of drawing near to God, come with call to fervent desire to again become more closely united and especially to such is this appeal directed.

Jesus Christ calls from heaven: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18:4. What does this mean

but the call of God to come nearer to Him, and to one another? Even as we also read, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," II Cor. 6:17-18.

Dear Brethren in the faith of Jesus: Let us draw near in heartfelt desire, and humble prayer unto God. We know the way of approach to Him is open, cleared of all the obstacles of the centuries of sin and degredation before Jesus came, The Lamb of God that taketh away the sin of the world — the perfect sacrifice for sin. We can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. 4:16.

Brethren, we can have "boldness to enter into the holiest by the blood of Jesus," Heb. 10:19. For we have a new and living way, Heb. 10:20. Also we now have "A Great High Priest, that is passed into the heavens, Jesus Christ the Son of God, Heb. 4:14. And, He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. 7:26. Our High Priest is *over the house of God*, Heb. 10:21.

Let us draw near with a true heart in full assurance of faith. We need to be closer to God and each

other; and if we have heart in this, "holding fast the profession of our faith without wavering," we can take the next step: "Consider one another to provoke unto love and good works." We will not forsake the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching, Heb. 10:25.

We urge an increasing spiritual awakening to the practical, living truth of God's Holy Word to man; and by allowing God to have full sway in our hearts, let each group with increased faith, call upon our Heavenly Father to quicken our hearts to more devotion, and so come to realization of His nearness, and power, to bring about a great change in our lives to more devotional service and spiritual activity.

This renewed awakening can be quickened by reading God's foretelling prophecies, and see the signs fulfilled in the heavens and earth, of the near second coming of Jesus Christ our Lord to be our Great Deliverer and Saviour. As we become more conscious of the increasing work of grace in our hearts—as we draw nearer and nearer unto God; I believe the way will be pointed out to us, how to draw nearer to one another.

What a divine prospect — what glory to God, to finally stand united together, when Jesus comes to send His angels to gather together His

elect from the four winds, from the one end of heaven to the other, Matt. 24:31. This prospect of unity of God's dear children should keep us busy till Jesus comes, and will keep our hearts sprinkled from an evil conscience, and comfort us, that looking back when our bodies were "washed with pure water," which we know means water baptism, the beginning of the great work of baptism by water, followed up by the work of Jesus Christ, baptizing with the Holy Ghost and with fire, Matt. 3:11.

Let us draw near the mercy seat,
The Throne of God on high;
Communication be complete,
Between the earth and sky.

Let us draw near in humble prayer,
Confess our wandering ways,
Cast on the Lord our every care,
And bow to Him in praise.

Let us draw near to Him who hears
The groanings of each heart;
Oh, take away our cares and fears,
For just and kind thou art.

Let us draw near, for 'round the
Throne,
Others are bending low;
How sweet to be with those who
own,
From whence their blessings flow.

Let us draw near that we be one,
United heart to heart;
Content to say "Thy will be done,"
Thy blessings to impart.

Let us draw near while here below,
For soon the day will come;
God grant we then Thy grace will
know,

And all be gathered home.

Joseph I. Cover,
Sonora, Calif.

IS THERE NOT A CAUSE FOR STEADFASTNESS?

The Apostle Paul as our witness:
"Therefore, my beloved brethren,
be ye steadfast, unmoveable, always
abounding in the work of the Lord,
forasmuch as ye know that your
labour is not in vain in the Lord,"
1 Cor. 15:58. Have the teachings
and testimony of our beloved, fun-
damental, conservative Dunkard
Brethren faith, been wrong with
respect to our separation from ap-
ostasy? . . . either in the past, or
are we today?

In the religious world in our time,
there is a great controversy and
conflict, being propounded, between
the Fundamental Churches (so
called) and New "Evangelicalism"
or the New "Neutrality," which is
so readily accepted by the so-called
leading evangelists, colleges and
seminaries of the Protestant church-
es. Can we as the "True Church
of Jesus Christ" affiliate with either
of these groups?

What the "Fundamentalists" ac-
cept as being Bible Fundamental-
ism in some points we accept as
being Fundamental, such as some

of the basic truths, Virgin Birth, Christ's Resurrection, His Substitutional Atonement for sin, miracles, etc. These are inherent. Yet, are these so-called Fundamental Denominations, who believe in these basic truths, teaching and practicing all Biblical truth concerning our Salvation? The New Evangelicalism, New Neutralism deny these basic "truths," therefore they are unthinkable to a true Christian.

"What is a fundamentalist?" What does the word "fundamental" mean? "A leading or primary principle, rule, law, or article, which serves as the ground-work of a system; essential part; as, the fundamentals of the Christian faith." To be fully fundamental Christians, our system of "faith" must be the faith "abstractly" and "concretely," as outlined in the Holy Scriptures, for man's salvation. It must be the faith "which was once delivered unto the saints," Jude 3. Hence, to be a true Fundamentalist, one must accept all the doctrine and primitive practices of the Apostolic Church. A Fundamentalist is one who is opposed to modernism, or a modernist in religion. We realize that a true Fundamentalist today is looked upon as being an "extremist" and "ultra-fundamentalists," just as though they had but recently come upon the scene, to trouble the peaceful waters of "Ecumenicalism."

However, dear Brethren and Sis-

ters, we remind you that true "Fundamentalism" has not changed. It stands today just where true Christian faith has always stood. It has no need to change for it is grounded in God's unchangeable Word. It is the religious world that has changed, is still changing, for it has no stable foundation or immutable truth. The apostle has warned us, 2 Thess. 2:3, "Let no man deceive you by any means: for that day (the Second Coming of Christ) shall not come, except there come a falling away first (not a taking away), and that man of sin be revealed, the son of perdition."

A great apostasy is taking place today. Are we justified to follow either the "Neutralist" or the so-called "Fundamentalist"? Note the following Scriptures . . . We have heard God say, "Be ye not unequally yoked together with unbelievers." And, "Wherefore come out from among them, and be ye separate, saith the Lord," 2 Cor. 6:14, 17. We have found the Scriptures plain and understandable . . . "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them," Rom. 16:17.

Paul also admonishes, Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof: from

such turn away." Let us not follow these so-called Christians. We are warned by John, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds," 2 Jno, 7, 9-11.

We believe there is great cause for "steadfastness" and that it is a cause worthy of the enlistment of all who love the Lord Jesus Christ and who will take a firm stand with those who choose to "obey God rather than men." Many are going down the road of compromise, and will find it hard for reasons of pride or otherwise self-will, to turn back. But may God give to all who have an ear for His precious Word, grace to do just that. "If any man have an ear to hear, let him hear what the Spirit saith unto the churches." And let us "have no fellowship with the unfruitful works of darkness, but rather reprove them." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know

that your labour is not in vain in the Lord."

May this be our motto and prayer for the New Year, is our prayer.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.

NEWS ITEMS

MECHANICSBURG, PA.

There will be morning services at the Mechanicsburg Church the first Sunday of every month and evening services the third Sunday of the month.

If it is the Lord's will Brother Miller will hold a two-week revival meeting beginning the 13th of September. We ask an interest in your prayers in behalf of the work here. May the Lord's will be done.

Barbara Stump

PLEVNA, INDIANA

The Plevna congregation met for Council December 12 at 2:00 P. M. Hymn number 360 was sung and Bro. Walter Bird opened by reading Romans 8:1-18 and led in prayer. Our Elder, Vern Hostetler, presided. We had our yearly elections of Sunday School and Church officers. Our evangelist for 1966 was chosen. It was decided that the Thanksgiving offering be used to make up Christmas baskets. Elder Vern Hostetler was re-elected as our presiding elder. Bro. Earl Brubaker led in closing prayer.

The following day Bro. Hostetler and wife were with us for morning service. He gave us a very good sermon, "Being on guard for the enemy of our soul."

On Sunday morning, August 2, Elder Ernest Miller of Harrisonburg, Va., came into our midst and preached for us a two week's revival meeting. The meetings were well attended. During the meetings a young girl and young boy were baptized. We were glad to have Sister Miller, Alfred and Elder Zenas Mellott of Oakland, Md., with us too. We had our Lovefeast at the close of the meetings on Aug. 15 and 16. Bro. Miller surely gave us many spiritual things to think about. May the Lord bless him in the service of the Master.

On Sunday, October 11, we had our Annual Harvest Meeting with a basket dinner in the basement at noon. In the morning, Bro. Floyd Swihart of Goshen, Ind., preached the Harvest sermon. In the afternoon, Bro. Walter Bird gave us the first sermon and Bro. Swihart gave us the second sermon. We enjoyed visitors from several other congregations at all of these meetings. We welcome anyone at anytime to all of our services.

We enjoyed Thanksgiving services on Thanksgiving evening. Two of our home ministers each gave us a sermon. We feel we have been well blessed during this past year.

Sister Almeda Strayer, Cor.

ELDORADO, OHIO

The Eldorado congregation met in regular quarterly council Dec. 19. Opening hymn No. 4 and opening devotions by Bro. Replogle. The main item of business was the election of church and Sunday school officers for the coming year. All business was taken care of in a Christian manner.

We are few in number at this place and truly appreciate any visitors. Our services are every first, third and fifth Sunday mornings of each month. Sunday school at 10 EST, followed by preaching. As the time surely draws nearer for the second return of Jesus, may each one consider very seriously the life we are living. Will we be ready?

Sister Dorothy Blocher, Cor.

TANEYTOWN, MD.

The Walnut Grove congregation met in regular council Dec. 19, singing hymn No. 201. Bro. Joshua Rice read from Rom. 12, gave appropriate remarks and led in prayer. Bro. Kegerreis' time expired and he we re-elected as our presiding elder. The main business was the election of Sunday school officers. Bro. Kegerreis led in closing prayer and the meeting closed with hymn No. 451.

We miss the presence of Bro. Edward and Sister Martha O'Brien since she cannot attend services. Also there were others missing throughout the year. It is a won-

derful privilege to live in a land where we still have the opportunity to gather for public worship. As the New Year begins may we each be more thankful for this blessing, as well as the many others we have been blessed with.

Sister Ruthanna Sauerwein, Cor.

NOTE OF THANKS

I hardly know how to express my appreciation and gratitude, to all who visited me at the hospital, sent cards of sympathy, offered prayers in my behalf, or even thought of me in my recent surgeries of Nov. 23 and Nov. 28.

I am confident the good Lord answered my prayers and yours, guided the hands of the surgeon, and is rapidly restoring me to desired health. By the blessings of the Lord I returned to work full time, in two days less than one month from the first surgery.

Thank God we live in a land where we have religious liberty, and can hold each other up at the Throne of Grace without persecution. May God bless you all and keep you faithful until we meet again, if not in this life, then in the Eternal Home.

Your brother in Christ,
Harold R. Frantz.

APPRECIATION

Dear Brethren and Sisters,

I want to thank all the brethren, sisters and friends for what they

did for me, while in the hospital and since I am home. Thanks for all the cards, gifts and prayers. May the Lord bless you always.

Glenn Stauffer

OBITUARY

William E. Long, son of Uriah and Lucinda (Zumbrum) Long, was born May 16, 1871, in Noble County, Indiana, and passed away December 17, 1964, at his home at Goshen, Indiana, aged 93 years, 6 months and 1 day. He was the last of his family.

On January 30, 1896, he was united in marriage to Elma Bohner. To this union was born four daughters, one of whom died in infancy. Most of their married life was spent in and near Pioneer, Ohio. In November 1943 they moved to Goshen, Indiana, where he lived until the day of his death. His wife, Elma, preceded him in death in 1947.

Brother Long was a charter member of the Pleasant Ridge Congregation of the Dunkard Brethren Church and at the time of his death held his membership with the Goshen congregation.

He leaves to mourn his passing: his 3 daughters, Mrs. Loma Cook of Montpelier, Ohio; Mrs. Mary Swihart and Mrs. Elsie Cripe of Goshen, Indiana; 13 grandchildren, 24 great-grandchildren, 7 great-great-grandchildren, and a host of other relatives and friends.

I cannot say, and will not say
That he is dead, he is just away.
With a cheery smile, and a wave
of the hand,

He has wandered into an unknown
land,

And left us dreaming how very fair
It needs must be, since he lingers
there.

And you, O you, who the wildest
yearn

For the old-time step and the glad
return

Think of him faring on as dear
In the love of there as the love of
here;

Think of him still as the same, I say:
He is not dead, he is just away.

Funeral services at the Goshen church on Sunday, December 20, 1964, were conducted by Bro. Dean St. John, with Bro. Harley Flory assisting. Burial was made at the West Goshen Cemetery.

SACRIFICE

Sacrifice is a word of wide scope or sphere, and range of knowledge and responsibility to all people. For God is no respecter of persons. The word sacrifice has a far reaching meaning, it takes a consecrated, dedicated life to the service of the Lord, and to all humanity. Doing things for peace sake and to cease opposition, giving or sacrificing with suffering, for the sake of peace and union. For Jesus Christ also hath suffered for the sins of humanity,

the just for the unjust. I Pet. 4:12, "Beloved, think it not strange concerning the fiery trial which is to try you." This may come by a religious group, for Jesus was condemned by a very religious group to be crucified. The chief Priests cried, Crucify Him. Jesus made the greatest sacrifice that could be made. Eph. 5:2, "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice."

Today some churches expect Jesus Christ to come to their way. Ceremonial worship is to yield to some great man, perhaps one who never repented or was converted, though of great learning and worldly education. I Cor. 2:2-5, The word of the apostle Paul, for I am determined to know nothing, save Jesus Christ and him crucified. This being the uppermost need of salvation. My speech and my preaching was not with enticing words of man's wisdom, but of the Lord Jesus Christ. For ye see your calling, how that not many mighty, not many noble, not many wise after the flesh are called. Matt. 18:11, "For the son of man is come to save that which was lost (in a lost condition)." Matt. 18, Jesus called a little child unto Him and said, Verily I say unto you, except ye be converted and become as a little child, ye shall not enter the kingdom of Heaven. Where will the proud and dignified people

stand in the great judgment day: In that day when Heaven and earth will pass away.

Jesus sacrificed all, even His life and blood, to save sinners. When He said, Father forgive them for they know not what they do, Jesus was speaking to His people, Israel. Luke 13:3, "Except ye repent ye shall all likewise perish." He was talking to religious groups. Even the high Priests cried out to crucify Him. It took a great sacrifice for Jesus to say, Not my will but Thine be done." Luke 14:33, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Some so-called christians or church-members are not willing to sacrifice anything. They are always right and want their way. Luke 14:27, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Can we inherit everlasting life without sacrifice?

Rom. 12:1, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Yield unto the Lord's way; not to formality, customs, methods and modes set by man. Then the Pharisees and scribes asked Jesus, Why walk not thy disciples according to the traditions of the Elders, the religious leaders?

Sacrifice also means giving up things for the welfare of others, in

order for peace and union. A surrendered life, a consecrated and dedicated life unto the service of the Lord. To give up or yield to others for peace. Sacrifice is a cross to bear, for those who falsely accuse you, rejoice in as much as ye are partakers of Christ's suffering. 2 Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." I Pet. 4:12, "Beloved, think it not strange concerning the fiery trial which is to try you." If ye are reproached for the sake of Christ, happy are ye. Christ hath suffered for the sins of the world.

Heb. 9:22, Without the shedding of blood is no remission of sin. No salvation in ceremonial worship or repeating the same prayer. Some of the worst kind of characters can repeat a ceremonial prayer. The door of salvation was opened to the Gentiles after the day of Pentecost. Matt. 10:5-6, "These twelve Jesus sent forth and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." The time of the Gentiles was not yet come. The apostle Paul was a chosen vessel to bring the Gospel to the Gentiles and they that believed were given the power of the Holy Ghost.

John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son." Do you

believe this Scripture: Many Christians of this day and age pray only to the Father, ignoring the Son, Jesus Christ. He that honoreth not the Son, honoreth not the Father which hath sent Him. He, the Father, hath given the Son to execute judgment, because He is the Son of man. Ye will not come to me, that ye might have life?

We also have some who assume the name "Father" and are never legally married. Some use the name as that of authority. Tit. 1:7, For a bishop must be blameless, not self-willed, not soon angry, not given to wine, not given to filthy lucre, but just, holy, temperate. I Pet. 5:5, "For God resisteth the proud, and giveth grace to the humble." Jesus, ye have taken by wicked hands, crucified, and slain. Can we inherit everlasting life and not be willing to sacrifice? Rom. 11:13, Paul speaks to you Gentiles, Inasmuch as I am the apostle of the Gentiles. Gal. 3:26, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ". For ye are all one in Christ. Rom. 10, Christ is the end of the law (ceremonial worship). Rom. 6:3-4, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death. Therefore we are buried with him by baptism into death. . . . even so we also should walk in newness of life."

Rom. 2:11, For there is no respect of persons with God."

Jas. 2:9, "If ye have respect to persons, ye commit sin." Acts 10:34, "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth Him and worketh righteousness, is accepted with Him." Psa. 107:21, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men: and let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons of God." I Cor. 5:7, "For even Christ our passover is sacrificed for us." Christ was the end of the law.

Doest thou believe that Jesus Christ is the Son of God? That He brought from Heaven a saving Gospel? Wilt thou renounce Satan with all the sinful pleasures of the world? It takes such faith to be a christian, not just to assume the name. It takes a great sacrifice of the carnal mind, to follow the Lord Jesus Christ. Ye cannot serve God and mammon at the same time. To sacrifice is to give up something evil, something we lust after, or habits which are a part of our life and yet not in harmony with the Gospel of our Lord. To be converted means: a change of life, a new creature, a newness of life the Christ way.

Blessed be the blood of the Lamb,
We have wandered far from His
fold,

To a world of sin revealed,
Believing the promises of our
Lord, Who is the faithful witness
And the first begotten of the dead,
Washing us from sin by His blood
Blessed be His Holy Name.

William N. Kinsley
Hartville, Ohio

MACEDONIA

We were happy when Bro. and Sister Edward Johnson graciously offered to stop with us on their way home from revival in Dallas Center, the last day of August. Here is Bro. Johnson's message of courage.

Quote: As we sang the song, "Saviour Lead Me," the question arose, "Lead all the way where?" Our brother's prayer was that God would lead us safe home. Is it to our home on earth only? I think we all believe He will lead us home to Heaven, when we follow Jesus all the way. When we arrive home on earth after a long journey, we are still on our way to our Heavenly home.

Rom. 10:17, by faith Isaiah heard the Word. We must not only read but hear and do the word. What does this word mean to us? What are we to do with it after we hear?

Psa. 119:89, "Forever, O Lord, thy word is settled in Heaven,"

verse 140, "Thy word is very pure: therefore thy servant loveth it," verse 160, "Thy word is true from the beginning and everyone of thy righteous judgments endureth forever."

No matter how dark, the word gives us light to see. On our earthly journeys we read the map and follow the road indicated. We find detours, heavy traffic and other inconveniences. If we follow the map of God's word it will never change or detour our course. God's map is a "light to my path," so we can always see. It will keep us from sin. What is sin? Transgression. How will we know what the transgressions are if we don't read the Bible? If we don't read, how will we know what "Thou shalt" or what "Thou shalt not"?

In Psa. 119:11, it says, "Thy word have I hid in my heart," Lying is a transgression. Little children sometimes say, "I didn't do it" in an effort to avoid punishment. Ananias and Sapphira deceived the disciples, but God revealed the untruth. Holding back a part of the price of the land seemed a simple thing at the time, but when God revealed the truth it turned into a great thing, for which they had to pay with their lives. If we hide God's word in our heart it will keep us from deepest trouble.

Repent and be baptized and receive the Holy Ghost. Philip went about his work and was led by the

Spirit to the man in the chariot. He asked the man, do you understand? The Ethiopian answered, "how can I unless someone teach me?" Then Philip told him of Jesus. The Ethiopian was so repentent he desired baptism at once. When he assured Phillip he believed Jesus Christ was the Son of God, he was baptized and went on his way rejoicing.

Do we read the Bible often? Do we ever study it? Or do we close the book and say we already know it? When we go back and search the scripture we find we know very little. Can we say we have the word hid in our hearts? Can others look at us and see we are going a different way than they are? Will they say, "What can we do to be as happy as you are?" It is the light of that Word in our hearts that shines out through our conversations and actions. We cannot keep it from showing it if it is there. Those of you who know His way, does it not comfort you to hear His word?

Hebrews 11, Noah listened to God and heard "His warning of things not seen as yet." When the flood came the ark was just what was needed. Noah's faith came by hearing. When we follow His instructions as Noah did we will have nothing to fear.

The lake of fire is prepared for the devil and his angels. Some may say, "I didn't know that." Do we read God's word every morning to

learn it? If we don't read it each morning how can we know whether our meditations of the day please God? What if we had no Bibles? It would be like going across the country without a map, we would get lost.

Sing with Grace in your hearts to the Lord. When His word dwells in our hearts it will burst into song. It causes a Christian to see the needs of others and lend a helping hand. The word is then unto you as a joy and rejoicing. How good it is to have kind neighbors we can trust and take to them our burdens. Why do they help us? Because we follow His word.

Have we thought what it has cost to have His word? I would like for us to realize how lasting and precious it is. Rev. 22:18-19. says, "If any man shall add unto these things, God shall add unto him the plagues that are written in the book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of Life." If we neglect to live it, how are we going to get to the marriage supper without a wedding garment?

Think of the turmoil, just because men will not accept the word. Joshua said, "choose you this day whom ye will serve, whether the gods your fathers served, or the gods of the Amorites in whose land ye dwell; but as for me and my

house we will serve the Lord." Can we say for our household the same?

I John 5:13, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Why was this scripture written? That we may hear and know that wonderful story. Does it make our hearts rejoice to talk about Jesus and His life? It seems we are too busy to talk about the Lord and read His book. All we have to do is open its lids and there is the story Pure and Holy.

May God add His blessing to these words.

Unquote.

By Sister Elta K. Blythe
822 W. Calhouny
Macomb, Illinois.

FROM HEART TO HOME

Charles H. Spurgeon once said, "Oh, to have one's life under heavenly cultivation; no longer a wilderness, but a garden of the Lord! Walled by grace, planted by instruction, visited by love, weeded by heavenly discipline, and guarded by divine power. One's life thus favoured is prepared to yield fruit into the glory of God."

Is such a life a myth? An unreal dream? A fiction of the imagination? Or poetical fancy? Is this life an impossible or impractical ideal tantalizing would-be believers?

Definitely not! While it pictures a life almost too good to be true, yet it is a real and practical life within reach of all people.

This life might be called the Blessed Life, the Holy Life, the Heavenly Life, the Happy Life, the Higher Life, the Consecrated Life, the Sanctified Life, the Transformed Life, the Spirit-filled Life, the Faith Life, the Life of Power, the Life of Christ in God, the Life that is in Christ, etc. Regardless of what life you prefer to call it, it is all of these and more.

No language can fully describe the rest, joy, peace, deliverance, fellowship, power, victory, and glory experienced by the possessors of this life. It is a Biblically, not denominationally based life. It is a product of faith, not works—although it's a combination of the two to maintain it. It is the only life that endures and pleases God.

Sel. by Kenneth Whitmore

FIVE MINUTES OF GOOD READING

You're just plain *chicken*! Ever have someone yell that at you? The nickname "chicken" is one of the most-used slang expressions of the twentieth century.

In plain talk, chicken means coward! To teenagers, a chicken is a deb, doll, or daddy-o who is bugged up with fear. He is afraid to die, afraid to go all the way, afraid to

follow the herd. They call you chicken if you won't smoke. You are chicken if you won't drink, and chicken if you won't rock and roll and swing with progressive jazz. You are chicken if you can't brag about your indulgence in shameful sex. Today a teen-ager who refuses to act like a heathen is considered a goofer from outer space.

Prisons and reformatories are overflowing with teen-agers who have been indicted for murder, assault and battery, drug addiction, and immorality. And many of these teens boast, "At least I'm not chicken."

All across America, shocked and heartbroken parents are asking their unwed pregnant daughters, "Why did you do it?" The foolish answer: "I didn't want to be chicken."

Our highways are overrun with teen-age hot-rodgers playing the chicken game. They race down the middle of the road toward each other's car—and the first one to get off the white line is chicken. During 1959 in one state alone more than 25 teen-agers died playing chicken.

Pittsburgh streetcar operators were shocked by teen-agers who stood on the tracks refusing to move when a speeding streetcar bore down on them. They told police they were playing chicken—the first guy to jump off the track was chicken.

Teen-agers are being lured and

seduced into sin and corruption by other teen-agers who have sold out to the devil. Some cool operator or slick chick will lead an innocent teen-ager into a trap and then jeer, "Come on. Whatsamatter? You chicken? Why don't you get smart?" A lot of teen-agers are doing things now they would refuse to do but for one thing—*they want to be like the gang!* Teen-agers are throwing their morals to the wind just so they will be accepted by big-shot sinners leading the herd to hell

A real chicken is one who breaks down under pressure. One of these days God is going to put on the pressure. He is going to see how big and brave and smart teen-agers will act then. The Bible says, "It is appointed unto man once to die, but after this the judgment!" Every teen-ager will stand before almighty God on the judgment day. This will be real pressure. A lot of fellows and girls who aren't chicken on earth will really be chicken when they stand before God!

Every Catholic, every Protestant, and every Jew will stand before God and be judged for every wicked word that came out of his mouth and every sinful deed he did. When God puts on the pressure, "every knee shall bow . . . and every tongue shall confess." Every eye will behold Him on that great day. Every teen-ager who had no time

for God or Jesus Christ will fall on his face and weep and cry and scream for mercy!

It will take you just three minutes to finish reading this article—but the next three minutes will be the most important minutes in your life! God is going to speak to your heart through this article. He is talking to you through the Holy Spirit right now. You are soon going to make a choice for all eternity.

The end of time is almost here. Everybody is talking about it. Everybody feels something world-shattering is about to happen. It is going to be worse than a hydrogen war. It will be worse than floods, earthquakes, famines, or other calamities.

God is warning people everywhere that the end of time is near. Communistic leaders are getting ready to push the launching buttons that will fill the skies with missiles. China is getting ready to march with its millions. Africa is shaking itself from sleep like a mighty giant. South America is rumbling like a panther. Crime, delinquency, drug addiction, sex, hate, and fear are spreading around the world like a cancer. Fear is causing heart attacks around the world. The Bible says, "When you see these things begin to come to pass, then look up . . . for your redemption draweth nigh." Jesus is coming soon.

But the world has been scared

so many times that most teen-agers are no longer afraid. At the very brink of eternity, the music is getting louder, the curses stronger, the dances faster, the joking and laughing dirtier and cheaper, the loving more vile, the smoking and drinking heavier. But worst of all, hell itself is breaking out in high school halls and in the hearts of teen-agers. Teen-age gangs are rumbling and twisting across America.

You can throw this article away and try to laugh it off, but already you have read too much. You have heard the truth and you will never be able to shake off what you have just read. Conviction has gripped your soul and you are beginning to feel different. You know you have been putting on a big front. You know the end is coming, and you know you are not ready to meet God. You have to admit to yourself that down deep in your heart you are wondering what is going to happen when the end comes.

Do you believe the Bible is the Word of God? Read this next paragraph carefully—your life is at stake.

(To be continued.)

LESSONS FOR FEBRUARY 1965

PRIMARY LESSONS

Feb. 7—The Children's Song. Luke
Luke 19:28-40; Psa. 95.

Feb. 14—Friend to Zacchaeus. Luke 19:1-10.

Feb. 21—Jesus' Story of a Sheep. Luke 15:1-7.

Feb. 28—Two Good Hands. Matt. 4:23, 12:9-14.

ADULT LESSONS

Feb. 7—Condition's Which Must Be Met To Sons and Daughters of God. II Cor. 6.

Feb. 14—Godly Sorrow Worketh Repentance To Salvation. II Cor. 7.

Feb. 21—Commanded How To Give To Those Who Are In Need. II Cor. 8.

Feb. 28—The Spirit By Which We Are To Give. II Cor. 9.

DAILY DEVOTIONS FOR FEBRUARY 1965

THE REVELATION OF GOD'S WILL TO MEN

Memory verse, Gal 1:12, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Mon. 1—Heb. 10:7-14.

Tues. 2—II Tim. 3:8-17.

Wed. 3—II Pet. 1:16-21.

Thurs. 4—Deut. 10:1-5.

Fri. 5—Rom. 1:9-18.

Sat. 6—Jno. 16:8-16.

Memory verse, Titus 1:3, "But hath in due times manifested his word through preaching, which is committed unto me

according to the commandments of God our Saviour."

Sun. 7—I Cor. 1:20-31.

Mon. 8—Acts 20:28-35.

Tues. 9—Gal. 3:5-11.

Wed. 10—Col. 1:23-29.

Thurs. 11—Mark 16:14-20.

Fri. 12—I Cor. 9:9-20.

Sat. 13—Rom. 10:13-21.

Memory verse, Psa. 119:105, "Thy word is a lamp unto my feet, and a light unto my path."

Sun. 14—Luke 1:5-17.

Mon. 15—Acts 12:5-12.

Tues. 16—I Sam. 3:1-10.

Wed. 17—I Sam 3:11-21.

Thurs. 18—Heb. 1:6-14.

Fri 19—Luke 1:26-33.

Sat. 20—Acts 15:28-35.

Memory verse, I Cor. 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Sun. 21—Matt. 4:18-25.

Mon. 22—II Cor. 4:1-7.

Tues. 23—Heb. 4:1-11.

Wed 24—II Tim. 4:1-8.

Thurs 25—Acts 14:1-8.

Fri. 26—Titus 1:1-9.

Sat. 27—Dan. 6:18-28.

Memory verse, Heb. 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Sun. 28—I Cor. 12:1-11.

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No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

BLESSINGS OF OUR NATION

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour," I Tim. 1:1-3. Herein are contained many thoughts for the christian. Sincere thinking and gentleness of thought, by it's citizens, will do much to direct the happiness and well-being of a country. Even though we cannot always uphold them in their deeds; kindness, godly obedience and christian concern for our Rulers can be a great help to our Country. We feel our Nation is worth a good word from each of it's God-fearing citizens, for the religious liberty which we are enjoying.

The United States shines forth as a beacon for liberty and we feel criticism is too often spoken against it. In many instances our nation has been criticized even by God-

fearing individuals. Too little importance is placed upon the freedoms which have made America great. It is true that perhaps our moral and spiritual greatness has not risen along with our level of industrial accomplishments, but without question this fault lies with our individual citizens. Criticism of the liberties of our Country is no doubt centered around the Communists, who enjoy our blessings. Also many countries are jealous of the blessings and prosperity of our Nation. Perhaps our citizens do not appreciate the blessings which they enjoy. No doubt much of the happiness of our people is their privilege to speak, write and travel as they wish. Through these freedoms our halls of learning are open to a great majority of the citizens through schools, libraries and the opportunities to excel in the various arts.

We have helped other nations with their problems and their calamities and have required little gain in return. Our compassion and desire to increase the welfare and development of other nations has developed to the extent to be proud

of. No doubt much of the greatness of America comes from the conclusions of our fore-fathers, concerning the rights and freedom as children of Almighty God, regardless of race, creed or wealth. The freedom to work as they desired and the desire to better ones conditions in life, have contributed much to the development of our Country.

The many differences which arise among individuals has been settled by the ballot, rather than by secret police and slave camps. It is true that liberties and privileges have not always been equal among the various classes of society, but we feel our Country is laboring towards that end. If only our citizenry will express love and concern for the survival of others, progress can be made along the failings of our present state.

It is sad and appalling that among these many blessings, the moral and spiritual part of our citizenry has been allowed to decay. Dishonesty, crime and greed have overrun the spiritual and moral privileges allowed by our freedoms of: life, liberty and the pursuit of happiness. Individuals have forgotten that which is "Good and acceptable in the sight of God." Pleasure, wealth and pride have been allowed to over-run the lasting values of life. We too often look for a quiet and peaceable life without a sincere concern for "godliness and honesty."

As we enter the New Year, what

do we individually propose for our own betterment? Will God's Will come first, others second and ourselves last in 1965? Will the salvation of souls be the outstanding use of our talents throughout the year? Will we each endeavor to thank, praise and glorify our Lord, to the best of our ability, during this entire year?

THE LORD'S DAY

Sunday or the Lord's day, (Rev. 1:10) is the day almost universally that Christians regard as a sacred day. Do they offer for this any adequate reason? Yes, indeed, and these have been satisfactory to all the best and ablest Christians the church has ever had. Christians have been keeping Sunday as a day of worship since the times of the apostles, and this we can prove.

The early church fathers say that they kept Sunday in honor of the resurrection of Christ upon that day, that the practice was received from the apostles themselves, and has been continued by the church ever since. Justin Martyr A.D. 140, "But Sunday is the day on which we all hold our common assembly, because Jesus Christ our Saviour, on the same day rose from the dead." Barnabas A.D. 120, Says, "We keep the eighth day with joyfulness, the day on which Jesus rose again from the dead." Then John on the Isle of Patmos, A.D.

96, "I was in the Spirit on the Lord's day." Then Luke, A. D. 60, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Who can fail to see that the Lord's day, and the first day of the week are the same day. They are used as such by the apostles and early church fathers, and have continually been used by the church ever since as the same.

The Lord's day of Rev. 1:10, is not the Sabbath as some would have us believe, because the Greek word used to express it is found only once more in the entire New Testament, and that it is in I Cor. 11:20 and applies only to Christ. The word is "kuriakos," and is a new word found only in the New Testament in these two places, which makes it apparent it applies only to Christ. The question now arises why form a new word to express a sacred institution, if the institution is not new? "Lord's Day," Clearly the want arose from a new institution, as the gospel was a new law, it necessitated the use of new names. So we have "Christian," as the new name for God's people. "Apostles, Elders, Deacons," as the officers for the new church. Baptism, as the initiatory rite into the church.

The "Lord's Supper," the "Communion service," and the "Lord's Day," as new institutions of the church. So if the apostles were to

have a new weekly day of worship, commemorating a gospel fact, they must find a new name for it, and that is the way it was used by the early church fathers and by the apostles themselves. The fact that the term "Lord's Day," immediately after the time of John, when ever used by the early church, was always applied to Sunday and never to the Sabbath, sure settles it's meaning in Rev. 1:10.

Why is it fitting that the first day of the week should be the memorial day of the church? Why do people keep any day? It is because of what happened on that day. Why do we observe the fourth of July, days of our birth, etc. we know it is because of what occurred on those days. It is now important to inquire if any thing important occurred on Sunday, to make it worthy of being observed by Christians as a memorial day? And should the church, the greatest of all institutions, not have a memorial day? If so, it would be the exceptions of all religions of the world. If the material creation merited a memorial day, how much more the Spiritual redemption of the human race. It is the grandest and best known fact in all the world that the church has a memorial day, the Lord's resurrection day, the Lord's Day. We have already shown that this day has been regularly observed from the very days of the apostles. It only remains to

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inquire if it is best suited for the purpose. Study the life of Jesus, the days of the week, month and year, which day stands out above all others. Take Monday, Tuesday, Wednesday are insignificant, Thursday his betrayal, Friday his death, Saturday he was in the tomb. The Jewish Sabbath was a day of gloom, the women were heart broken, the Jews rejoiced and if the devil ever had hope it was on the Sabbath. But as Sunday began to dawn, a mighty angel like lighting descends, the earth quakes, the grave opens, the soldiers became as dead men, and Christ comes forth conqueror over death, hell and the grave. Satan's last hopes are gone, the women are made to rejoice, the disciples hopes are revived; the salvation of the world is

secure, the sufferings and humiliation of the Son of God are ended, and He walks forth as Lord of all. Never such a morning dawned upon a lost world before. No wonder it became the memorial day of the church, it was impossible to be otherwise.

Paul says that Jesus was, "Declared to be the son of God with power according to the Spirit of holiness by the resurrection from the dead." It was the resurrection that proved His divinity. On Sunday Jesus arose from the dead, Mark 16:9. He first appeared unto Mary, then two disciples, then to the twelve apostles. Peter says, "God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Finely on this day the purchase of our redemption was complete, with all these facts crowded into one day, how could it but become the greatest day in the memory of the church.

Thus in God's own providence, the Jewish Sabbath was thrown in the shade, while all the hopes and thoughts, and songs of the new churches was turned to a new day, the resurrection day. What a memorable day, one that should stir the heart of every Christian, and move sinners to repentance as it has done since that day. "The Lord's Day," what a day? How appropriate the title for that grand day on which the Lord triumphed over all and secured the foundations of the

church. It is the only day on which to remember the finished work of the Saviour, therefore we have the Lord's Day, the first day of the week.

W. E. Bashor,
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THE MISSION OF CHRIST

Part 3

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work," John 9:4.

In the lesson before us, a great miracle had been performed by Christ. The Pharisees, in their repeated efforts to suppress the miracle and deprive our Lord of the honor resulting from it, proceeded on the assumption that it had been wrought. When the blind man was first brought to them, their question was not whether he had been born blind, but how had he received his sight, taking for granted his original blindness. Not once do they deny that a miracle had been performed. From this lesson we learn that it is possible to know "The Truth" and yet never be made free by it. The writer is aware of what our Lord said in John 8:32. "And ye shall know the truth, and the truth shall make you free." In verse 31 our Lord explains how "His Truth" can make us free. "If ye continue in my word, then are

ye my disciples indeed; "From this verse we learn that Christ's Word must be related to life. Just an intellectual assent without a change of character, has become "a way that seemeth right unto man whose end is death." Because the Pharisees had become slaves to prejudice, they fought the mission of Christ. Many folks today have become slaves to habits, while others are slaves to their own disposition.

If someone manifests a retaliatory attitude toward them, they return the same.

The parents of the blind man did not manifest any better attitude than the rulers. The pharisees took a hostile attitude, the parents took an expedient one. "His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not: he is of age; ask him: he shall speak for himself," John 9:20,21. This was a cold, cautious, and reserved attitude on the part of his parents. Perhaps there were those who commended them for their "know-nothing" attitude. I imagine, I can hear some folks say, "they were wise to keep still." If a thing is wrong, keeping still does not make it right.

In concluding we might observe, that the healing of the man born blind grew out of an incidental meeting. It was incidentally performed, and is mentioned in our

lesson incidentally. "And as Jesus passed by, he saw a man which was blind from his birth," John 9:1. In the eleventh chapter of John, we find this miracle mentioned again incidentally. When Jesus was approaching the grave of Lazarus, we are informed that "He wept." The Jews said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

The writer has referred to the incidental part of this lesson to prove that Christ's healings were not highly publicized campaigns. We quote here a few words from a highly publicized meeting. "Actual miracles happening before your eyes. Cancer, tumor, goiter, disappear. Caught in the healing line, crutches, braces, and stretchers discarded." The part they did not mention is also impressive. Some persons are receiving from \$500,000 to \$3,000,00 per year conducting these campaigns. What is the aftermath of these meetings? It is a proven fact that they leave in their wake many disillusioned and disparing people, and instead of convincing them of the healing power of Jesus, they actually cause them to loose faith in Him.

Otto Harris,
Antioch, W. Va.

It won't make your own back yard clean by talking about your neighbors.

NEWS ITEMS

GENERAL CONFERENCE

The Lord willing, our 1965 General Conference will be held at The Nazarene Camp Grounds, West Des Moines, Iowa, June 5 - 9. Facilities have been enlarged and improved since 1962.

Each and all of God's Children are welcome and we urge all who can to attend General Conference in June. Additional information as to lodging etc. will be submitted at a later date.

Your brother in Christ,
Ray R. Reed.

NOTICE, DISTRICT NUMBER ONE

The committee appointed by District Number One to solicit funds or contributions for the establishing of an Old Folks Home in District Number One, report that an effort has been made resulting in some contributions and firm commitments with stipulations requesting that action be taken in the near future on this project.

The committee needs to have the information now, if any one within the District or outside of the District wishes to make any contribution or intends to make any commitment toward this project in order that we can bring our report to District Meeting of 1965. If you are interested let us hear from you

now and we thank you.

Sincerely,

A. B. Keller, sec'y.

Rt. 1, Lebanon, Pa. 17042

NORTH CANTON, OHIO

We have passed another year, as we look back we wonder how many mistakes we made. Have you recorded them? I know where they are recorded. They cannot be changed, but I hope we all will try and improve on them, in this new year.

The Orion Congregation has been blessed with many good meetings. Two Lovefeast occasions were enjoyed very much, we had visiting Brethren from other congregations, and good messages from the visiting ministers. In mid-summer Bro. Jacob Ness came in to our congregation and held our Evangelistic meetings. He brought us some very good messages which we appreciated very much, though no fruit was shown for the efforts. We pray that the good seed was sown and may produce fruit in the future. His companion and daughter joined him, part of the time that he was here. We pray Gods richest blessing upon them in their efforts working for our Lord and Master.

We ask an interest in your Prayers in behalf of our congregation, that we may ever prove true and faithful till Jesus comes.

Bro. Alvin Silknitter, Cor.

MACEDONIA

In the Autumn months we gather our fruit from field and garden, grown full and ripe during the Summer season. In early November God sent His messengers, Bro. and Sister Harley Flory to remind us of our spiritual harvest. Our early years of Christian life are the spiritual growing season. What will be the harvest of that growing season for each of us?

Quote: As we traveled we saw many gathering in the fruit of the Summer. My thought is "Harvest of spiritual grain and fruit." When this life's work is ended, then what? What is going to be the harvest of your lifes work?

Matt. 9:35-38, Jesus went about all the cities and villages teaching and preaching to those willing to listen, and healing every kind of illness. With this Missionary, Christ, went Salvation that came from Heaven. He was moved with compassion when He saw the multitudes in their lost leaderless condition. For loves sake He brought good tidings to those who had fainted and gone astray.

I wonder how many professing Christians are near to their Shepherd, maybe some of us need to come closer. In these multitudes there was potential for a great harvest. The heart of Jesus was filled with compassion because he saw this great harvest and no laborers

to gather it in. It is the Will of God that all will come to a good harvest gathered in to safety. In the days of Noah and Israel, mens hearts grew away from God instead of toward Him. Leaders fed themselves instead of the people, which led to a famine of the Word, some of which we can see in our time.

A very real concern in our day is the lack of rain over the country. Each year there is less rain and a lower water table. How concerned are we about the parallel condition of the "spiritual table" lowering, in the famine and drought of the spirit that is overtaking the land? Only by the call of the Holy Spirit are souls brought in. It comes about through self-denial, love and prayer.

We have improved the means of modern harvest. Gathering grain used to take months, the same tasks can now be done in weeks or hours. What about the harvest of souls? This is not given the urgent thought it needs. We should pray for a minister, then pray that God will give that minister wisdom to proclaim the whole Word of truth. If a minister fails in his labor in the vineyard, the fault may be in part with the church members who fail to pray for him during his sermon or during his daily life.

As Jesus beheld the harvest that it was plenteous, He saw the great need for reapers. There is a pathetic

and great need today. Apparently there is still enough faith, but soon the end will come. Christ's mission was to the multitude. The Master is interested in the sheep on the hill-sides. There are those who desire the good path if they could find it. Today we have a world without Christ. The rate at which they run to and fro convinces me they are lost.

Men measures wealth by possessions, bank accounts, farm land, houses, stocks and bonds. Jesus counts His wealth by the souls He possesses. One soul right with God is worth more than all the world. How earnest are we in gaining possessions for the Lord? There was never a time more ready for the sickle than now. Today harden not your heart. Those who would be a missionary must be prepared by being filled with the Spirit of Christ.

When this lifes work is ended, then what? It may be long or it may be short, three score years and ten or less. The value of the time allotted to you and me lies in what we do with those years. The thing that will measure our reward will be the quality of what we did. We can understand the natural things, such as poor quality of beans without oil, corn worms and wheat chaff. Do we understand spiritual grain?

In Luke 12:17-20 the rich fool tore down barns and built greater ones. His mistake was saying to himself "take thine ease." God

said, "this night thy soul shall be required of thee, then whose shall these things be?" "Things" took away his soul. Consider the fate of man and not the fate of money. The rich man left God out of the issues of life. It is possible to do many good things, yet be nothing in the sight of God.

Amos 8:11, a famine of hearing the words of the Lord. We think in terms of the Harvest. When we hear the still small voice of God let us obey it. If the Lord has been leading us, the harvest of our lifes work will be acceptable to God.

Unquote.

Our elder, Bro. and Sister Geo. Replogle were with us November 15. Psal. 133:1 Behold how good and how pleasant it is for brethren to dwell together in unity. God gave us special blessings in this service that helped us see the power of prayer and a greater light to understand Christian love. We pray God's sustaining love for our brother in his responsibilities for the Kingdom. Here is Bro. Replogles good message. Quote: A better country Heb. 11:16, "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

The writer of the hymn says the things of the world come to nought. The earth is to be burned. God put it here for a purpose which will

soon be fulfilled. The worlds store was put here for our benefit. Before we joined church and became a child of God, we loved the vain store of the world. Now we love the things of God. Unsaved we loved what we now hate; baptized, we hate what we used to love. We now have no time for this vain store or trifles of the world. We see through the eye of faith that there is a new country. Without Jesus we are in a dessert, with Him we enter a land of milk and honey.

I used to think I had joy in life but I didn't know what life was until I accepted God and started to walk with Him. I believe every child of God will say the same thing. In Jesus true joys abound. If we don't know this we must admit we haven't given our all to Him.

The unsearchable riches of God. No matter how great our supply, the more we search the greater abundance we shall receive. Can we say we have found this country where true joys are found? Are we determined to dwell on that happy ground? Paul knew about this country and that in Jesus was life. Whatever the devil threw in his path he knew Jesus could overcome it for him. You and I can have the same experience. We can find God is true and gives abundance of life. Are we determined to dwell on that happy ground in hope and faith of a spiritual return? In our natural life we are determined to in-

vest our money wisely in order to gain good returns.

Paul says, "I am persuaded nothing can separate us from the love of God." Even though the evils are worse and worse in this wicked world, we must be determined to overcome evil with good, in order to live in the new country. Souls that believe in Paradise live. Children of Israel wandering in the desert were like us. They didn't appreciate the goodness of God. In Egypt they were safe and well fed. In the wilderness they murmured, yet God did not forsake them. He took them across a body of water on dry land and fed them in the desert with manna.

When we stop to think of our trials and Gods love in supplying our needs we can see Paradise. Stand still and see the Salvation of our Lord. When we have the privilege and opportunity to bear testimony to God's love, it is a fortaste of Paradise in its grandeur and glory. We believe the inspired word of God is history that is with us to read and understand. He says, "I will come again and receive you unto myself." Follow thy Saviour and bless the glad day. How wonderful when Jesus calls me away to the sunny banks of deliverance.

"No mortal doth know what He can bestow." I wonder if we can find words to express half the blessings He has bestowed on us. "Midst outward afflictions I feel Christ

within." Before we can feel Christ within we must come out from living with the world and accept Him. After we have put on Christ we cannot stand still. We must go on to perfection toward what Paul calls, the mark of the prize of the high calling. In that little word "go" we find constant action. As ye "continue" in my word ye are my disciples. Christ made sacrifices and gave us opportunity to go on in His righteousness.

In the city above is transparent gold. Multitudes forfeit their opportunity to have a part in that city of gold. After ten thousand years, those who gain an entrance will have no less time to sing Gods praise than when they first entered that Celestial city. Let us go in the way of Jesus so we may be transformed and renewed in mind, that we will be qualified for that wonderful passport to that Heavenly Home of the soul.

Paul reminds us that in Heaven the wicked shall cease from troubling those who would be saints. Is it any wonder Christians can speak of their life experiences and want to exchange time for eternity and testify of Heavenly sights? Have you found the better country where true joys are found?

Unquote.

Sister Elta K. Blythe
822 West Calhoun
Macomb, Ill.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

Rites and Ordinances, 90 pages, by Alexander Mack; 40c or \$4 doz. postpaid.

The following tracts are free:

Do You Want Salvation?

Plain Dressing.

What Shall I Do With the Commandments of Jesus?

The Lord's Supper.

Bible Teachings.

Which is the Right Church?

The Brethren's Card.

The Doctrine of the Prayer Veil.

PUBLICATION BOARD

Bible Monitor (semi-monthly)

\$1 per year

Brethren Hymnal (heavy back)

\$2 ea., \$21 doz., postpaid

Church Manual .30

The Bible Outline .45; \$5.10 doz.

The Old Testament History .55; \$6.00 doz.

The New Testament History .60; \$6.50 doz.

No charge for the following:

Polity Booklet.

Instruction for Applicants.

Baptismal Certificate Blanks.

Church Letter Blanks.

Credential Blanks.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

First Sat. April—Dallas Center, Ia.

Last Sat. April—Grandview, Mo.

Last Sun. April—Bethel, Pa.

First Sun. May—Waynesboro, Pa.

First Sat. May—Eldorado, Ohio.

Third Sat. May—Dayton, Va.

Third Sat. May—West Fulton, O.

Third Sun. May—N. Lancaster, Pa.

Fourth Sun. May—Shrewsbury, Pa.

First Sat. Aug—Broadwater Chapel, Md.

Sat. before 4th Sun. Aug.—Swallow Falls, Md.

Last Sun. Sept.—Mt. Dale, Md.

First Sun. Oct.—Walnut Grove, Md.

2nd Sun. Oct.—Waynesboro, Pa.

Third Sat. Oct.—Dayton, Va.

Third Sun. Oct.—N. Lancaster, Pa.

Fourth Sat. Oct.—Englewood, O.

Last Sun. Oct.—Bethel, Pa.

First Sun. Nov.—Shrewsbury, Pa.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as "thot" for thought, "2" for two, "&" for and, etc.

6. *Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.*

7. *Use direct quotations for*

Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verses, "Jesus wept," John 11:35.

8. Frequent mistakes we find: beleive for believe, recieve for receive, judgement for judgment, ore for or, & for and.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers, local Church officers, District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.

—Editor.

It is easy to think we are more honest and more generous than an actual test will reveal.

Lazy church members ought to be dealt with like the drones of a bee-hive: driven or dragged out.

DIRECTORY INFORMATION

Congregation:	Name and Address	Code Area—Exchange Number
Bethel, Pa.—	David F. Ebling, Bx. 26, Bethel, Pa.	717—Frytown 933-8192
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Pleasant Ridge, O.—	Loyal H. Martin, Pioneer, Ohio	Pioneer 2026
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 Brubaker, David F.
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- Skiles, Daniel C.,
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- Skiles, David L.,
P. O. Bx. 116, Cuba, N. Mexico, M.
- Skiles, Ora, Bx. 116,
Cuba, N. Mexico 87013—M.
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McClave, Colo. 81057—M.
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West Unity, Ohio 45370—M.
- Strayer, Ord L., R. 6,
Harrisonburg, Va. 22801—E.
- Surbey, Clarence,
R. 1, Amboy, Ind. 46911—M.
- Surbey, Howard J.,
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- Swallow, James F., 6560 Sonoma
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1903 W. Clinton St.,
Goshen, Ind. 46526—E.
- Swihart, Roy J.,
R. 2, Goshen, Ind. 46526—E.
- Taylor, Addison, R. 1,
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- Weaver, Paul C.,
R. 1, Bethel, Pa. 19606—M.
- Wertz, Emery,
McClave, Colo. 81057—M.

DUNKARD BRETHREN

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 Beam, Willard
 Beeman, Edward
 Beeman, Oscar
 Beery, Ezra
 Burtner, Clair
 Carpenter, John
 Carroll, L. B.
 Chupp, Alvin
 Diehl, Forrest
 Eberly, Marvin
 Fiant, J. Elmer
 Flory, Claude L.
 Frantz, Harold
 Gehr, Clarence
 Gibbel, Jacob
 Gilpin, Joseph
 Gunderman, Reinhold
 Halderman, John
 Heisey, William
 Holl, Leroy
 Jamison, Herman
 Jamison, Newton
 Kegerreis, David
 Kendall, Earl
 Kessler, S. R.
 King, Norman
 Kreiner, Lowell
 Leatherman, Thomas
 Leatherman, Virgil
 Lilly, Jesse
 Longenecker, Geo.
 Lorenz, Geo.
 Lorenz, Pete
 Mallow, Eldon

Marks, Charles
 Marks, Paul
 Miller, Levi H.
 Moss, Paul
 Myers, Nelson E.
 Myers, Paul B.
 O'Brien, Edw.
 Parker, Robert
 Pletcher, Albert
 Priser, Wesley
 Reed, Carl E.
 Reed, Harold W.
 Reed, Kyle
 Reed, Leonard
 Reed, Nelson R.
 Rice, J. Roy
 Rice, Lawrence
 Roedel, Daniel
 Royer, Nathan
 Ruff, Elmer
 Ruff, Harvey
 Rupp, Denver
 Ruschaupt, John
 Senften, Charles
 Shaeffer, Foster
 Silkknitter, Alvin
 Silkknitter, Otis
 Sines, Virgil
 Snyder, Dwight
 Stauffer, Edwin
 Stump, Delma
 St. John, Clifford
 St. John, Samuel W.
 Surbey, Frank
 Swihart, Merle
 Switzer, Charles
 Sweitzer, Harry
 Throne, George
 Throne, Harvey
 Wallace, John E.

Welch, Chester
 Wertz, R. J.
 Whitmore, Kenneth
 Williams, John
 Wisler, John
 Withers, D. H.
 Wolfe, Verling
 Wyatt, Boyd

LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House located in Frystown, in northwestern Berks County, one mile south of route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmantown in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Dallas Center is located on Route 64, twenty-four miles northwest of Des Moines. Turn south off of Route 64 onto Percival Ave. (first street west of R.R. tracks); the church is located 3 blocks south on

the southeast corner of Percival and Ash streets.

DAYTON, VIRGINIA

Located $\frac{1}{4}$ mile west of Virginia #42, on Ottobine Road (Mason St.) or #257. Those coming from the north, turn right at Sinclair Station one mile south of Harrisonburg limits, go to next Stop Light and turn left on to #42. Keep route 42 to south end of Dayton and turn right, first church after making this turn.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and four miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Route 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of county #130. Take U.S. #33 or Indiana #15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

GRANDVIEW, MISSOURI

Church is located south of Grand-

view, take highway #71, one and one-half miles to 140th St., then $\frac{1}{4}$ mile west.

LITITZ, PA.

At Broad and Main Sts., turn east on Main St. and continue for two blocks, turn right or south on Willow St., Church house is one block.

MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at the Gettysburg interchange, Route 16 will lead West to Route 114.

McCLAVE, COLO.

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave junction, or two miles east of Hasty, Colo., on U.S. #50 and then north one mile.

MIDWAY, IND.

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse, which is located near the center of Peru, Ind.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99 to Ceres, Cal., one block past the light turn left on to Park St. for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one-half mile to the church. Coming from the south, turn right one block before the light and follow the above directions..

PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Rt. 20 alternate.

PLEVNA, IND.

Route 18 passes east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near the square of Plevna

NEWBERG, OREGON

Highway 99W enters Newberg in an East-West direction. Entering from east, go through town to west end, turn right on Main St. for 3 blocks, cross railroad tracks, go $\frac{1}{2}$ block to church house which is on left at Franklin St. Entering town from west end, go to Main St., turn left, then follow above directions.

ORION, OHIO

Located in northeastern Ohio, on Orion road, one-fourth mile west

of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

QUINTER, KANS.

Located at the corner of eighth St. and Main St.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Rt. 40, turn south on to Rt. 219 at Keyser Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles from Swallow Falls Park.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.: one-fourth mile east of Rt. 194, at an intersection three miles north of Taneytown, Md.

WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Sts. Turn south off Route 16 on Fairview Ave., go two blocks and turn left on Third St., churchhouse is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio. Located on U. S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U. S. Rt. 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the Church.

GOSSIP, BOTH VERBAL AND BY MAIL

- A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and should not be indulged in as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.
- B. When advice is sought of an official in any church matter,

he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

- C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.
- E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.

MISSIONS

Clearview, Pa.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles

south of Clearville, Pa., along hard road a little east of Route 26. Services each Sunday, 10:00 A. M.

Elkins, W. Va.—Known as Hazelwood School, along route 219 between Elkins and Beverly, W. Va., about 5 miles south of Elkins.

Torreón Navajo Indian Mission—Northwest of Bernalillo, N. Mexico, on highway 44; southwest of Bloomfield, N. Mexico; 27 miles southwest of Cuba, N. Mexico, the road in is all dirt and is marked (from Cuba) with signs reading "Torreón Navajo Mission" and an arrow indicating which way to go. Address—Box 116, Cuba, N. Mexico. Present personnel includes Bro. and Sister David L. Skiles, Bro. and Sister Galen Litfin, and Bro. Herbert Herold.

FIVE MINUTES OF GOOD READING

(Continued from last issue.)

The Bible warns all the world in Revelation 6:12-17 that after Jesus comes again there is going to be a great world-splitting earthquake. The sun will become black as velvet cloth. The moon is going to turn blood red and the stars of heaven are going to fall on the earth. The sky is going to roll apart. All the mountains and islands are going to rock and reel and slide out of their places. And then suddenly a blinding light will shine from God's throne and every sinner will be

forced to look at the face of the Christ he rejected. Read it for yourself. It's in every Bible.

Every teen-ager who refused to surrender his life to Jesus and serve God will try to run and hide when that day comes. The Bible predicts you will scream and cry for the rocks and the mountains to fall on you and hide you from His face. But there will be no place to hide.

Go ahead. Keep on sinning — rock and roll, smoke, drink, swear, play with sex, act big and brave, act like you don't need Jesus, act like everything is going to be all right. But don't you ever forget that one day soon you will have to look into the face of Jesus! One day your fun will turn into terror!

Remember, a chicken is one who breaks down under pressure. A chicken is afraid to die. But the Bible says, "The soul that sinneth, it shall die." God is putting the pressure on you right now, teen-ager. Forget what the other teen-agers think of you. They can't stand before God and do you any good. Why pay attention to them now?

One of these days soon you may pick up the newspaper and read these headlines: "Millions Missing — All Over the World." The angel Gabriel is soon scheduled to blow the last trumpet—and then suddenly Jesus will come. All the followers of Jesus will disappear in less than one-fifth of a second — the

time it takes to wink an eye. Babies will be missing from mothers' arms. Christian people will vanish. Teen-agers will be running through the halls in schools looking for their Christian friends but they will be gone. The radio and TV sets will be buzzing about the mysterious disappearance of people from every nation.

The Bible says that when you least expect Jesus, then He will come. The Bible also tells us "there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." The Christians will be taken — the sinners will be left. Are you going to be left behind when Jesus comes again?

Are you going to get ready to meet Jesus now? Or, are you going to be chicken?

You did not get this message by accident. You are one of many teen-agers getting this message all over the world. There is only one way to be ready to face the dark future: give yourself to Jesus Christ. Receive Him as your Saviour. Accept Him into your life as King.

Here is how: confess your sins to the Lord Jesus with your mouth. Repent and be sorry for all your sins. Forsake your wicked way of living. Call on Jesus and ask Him

to come and live in your heart. This is the Bible way to be saved. The first move is up to you. God has completed the plan of salvation and will gladly accept your repentance. Come unto your Saviour in sincere prayer, ask forgiveness, follow His commandments and eternal life will be your happy lot.

Sel. by Edwin Stauffer

FOOTSTEPS

On our place we have noticed a path, from the barn out over the hill and around the corner where the cattle travel, as they go out and in you will see them follow the leader. What kind of a path are we making? What kind of a leader are you and I? Who is following in our footsteps? Have you looked back? Do we realize how many may be following? Are we in the straight path which would be safe for others to follow? People are similar to cows in that they walk in the footsteps of others and follow paths in which others are walking.

A father left home one night to go to the local tavern to get some drinks. It was a cold snowy night. He had only gone a block or so when he heard his little son calling to him. He turned and asked his son what he was doing. The boy replied, "I am walking in your steps." All of us influence those who come after us. To a degree they will walk in our paths. If our

steps do not go upward and Godward, it will be surprising if those who come after us make new paths for their feet, which would be necessary if they would go heavenward.

This is a picture of all of us. It is so easy to follow the person in front of us. This is why it is so important to be following the Lord. The Psalmist once prayed a prayer which is one that we should pray at the beginning of another New Year. Shew me Thy ways, O Lord; teach me Thy paths — for all of thy paths are mercy and truth unto such as keep Thy covenant, Psal. 25:4, 10.

Bro. Alvin Silknitter,
East Rochester, Ohio.

WALKING CLOSER TO OUR SAVIOUR, JESUS CHRIST

Another year has rolled by, the world goes on, the sun comes up and the moon and stars have never changed, but oh the people how changeable we are. God's Word never changes. He sent His Son down here for an example, that we should follow Him. His mother Mary said, What He says do. The last words in the Bible tell us, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Also to take away, God shall take away his part in glory.

The writer believes that changing the works of Jesus would be just

as bad. We have different beliefs that handle the Word different from the plain teachings. Such as baptism, they use a little water on the head, when the Word says, Ye must be born again. It seems as if every one should understand baptism, even a fool. They all use water, but have changed the way of using it. Is it man's way or Jesus' way?

I have talked with ministers of other faiths and some ask me, When do we eat the Lord's supper? of course I say after we wash feet. This is the way they stop me from telling them about their baptism. When we read Mark 14:13, we find that Jesus sent two of His disciples to find where they were to eat the passover and they found the place furnished and prepared. The room was furnished and prepared and it seems to the writer that they left the other ten know of it. V. 16, "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me." We see here they were eating, V. 22, and as they did eat. In John 13 we have a complete description of Jesus' last supper.

Bro. Virgil Troutwine
Rt. 5, Greenville, Ohio

EMPTY LIVES

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand

of the poor and needy," Ezek. 16:49. Years ago a great saint wrote these words: Beware of emptiness, empty hours, empty hands, empty companions, empty words, empty hearts. Draw not evil spirits as a vacuum draws air. To be occupied with good is the best defense against the inroads of evil.

Jesus gave a parable once, about a man out of whom a demon had been cast. But no attempt was made, after the evil had been cast out, to fill the man's life with good. Accordingly, a host of demons more evil than the one which had been cast out came into the man's heart and his last fate became worse than the first.

We need to remind ourselves constantly that there is nothing worse for us than empty life. The empty mind, the empty heart, the empty soul; these become breeding places for all sorts of dangerous moral infections. Evil has to be met head on with good. We cannot just cast out the evil and let it go at that. We must be vigilant, we must be aggressive in behalf of good. The empty life means trouble, it can even mean death.

The fullest life ever lived was the life Jesus lived. His example to us is primarily the example of a full and purposeful life. If we live such a life, we are His followers. If we do not, we are candidates for Satan's establishment.

Sel. by Kenneth Whitmore

TORREON NAVAJO MISSION

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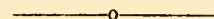
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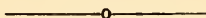
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BIBLE MONITOR

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FEBRUARY 15, 1965

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

PERSECUTIONS OF CHRIST

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross," Matt. 27:28-30, 39-40. Here we find a part of the severe trials of our Lord. The cruelest of persecutions meted out to One who was entirely free of guilt and far more, was worthy of much praise, honour and glory because of the multitude of good deeds which He had done. Often perhaps we think we have severe trials and problems, yet none of us ever experienced a small part of persecution as severe as Christ did. Again we often have brought on the trial or problem which we endure, but He was not guilty of any

charge brought against Him. Christ did save Himself because He permitted the cruelties, unjustly heaped upon Him, that the Father's Will might be carried out and that He might atone for the sins of mankind and thus restore the favor of Almighty God for a sinless mankind.

The persecutions of Christ began as a babe, which was deprived of the normal comforts of home as a babe. As a young child He suffered the trials of a long journey, among the poor, into a foreign land, "Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child to destroy him," Matt. 2:13. In early manhood His kin and friends failed to accept Him as a prophet or His teachings, looking upon Him only as the son of Joseph among them, "And they said, Is not this Joseph's son?" Luke 4:22.

Because of His knowledge, power and abilities; anger, vengeance, malice and murder was charged against Him, "Then the Pharisees went out, and held a council against him, how they might destroy him," Matt.

12:14. Since they could not find any charge, worthy of this action, sought false charges against Him, "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death," Matt. 26:59. To plan, scheme and seek to kill someone is certainly a severe persecution, but how terrible if that person is innocent of any crime? Naturally if you plan someone's death and they are innocent of any severe crime, you must use false witness in order to condemn that one. Can any act be more cruel, hateful and sinful? "And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?" Matt. 22:64. How can human beings treat another human being that way? "And consulted that they might take Jesus by subtilty, and kill him," Matt. 26:4.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us," Luke 19:14. This refers to Christ's brethren, the believing children of God, those whom God wishes to bless. We will not have Christ reign over us. How many are saying the same thing today, with the multitude of blessings promised to each one in His Kingdom? Are you so foolish as to take such an attitude towards Christ and His New Testament? "I know that ye are Abraham's seed; but ye seek

to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father," John 8:37-38. A family name will save no one. Christ plainly taught them that their respect for father Abraham did not serve as respect for God the Father.

Are we Christlike? Are we Christ's followers (imitators)? Are we so understanding of the great plan of God, that we are too good to suffer such persecution? Are we near enough to Christ to be classed as His friend? Do we want the blessings of God, if so what will we suffer to be accounted worthy to receive such blessings? "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin," 1 Pet. 4:1. Here is a reasonable comparison. If we wish to be a follower of Christ, we should be willing to endure some of the persecutions which He endured. There can be no question but that Christ never allowed sin in His life, what reason can we give for allowing it in our life? Would it not be reasonable to cease entirely from sin, in respect to Christ our Lord and Saviour?

WHEN JESUS COMES

In John 14:3 we read, "And if I go and prepare a place for you, I

will come again, and receive you unto myself; that where I am, there ye may be also." In this verse Jesus says, "I will come again." When Christ ascended from the mount, two angels visited the disciples there. They asked the disciples, "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In John 14:28, Jesus own words, "Ye have heard how I said unto you, I go away, and come again unto you." No Bible student dare attempt to dispute the fact that Jesus is coming again.

In this article I do not propose to write concerning the many events, the conditions on the earth, the conditions in the church, the time, signs, etc., pertaining to His second coming. I prefer to write what shall take place among the peoples of the earth when Jesus comes. As you read these few feeble words, close your eyes and meditate on what it will be like when Jesus comes. His coming will be sudden, unawares, unexpectedly, as lightning cometh out of the east. Every eye shall see Him. It matters not how dim they be to the natural or the spiritual things in this life, those eyes will see Him clearly. If one has been totally blind for years, he will have his sight then. And it will be a scene to behold.

When Jesus comes it will be for

numerous reasons. He said He was coming and He lies not. He will come to fulfill prophecy. He will come to reward His servants. I love the hymn, "When Jesus Comes to Reward His Servants." To those who are faithful, to those who are true to their promises to Him, to those who are at peace with each other, to those that have kept His commandments, to those that are His sheep, to those who were true to their Shepherd, to those who have separated themselves from the evil and hell of this world, to those whose robes are washed in the blood of the Lamb, to those who have been re-born, to such Jesus will say, "Well done, thou good and faithful servant, enter into the joy of thy Lord." To the faithful, when the clouds of Heaven roll back as a scroll and Jesus shall come, as the disciples saw Him ascend, it will be a glorious event. It will be a happy reunion day with Christ and all the redeemed of all ages.

But, for those outside of Christ, those that never named His name, those that once tasted of the good things and went back to the flesh-pots of Egypt, to those that bore malice, hatred, jealousy, strife, disbelief, to the scoffer, to the reviler, to the hypocrite, to the backslider, to the disobedient, to all those that did not completely embrace the way of life Jesus authored and ordered, it will not be a happy reunion day. They will attend the biggest prayer

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Paul R. Myers, Greentown, Ohio, Assistant Editor.

Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

meeting every assembled. That day there will be people praying that never thought to pray before. That day tears, scorching hot, will flow profusely. At that prayer meeting there will be great confessions shouted, begging mercy, crying for the rocks and mountains to fall on them and hide them. But God will be too busy taking care of the saints to give attention to the wails of the lost. He will not be too busy to cast them in outer darkness, where there will be wailing and gnashing of teeth!

Yes, when Jesus comes, He will make no mistake. He knows His sheep. They will be gathered into the great sheepfold, Heaven. He knows the sheep from the goats. The sheep will be on His right hand. The goats on the left. The

goats will be cast out. The sheep will be put in. What a difference! When Jesus comes He will separate the wheat from the chaff. Does He know the difference? He certainly does. One can fool his fellowman, his next door neighbor, his companion, his preacher, his congregation, but there will be no slipping past the Saviour of the world. The wheat, the Saints, will be garnered in. The remainder, which is chaff, worthless, nothing good to it, will be burned.

Oh, that every member of the Dunkard Brethren Church could feel the burden for souls, to make it their first piece of business to snatch the lost out of the fire! That is the prime work of the Church, and we are so at ease in Zion. So asleep at the switch that thousands going to their doom may have been saved if we had "went out to seek and to save." If God makes a charge for it, someone is going to have to pay. If one soul is out of the church because of our failing to do what God demands, or if we failed to carry out Scriptures on our part, to preserve that soul, their blood will be required at our hand. Oh, what will our answers be?

When Jesus comes, He will separate the wicked from the just. Have you ever been in a crowd when all pressed to see, or get through or purchase something? But, when the gate closed, that was it! When Jesus opens the doors of Heaven

and lets the saints through, then closes it, that is it. The knocking of the five foolish virgins to get into the bride chamber is only a hint of what it will be like when the door of mercy is closed forever against the lost. None shall miss this event. We must all appear before the judgment bar of God. When Jesus comes there will be an everlasting division among families, churches, all people.

When Jesus comes, two shall be in bed, one shall be taken, the other left. Two women shall be grinding at the mill, one shall be taken, the other left. Two shall be in the field, one taken, the other left. This will be a problem in division, that Jesus will solve exactly. All saints will be taken home to glory. All sinners will be sent to that horrible pit where the worm dieth not and the fire is not quenched. His division will come out even. There will be none left over! What a marked difference God will see in people we think are alike. He will not judge by appearance, but by the hidden man of the heart. Not by what we might appear to be, but by what God knows us to be! When Jesus comes, time will end. Eternity will continue without end.

When Jesus comes, it will be too late to carry out any proposed good intentions. There will not be a moment to make restitution of any kind to anyone for anything. The Word teaches that at that time,

those that be upon the housetops, stay there. You cannot go down to get anything out of the house, including a child or loved one. If any are in the field, stay there, for there will be no time to go to the house or to say goodbye or see the reward or fate of your companion or children. Neither will there be time to make wrongs right. Now is the day! Prepare to meet thy God.

We need not be overtaken, unprepared. Jesus Himself gave the warning and the signs of His coming repeatedly. In Luke 12:40 we read, "Be ye therefore ready, also, for the son of man cometh at an hour when ye think not." When Jesus comes, God shall wipe away all tears. There will be no more death. Then will sorrow end. Pain will be no more. All former things will pass away. When Jesus comes, there will be a new Heaven and a new earth. Heaven will be inhabited with the saved. They shall be clothed with immortality. We will exchange this old body of clay for an incorruptible body. Jesus is coming again! O! that we might meet Him in peace.

Paul R. Myers,

Box 117,

Greentown, Ohio

What we have done for ourselves alone dies with us; what we have done for others is immortal.

THE MISSION OF CHRIST

Part 4

"And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Mark 9: 33-37.

It would not be a misstatement to say that the apostles did not grasp, for quite a long time, the purpose of Jesus' coming to earth. They thought He was here to set up an earthly kingdom, for they argued on several occasions, who should be the greatest. This seems to be a strange conception for men who had walked and talked with Jesus during His mission on earth. But it only reveals one of the most common traits of human nature, a trait that has plagued the human race since the fall of Adam. It is something that lurks in the heart

of every person, and can be aroused very easily. It seems to the writer that Jesus was taking advantage of this trait of human nature, when He gave His reply to the Pharisees in Matt. 12, "But he answered and said unto them. An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." With these words our Lord tried to make the Pharisees aware of the greatness of His mission to earth. It is said, "history centers around great men." So the sublime statement to the Pharisees remains as resistless as eternity itself. He was, and still is, the greatest man of history. He is the dividing point of history. Time is dated B.C. (before Christ) or A. D. (anno Domini; in the year of the Lord) since the birth of Christ. If my readers will turn to the

book of I Kings, there we can read of Solomon's material possessions. His own palace was built of the most costly and the most durable material of that day or any day. His personal throne was built entirely of ivory. He ate and drank from vessels of pure gold. The sancutary of the temple was overlaid with pure gold, and many other of the furnishings were of gold and other costly materials. Someone has made a guess that it *would* amount to the entire "National Debt" of our country to replace, or reproduce, Solomon's temple today. Yet, after we have summed up all of Solomon's wealth and all his wisdom, we cannot compare him with Christ. We can only contrast him with God's Son that was sent to this world. Dear reader, King Solomon can do nothing to help men and women today. He can do nothing to help your spiritual needs and mine. Christ can; in Him we can find full provision for our needs and our well-being beyond this life.

Otto Harris,
Antioch, W. Va.

HAVE WE RETIRED?

We dare not: neither shall we ever, by the grace and strength given to us of Almighty God, retire from active service in the Church of Jesus Christ. Although the writer has retired from the secular ac-

tivities of life (the business world), it does not mean that we are idle. We still have a desire, a thirst for saving souls.

What has been in the past and what is now our prospect for our success in winning souls? As to the past there has seemingly been little results, in numeration of numbers, gathered into the fold. Yet we take great comfort in that we have sown good seed, and there has been a minor harvest. The apostle Paul has said, "I have planted, Apollos watered; but God gave the increase."

We have laboured at this place, for over thirty years, under great and continued handicap. Some two or three times throughout the years past, when things seemed bright for an ingathering here, labourers wandered farther out for pastures green. In spite of all this, we take courage at Jesus' Words, "What shall it profit a man, if he shall gain the whole world and loose his own soul? Or what shall a man give in exchange for his soul?" Since our blessed Lord places unnamed value on a human soul, we take courage and press on. There have been a few souls saved here, as well as at other places where we have endeavoured to serve: yet some have gone back into the world.

We rejoice to know, Heaven alone will reveal our integrity. Must I empty handed go? Have I been a true Soldier of the Cross? God only will be the judge of our lab-

ours at home, at Kansas City, at Clover Leaf and elsewhere. The little sacrifice which we have made to serve Christ and win souls, the many, many sleepless nights, the long weary journeys, our tired aching body, is as nothing, if we can just gain heaven and all its glories and be with the Master. What is our hope of success? For soul winning in the future? Locally, not so good, as far as building a congregation, in this the day of the great Apostasy.

Our work abroad . . . as one dear brother has said, If we would consider our health, our own well-being, our age, we would say there is nothing I can do. Yea, the old devil would so defeat us if we would let him. We will never give up the old ship Zion, nor the work in the service of the Master, wherever we can find it. We must obey God's call. While life remains we must "redeem the time." There are still many unsaved souls, out in the world, to whom we must minister. If there is opportunity anywhere in our entire Brotherhood, among our congregations, or in their bounds, where God's servant can be of use in Bible instruction (daily Bible class), in teaching the truths of the Bible, we offer our service free of charge, providing God will give me physical strength to do so.

In conclusion . . . Let us study, briefly, "the effects of both Water and Spirit Baptism," which should

help us to "Success in Our Christian Life." When a man is baptized (born of Christ the Word, and of the Holy Spirit) the effect will be very marked upon his own inner experience. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things become new," 2 Cor. 5:17. One can never know what true peace means within, until they have accepted Him and a new life begins. There will be a deeper humility, because of a deeper sense of helplessness and unworthiness. After this "New Birth" there will be a holier sobriety, because of a keener consciousness of how easily the Spirit may be grieved.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:30-32. There will also be a calm earnestness that flows out of a true and solemn heart in which the living Word of God burns as a fire. There will not be the enthusiasm of a pompous harangue of eloquent words, but the glowing respiration of a soul filled with the presence and power of God. These are some of the effects of this wonderful "baptism" (birth) which helps us to succeed

in our Christian life.

We must be thoroughly converted and know it. In our conversion there must be a full surrender, a confession of our lips, a thorough conviction and acceptance of Christ's finished work (His death, resurrection and ascension), Rom. 10:9-10; Jno. 1:12. We must present our whole self to God. Half-heartedness brings constant failure . . . utterly, we must renounce sin. One must be filled with the Spirit, Eph. 5:18. Remember the Holy Spirit is your keeper. We dare not trust our own power. It is a wonderful and blessed privilege to confess with our mouth the Lord Jesus. Sinner friend, loose no opportunity. Testifying brings a feast to the soul, that the world knows nothing of.

The effects of this wonderful "baptism" brings about our "anointing." This anointing is not upon man's flesh (the old self seeking nature) for that would only minister to his pride, but upon the mired head of the consecrated new creature in Christ Jesus, that no flesh should glory in His presence. The Holy Spirit is our teacher. "But ye have an unction from the Holy One, and ye know all things," I John 2:20. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide

in him," verse 27.

We need this "New Birth." We need the application of Jesus Blood, then He will take us and use us, down here in the world, to win souls. Those who are lost and so helpless in sin and its woes. He will give us His message if we will but trust and obey. He will lead us and guide us each step of the way. In our success in the christian life, if we would succeed in saving souls, we should pray without ceasing, I Thess. 5:17. Have a special time for meeting God. . . . early in the morning. . . . before meeting men. Kneel reverently, realizing God's presence. We should let Him examine our heart and remove all known sin, and awaken in us a prayerful spirit. Then pray in the Spirit for His will to be done in all things.

To help us to succeed in our Christian life, it is necessary to "Search the Scriptures, Jno. 5:39. God cannot teach us His way except we read His word. Study Your Bible. It becomes necessary for us to attend church, public worship services regularly, Heb. 10:25. God expects us, when there, to shut the world out and worship Him only. Give Liberally. . . without grudging, 2 Cor. 9:7. Buy much eternal property. "The liberal soul shall be made fat." "Lay up for yourselves treasures in heaven." We cannot succeed as Christians if we loose our zeal for souls. Keep in-

terested in missions. Jno. 4:35-36, God's thoughts about the unsaved must be our thoughts. To be interested in missions is the thermometer which registers our spiritual condition.. Last, but not least, "Forget self, live for others," Matt. 20:26-28. Then keep growing in grace," 2 Pet. 3:18.

Finally may we remember the words of . . . John F. Chaplain . . .

"HE LEADETH ME"

In pastures green? Not always;
sometimes He

Who knoweth best, in kindness
leadeth me

In many ways where heavy shadows
be.

Out of the sunshine warm and soft
and bright . . .

Out of the sunshine into the darkest
night,

I oft would faint with sorrow and
affright,

Only for this . . . I know He holds
my hand;

So whether in the green or desert
land

I trust although I may not understand.

And by still waters? No, not always
so;

Oftimes the heavy tempests round
me blow,

And o'er my soul the waters and
billows go

But when the storms beat loudest
and I cry

Aloud for help, the Master standeth
by

And whispers to my soul, "Lo,
it is I."

Above the tempest wild I hear Him
say,

"Beyond this darkness lies a perfect
day.

In every path of thine I lead the
way."

So whether on the hilltops high and
fair

I dwell, or in the sunless valleys
where

The shadows lie . . . what matters?
He is there.

So where He leads me, I can safely
go,

And in the best hereafter I shall
know

Why in His wisdom, He hath led
me so.

Bro. Wm. Root

1612 Morphy St.,

Great Bend, Kans. 67530

LOST LOVE

"A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," John 13:34-35. Are we a disciple of Christ? Do we have this great love for our neighbor and especially for our brother and sister in Christ?

Our hearts should feel heavy as

we look round about at our church, that we love so dearly, to see the quarreling and misunderstandings between God's people. This can only mean the nearing of the end of time. "And because iniquity shall abound, the love of many shall wax cold," Matt. 24:12. If it is God's will that another generation should yet live upon this old earth before He calls time to a close, what will the situation of the church be for these, our children? Will they somehow miraculously find this great love which we seemingly have lost?

Is it possible for us to become so absorbed in our beliefs of what the outward appearance must be like, that we even forget our Lord and Saviour's Commandments? I have seen instances where members have been ridiculed and gossiped about even to the point of being shunned, until they would finally be driven from the church. Who will be responsible for these precious souls? This is simply the devil working through the church members to drive those who were once safely in God's fold, back again into the devil's snare. Did Christ Himself not tell us what to do if our brother should trespass against us? Christ said, "Go and tell him his fault between thee and him alone."

In fact Christ feared that we would come so far from carrying out this great commandment of love, that we might "bite and devour one another to the extent that we

would be consumed one of another."

Oh! that we might pray that this love might prevail among us, so that our little ones someday, if it be God's will, may find a church rooted and grounded in Christ's great commandment of love. "Beloved let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God," I John 4:7.

Sister Mary Ann Whitmore,
Thurmont, Md.

NEWS ITEMS

SUBSCRIPTIONS

The renewal of subscriptions to the Bible Monitor and also new subscriptions have been coming in very nicely and we appreciate your fine cooperation. Please try to remember to renew in the same name as you are now receiving the issues, as we have received a number one year in the husband's name and the next in the wife's and we are not certain which subscription this applies to. We plan to revise the Mailing List soon and we would like all subscriptions renewed by that time, so that we know which ones to continue.

Sorry that we fell behind in mailing the issues, during the holidays and even after the first of the year. By the time this issue reaches you, we plan to be up to date and keep them coming that way. We much appreciate some ex-

tra manuscript during these Winter months, would it be possible for each of you to keep up the good writing, at least three or four times a year. Please note the Editorial Policy in the February 1st issue and try to keep from writing on controversial or questionable material. The New Testament contains sufficient definite and essential instructions, that we need not waste precious time and space for subjects which God has not seen fit to give complete and detailed instructions.

NEWBERG, OREGON

The Newberg Dunkard Brethren church enjoyed two-weeks of blessed and wonderful revival meetings, given us from God by our beloved Bro. Ernest Miller of Harrisonburg, Va. Although not many of the public attended, the church was wonderfully blessed and lifted up. Pray that each member may remember to do the very best we can, by God's help, to hold fast to the faith once delivered to the saints.

We need to be watching each hour for the glorious return of our Lord and Saviour Jesus Christ. We need to be more concerned for the souls of the lost. We were told how concerned we would be, if a house were burning and someone was in it. We would at least try to save them from the fire. How much more should we be concerned for souls, who are going toward everlasting fire. We should snatch them

back from such.

Two precious young people gave their hearts to their Saviour and were baptized. Pray for our dear young people that they may be bright shining lights in the community and wherever they are. We all know Satan is working harder than ever within the churches. He knows he already has the world under his control, so when he can get a foot in the door of the church he has made a major victory. It behooves each one of us of the Dunkard Brethren church to keep our hands in the hands of our Lord and walk with Him.

We enjoyed a wonderful Love-feast at the close of our meetings. The presence of Christ could be felt, Bro. Paul Reed of Virginia officiated. We certainly enjoyed having this wonderful brother with us for a number of days, during our meetings. The ordinances of Feetwashing, the Lord's supper and Communion bring us very close to our Lord and Master. Let us hold fast to all of His teachings. A potluck dinner was served in the church on December 13, to all who were at the morning services. Bro. Paul Reed fed us on the Bread of Life after the meal. Let us heed all we heard.

Our last meeting of the revival was given on Sunday evening by Bro. Miller, after which a fond farewell was given to our beloved Brother and family. We so enjoyed

having Sister Miller with us, as well as Bro. Alfred, whose prayerful radiant face was a blessing to all. May God bless this dear family as only our Father in Heaven can bless. May many souls be given to the Saviour, as Bro. Miller so earnestly loves and works for the salvation of souls.

Our quarterly Council meeting was held on January 2, With our Elder, Galen Harlacher moderating. A kind christian spirit was shown by each one present during our business meeting. Although we are few in number we can all do the Lord's work in a brotherly manner.

We are so happy to have the Galen Litfin family with us during their leave from the Mission. They are a wonderful help to us here, we so enjoy having little ones in services. This brings to our minds Bro. David and Sister Mildred Skiles, who were so kind and good to us during our visit at the Mission, God bless them and their family. We realize we are many hundreds of miles from others of the brotherhood, but the miles can be bridged by a chain of prayer of our dear brethren and sisters. We yearn to see each member of our beloved church, if not upon the earth, we pray all can be faithful and meet on the other side, where we can praise our Saviour through the ceaseless ages of Eternity. Please each one come and visit

us whenever you have the opportunity.

Esther Roedel, Cor.

MARRIAGES

Bro. Dale Rush, son of Bro. and Sister Harley Rush, Rt. 1, Converse, Ind., and Sue Hoiser, Roann, Ind., were united in marriage October 24, 1964, by Vern Worcester, minister. Their new address is 845 West Hill Street, Wabash, Ind.

Sister Margaret Rush, daughter of Bro. and Sister Harley Rush, Rt. 1, Converse, Ind., and Harliss Burt were united in marriage December 12, 1964 by Bro. Harley Rush. They are now living at Rt. 3, Wabash, Ind.

Sister Nancy Lorenz, daughter of Bro. and Sister Pete Jr. Lorenz, Rt. 1, Amboy, Ind., and Lloyd Holder of Somerset, Ind., were united in marriage December 24 by Glen Wagoner, minister. They are living at 106 E. Maple, Wabash, Ind.

OBITUARIES

ZENAS L. MELLOTT

Son of the late Alpheus Mellott and Alice (Mellott) Mellott was born in Fulton County, Penna., April 22, 1891. After an illness of several months he departed to the great beyond January 7, 1965 at the age of 73 years, 8 months and 16 days.

After the death of his father, while yet a young boy, he came with the rest of his family to Garrett County, Md., where he spent almost all his remaining life. On September 1, 1912 he was united in marriage to Della May Beeghly. To this union were born two children, Ruth and Homer. They were engaged in farming until health no longer permitted.

During his teen years Bro. Mellott was baptized into the Church of the Brethren in which church he was later installed into the office of deacon. Later he became a charter member of the Swallow Falls Dunkard Brethren Church, for which cause he has laboured faithfully all his life. July 1, 1933 he was elected to the ministry and later he was chosen to be an elder in which capacity he has been a faithful servant.

Bro. Mellott leaves to mourn his departure: one daughter, Ruth Snyder, one son, Homer Mellott, 4 grandchildren, 1 great granddaughter, 1 brother, Mavey Mellott, 2 half brothers, Jonas Sines, all of Oakland, Md.; and Silas Sines of Harman, Md.; many nieces and nephews, and a host of other relatives and friends. He was preceded in death by his wife, 4 brothers, 1 half brother and two sisters. Truly the church has lost a laborer, the family a father, and the community a friend when he departed to be a closer child of our

King.

Funeral services were conducted from the Swallow Falls Dunkard Brethren Church, Sunday, January 10, 1:00 P. M. Services were in charge of Bro. James Kegerreis of Richland, Pa., assisted by Bro. Ray Shank of Mechanicsburg, Pa., and Bro. Melvin Roesch of Paw Paw, W. Va. Bro. Kegerreis chose II Tim. 4:7-8 as his text, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The remains were laid to rest beside his wife in the Maple Spring cemetery, Eglon, West Va.

When my life-work is ended, and
I cross the swelling tide,

When the bright and glorious
I shall rise.

I shall know my Redeemer when
I reach the other side,

And his smile will be the first to
welcome me.

I shall know him, I shall know him,
And redeemed by his side I shall
stand;

I shall know him, I shall know him
By the print of the nails in his hand.

—THE FAMILY.

JOHN WILLIAM STAMBAUGH

Age 76, passed away January 23, 1965 at his home following several months illness. Born January 11, 1889 in Schyler County, a son of John S. and Amanda Skiles Stambaugh, he was united in marriage to Mabel Shaffer who preceded him in death in 1945. On November 30, 1947 he was united in marriage to Bula Fitz, who survives.

Also serving are: one daughter, Mrs. Lois Lee Shawgo of Springfield; four sons, Willard Dean and Phillip D. Stambaugh, both of Bader; Willie E. Stambaugh of Robinson; Verle J. Stambaugh of Astoria; 12 grandchildren; 3 brothers, Harve Stambaugh of Table Grove; Cleve Stambaugh of Astoria; and Charles Stambaugh of Smithville. Two half sisters, Mrs. Inez Palmer of Astoria and Mrs. Rachael Stroops of Henderson; and two half brothers, Freeman Stambaugh of Astoria and Glen Stambaugh of Adair. Two sons, one daughter, three grandchildren, one brother, one sister and one half-brother preceded him in death.

Funeral services were held in the Shawgo Memorial Home in Astoria. Elders officiating were George Replogle and Ben Klepinger. Burial was in the Astoria Cemetery. The family wants to thank the brethren and sisters for their words of sympathy and other

acts of kindness. We, as a congregation are going to miss John very much as he attended church regular and was so good to do many things to help us.

Sister Martha I. Harman, Cor.

WHAT ARE YOU LIVING FOR?

What am I living for? Many people have a desire for good health, long life, food, sleep, well-being of our children, a feeling of being important, pleasure, money and the things of this life. Read the list again, you will see they are temporal, only for the present time. These things will not prepare us for eternity. What should you and I be living for? For God and His Kingdom, what else is eternal. The life that is lived for God, not only leads to Heaven, it is a foretaste of Heaven. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6:33. "But lay up for yourselves treasures in Heaven, where neither moth, nor rust doth corrupt and where thieves do not break through nor steal." Matt. 6:20.

Spiritual investments secure spiritual treasures. Are we working to enter the kingdom of Heaven? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father

which is in Heaven," Matt. 7:21. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock," Matt. 7:24. Do we hear the savings and commands of Jesus? Do we love them? Do we strive to obey them? Many followed Jesus to be healed from their infirmities and diseases, or to eat of the loaves and fishes. They were only seeking the earthly things of life. Jesus taught the value of the spiritual bread and water of life.

In this chapter the Jews murmured that Jesus said, I am the bread which cometh down from Heaven. Jesus said, He that believeth on me hath everlasting life. "Then Jesus said unto them, verily, verily I say unto you, except ye eat the flesh of the son of man and drink his blood, ye have no life in you, John 6:53. Many people murmured and said, this is a hard saying, who can hear it? Then many disciples went back and walked no more with Him. Jesus asked the twelve, Will ye also go away? Peter answered, Lord to whom shall we go? Thou hast the words of eternal life, we are sure that thou art that Christ, the son of the living God. Those who followed Him learned many spiritual truths. Those who followed Him to the garden were told, My Father's house has many mansions, continue to be true and faithful unto your

Heavenly Father and you will inherit a mansion in heaven forever.

After Jesus arose from the dead, He taught them and opened their understanding that they might understand all things which He taught. Jesus ascended into heaven and they waited for the Holy Spirit, as they were told. The Holy Spirit came and filled them with power and wisdom. Thousands were converted and added unto the church. They lived and worked for Jesus daily until death. After Paul was converted his aim and desire was to live for his Lord. "For me to live is Christ, and to die is gain," Phil. 1:21. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ," Phil. 3:8. By faith Moses choose to suffer afflictions with the people of God, forsaking the pleasures of sin. Moses lived for God. God taught Adam and Eve the way they should live for Him. Satan came and taught them to disobey God and to obey Him, the result was sin and punishment. Satan tempted the people from generation to generation, until the earth was filled with sin and wickedness. Noah and his family lived for God, they were saved and blessed. After the flood Satan began again to tempt mankind to follow him. Later God sent Jesus to redeem mankind

from sin. Surely every one should soon learn to live the way Jesus taught.

Bro. D. K. Marks
York, Penna.

WOLF IN SHEEP'S CLOTHING

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. 7:15. In this era of time there are great efforts made to warp, twist and strain this Scripture to the extent, that it does not have any references to clothing. Let all who will, do so, yet it still means exactly what it says. To the humble and meek there are many benefits in it worthy to be mentioned.

Our text tells us of two classes: the sheep and the wolves. God's children and Satan's victims. The wolf has a type of clothing, likewise the sheep have their garb. It tells us that the wolf does take and use sheep's clothing, but only to cover up his ravening and devouring nature. I have yet to see anywhere in God's blessed Word, where the sheep will accept the wolf's clothing. The sheep are not ashamed to show the world their marks of distinction. Along with the other Gospel ways of living in this present world, it is part of their testimony of separation from the world.

We are told in I Cor. 1:28, that

God hath chosen the things that are despised by the world to bring to naught the things of this world. This distinctive type of garb is despised by the man of the world and he does not use it. The children of God will certainly not make any mistake by wearing the simple, distinctive separation from the world. Unless this adornment of plain clothing is done from a strong conviction within, it will only be a hung on affair. Clothes can wear us and not we wear them, but if the obedient, sincere desire comes from the heart it will show outside.

Satan is anxiously waiting to spoil our simplicity with sin, but by the grace of God we can defeat his scheme and not let our good be evil spoken of, thus giving God the glory of our separated life. At the time of our Lord's sojourn here upon the earth, the Pharisees were wolves in sheep's clothing, trying to cover their wickedness with clothing and making a disgrace of it. God has taught us distinction and separation in various ways.

By His Word God demands that man and woman have separate types of clothing, Deut. 22:5. If we are meek and humble as a sheep, we will find a delight in pleasing Him by setting ourselves apart by separated attire. Women have one attire as a widow and another as a harlot, Gen. 38:14-19. The harlot's attire is used to snare men and Satan often uses worldly attire to

lead people away from God.
 John B. Shank
 Greencastle, Penna.

THY WILL, O GOD

Let other' works have greatest
 praise
 And let the mem'ry of their days
 Be marked by monuments they
 raise;

Give me Thy will, O God.

Let others be encircled round
 By sympathy and friendship's
 bound,
 For me, Thy name has sweetest
 sound;

Give me Thy will, O God.

Let others never suffer loss;
 Let others ne'er bear the cross;
 Let other's gold ne'er turn to dross;
 Give me Thy will, O God.

Let others' plans and dearest
 thought
 Have full fruition and be wrought
 In all its details as they sought;
 Give me Thy will, O God.

Let others be endued with might;
 Let others' pathway be all bright;
 Let others always live in light;
 Give me Thy will, O God.

Let others have their heart's desire;
 Let others do what they aspire;
 Give me Thy choice, which is the
 highest
 Give me Thy will, O God.

Let others' prosperously ride,
 Let them have fortune's highest
 tide,
 Be Thou with me, but satisfied;
 Give me Thy will, O God.

Let others name be on each tongue;
 Let other's fame be broadly rung,
 And all their praises loudly sung;
 Give me Thy will, O God.

Let others have a life of ease;
 Let others have the things that
 please;
 Let all their riches more increase;
 Give me Thy will, O God.

Let others never have a care;
 Let them no heavy burdens bear;
 Let them have all, no scanty fare;
 Give me Thy will, O God.

Let others' influence be wide;
 Let others' messages abide;
 Let not their goings ever slide;
 Give me Thy will, O God.

Let others' lives be fully blest;
 Let others have what they love best;
 Let me in every turn and test,
 Have Thy sweet will, O God.

Let others have the good below,
 If they but knew its tawdry show!
 Give me Thyself, and let me know
 Thy Blesed will, O God.

Let others have the greatest grace;
 Let others have the highest place;
 Let me, my Father, see Thy face.
 Give me Thyself, O God.

Sel. by Ruth M. Snyder

THE FAMILY

The family is like a book —

The children are the leaves
The parents are the covers
That protecting beauty gives.

At first the pages of the book
Are blank and purely fair,
But time soon writeth memories
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Should scatter and be lost!

Sel. A. G. Fahnestock

PSALM 133 (verse 1)

Even among Christians how often there are divisions and bitterness among those who work together! The fruit of the Spirit, which is love, is often absent in Christ's own people. Jesus Christ can give us victory over sin and can keep from actual transgression. . . . When the Holy Spirit not only comes in His power for service as a gift, but when He comes in divine grace to fill the heart there is victory over sin; power not to fulfill the lusts of the flesh; ability to live peaceably among our brethren. — Andrew Murray.

The preference to theology is kneeology.

The most interesting part of some churches is the basement?

THINK BEFORE YOU SPEAK

Suppose a neighbor has gone wrong?
Think before you speak
Each life must have some saddened song.

Think before you speak!

You may have a grief some day
That will lead your feet astray!
Then you'll bless the tongues that say

Think before you speak!

A neighbor's boy has "got in bad"—
Think before you speak!
Recall his loved ones shamed and sad,

Think before you speak!

Some day your own son may fall;
Scorn may push him to the wall;
Then your heart will fill with gall.
Think before you speak!

If some poor girl has slipped in woe,
Think before you speak!
Say no harsh word to weight the blow.

Think before you speak!

Scarlet letters yet may be
Hung upon your family tree
Let us all have charity—

Think before you speak!

David V. Busk

If you are not kind, you are the wrong kind.

I STARTED TO PRAY

I was feeling blue and despondent,
And things were not going my
way.

The devil was testing me sorely—
Then at once I started to pray.

One day I was feeling quite home-
sick,

The skies above me were grey.
I knew that I needed a Helper—
Then at once I started to pray.

The burdens of life were so heavy,
And my head, it was aching one
day;

And it seemed I was pressed beyond
measure—

Then at once I started to pray.

It seemed that my friends had all
left me;

My loved ones were moving away.
I felt all alone and deserted—

Then at once I started to pray.

So when testings and trials are
many,

And gloom seems to have come
to stay;

Just look up with faith to the
Saviour—

All is changed when you take
time to pray.

Sel. Sister Shella Stump

Before passing judgment on a
sermon be sure to try it out in
practice.

"AGAINST SUCH THERE IS NO LAW"

"But the fruit of the Spirit is
love, joy, peace, longsuffering, gen-
tleness, goodness, faith, meekness,
temperance: against such there is
no law," Gal. 5:22-23.

When a person accepts Christ as
his personal Saviour, he receives
peace for his troubled heart, and
joy in knowing that his sins are
forgiven and forgotten. In his new-
found peace and joy, he soon feels
a desire to share these blessings
with souls who are without Christ.
As he begins witnessing as God
directs, he will learn to love the
souls of sinners. He cannot say he
loves them if he does nothing to
help them find the way of salvation.
By expressing love, he will learn
to be longsuffering and gentle.

A consistent, Christ-like life is
your greatest witness. Mere words
will fall on deaf ears if your life
doesn't prove that you belong to
Christ. By your works, you give
evidence of your faith in God —
faith in His goodness, His power,
His Deity. The saying "You may
be the only Bible some folks read"
points out the importance of your
daily deeds. Do live a life which
will inspire sinners to read the
Bible and to seek God.

Goodness is only of God; its
partner is meekness. If God grants
even a tiny bit of His goodness to
you, recognize that it is not of your

own work. To be meek is to be submissive, gentle, longsuffering. This we must be to God's will, or we can have none of His goodness.

Temperance seems to stand apart from the other qualities, but does it? It means exercising self-control, being mild, sober, self-denying, avoiding excess. We must exercise self-control and self-denial daily, particularly if our desires are not in agreement with God's will for us. We must be mild in manner (gentle) with all people, whether friend or foe. To be thoughtful, to be even-tempered, to properly use one's mind is to be sober, or temperate. We can't exercise temperance without having love, faith and meekness within us.

As the word "fruit" is singular, it must signify that you and I will have all of these attributes as one. If one is lacking, so will others be lacking in whole or in part. Each quality relates to another, and all truly make one "fruit of the Spirit." Let us work as one so we can produce this fruit—a holy fruit against which there is no law.

Sister Eileen Broadwater

AFTER THE PRAYER MEETING

The prayer meeting is not over when the benediction is pronounced. Its power depends upon the character which follows it. The man who prays like a saint in meeting,

but is cross to his wife, and snappish to his children, and beats his horse at home, is death to a prayer meeting. He had better pray in secret until he has a kindly spirit before he leads others in prayer.

The woman who weeps and mourns over the low state of Zion in the prayer meeting, but goes around gossiping about others the next day, had better read her Bible in silence. She may be the kind of woman St. Paul did not mean should speak in meeting.

The man who is stingy and mean and grasping and overbearing in trade had better not talk in prayer meeting. Men do not want to hear him: sinners laugh at him; and the minister dislikes to see him rise.

Again, the man who is low and impure in his conversation, who tells young men indecent stories, had better keep still. He is not the one to lead them to Christ. There must be character after the prayer meeting to give power to its words—not simply honesty or morality, but a large-hearted, firm, living character, down-right goodness. Then a man's words may be ever so simple, but men will believe them because they believe in him.

Another thing after the prayer meeting is to follow it up with private prayers and words. How many people there are who speak every week in prayer meeting, but do not speak once a year in private to any one upon religion. Sinners

should feel you mean what you pray and say, because of gentle words spoken to them when alone.

When the prayer meeting is followed up by a Christlike life and private faithfulness, it will grow in power over those who conduct it and they will grow in power in it; it will grow in power over the unsaved, and the unsaved will find Christ in it; and it will become the furnace room of the church where its fires will be kindled, and the preaching will feel its influence until the preacher wakes up and his words shall burn in demonstration of the Spirit and in power. Brethren, keep the small sticks burning in the prayer meeting, and the pulpit will never grow cold.

Sel. by Sister Jeanette Poorman

WHO IS TO BLAME?

We read in the paper and hear on the air

Of killing and stealing and crime everywhere:

We calmly accept it, just say, "It's the trend—"

We then ask ourselves, "Where will it all end?"

We blame the crime on the youth of the land.

But to help and direct them, we don't raise a hand.

Why blame them for drinking? Who gave them the drink?

They couldn't vote, so what do you think?

Before casting a ballot to bring in the curse

Didn't you know everything would be worse?

Liquor tax couldn't pay for young souls it cursed,

Or crushed broken bodies that had to be nursed.

Teenagers can't carry the blame all alone,

Some of the blame we must claim for our own.

We put no moral roadblock up in their way,

But while they were children, let each go astray.

Too much money to spend—too much idle time

Has led to a world of bloodshed and crime.

Been too much sowing the wrong kind of seed,

Too many books that are not fit to read.

Too many parents that don't stay at home—

Too many children permitted to roam.

Too many movies that show life unreal,

A course on the TV to teach them to steal.

They don't make the liquor, they don't make the cars,

They don't run the dance halls, they don't run the bars;

But older folks, eager and greedy for gain,

Will sell them the liquor that ad-
dles their brain;

They can't learn a trade, the law
won't permit it. . . .

When they want money, they go out
and get it.

Delinquent teen-agers, oh my, how
we yell it,

But this is the truth, and I'm going
to tell it—

They don't direct movies and they
don't write books

That teach little children how to be
crooks,

They don't make liquor or laws to
control it,

They just hear the man on the TV
extoll it.

Too many Bibles have been put
away

Too few prayers are said at the
close of the day,

Too many mothers and fathers
that cheat,

Too many unsavory stories repeat.

Too few in the Sunday school clas-
ses each week,

Too few who the Lord and His
teaching would seek.

Sel. by Sister Dewey Shaffer

For preachers — Preach as a
dying man to dying men.

The way to a great deal for
Christ is to keep doing a little.

SUNDAY SCHOOL LESSONS FOR MARCH 1965

PRIMARY LESSONS

Mar. 7—A Visit With Jesus. Mark
10:1, 13-16.

Mar. 14—A Blind Man's Friend.
Mark 10:46-52.

Mar. 21—Twelve Helpers. Luke
9:1-6, 10-11.

Mar. 28—My Friend Jesus. Luke
7:36-48.

ADULT LESSONS

Mar. 7— The Weapons of Our
Warfare Are Not Carnal. II
Cor. 10

1—Is there any harder battle than
to bring into captivity every
thought to the obedience of
Christ? Is It Possible?

2—What part of the Armour of
God do we lack, if we mea-
sure ourselves by ourselves
and compare ourselves among
ourselves?

Mar. 14—The Apostle Paul Com-
mendeth His Apostleship. II
Cor. 11.

1—How is it possible to take sin-
ful people and make of them
a chaste virgin?

2—Are we always able to recog-
nize the ministers of Satan?

3—Would we be stronger or
weaker in the Lord if we had
been persecuted as Paul was?

Mar. 21—My Grace Is Sufficient
For Thee. II Cor. 12.

1—Ought we to desire infirmities
of the flesh?

2—If we fail to avail ourselves of the grace of God to the fullest extent, how will our lives be affected?

3—Were there signs and wonders the apostles did that others could not do? What about the seventy?

Mar. 28—Examine Yourselves. II Cor. 13.

1—When is weakness good, and when is it bad? When is strength good, and when is it bad?

2—How often should we examine ourselves?

3—Paul said to prove your own selves. How is that accomplished?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MARCH 1965

KINDNESS

Memory verse, Rom. 12:10, "Be kindly affectioned one to another with brotherly love: in honour preferring one another."

Mon. 1—II Pet. 1:1-12.

Tues. 2—Hosea 6:1-11.

Wed 3—Isa. 54:1-10.

Thurs. 4—Col. 3:1-15.

Fri. 5—Josh. 2:1-16.

Sat. 6—Gen. 21:12-25.

Memory verse, Eph. 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake

hath forgiven you."

Sun. 7—Psa. 63.

Mon. 8—Gen. 24:1-15.

Tues. 9—Judges 8:28-35.

Wed. 10—II Sam. 2:5-12.

Thurs. 11—I Kings 3:5-13.

Fri. 12—Jer. 32:16-26.

Sat. 13—Psa. 15:1-15.

Memory verse, Psa. 31:21, "Blessed be the Lord: for he hath showed me his marvellous kindness in a strong city."

Sun. 14—Psa. 36:5-12.

Mon. 15—Gen. 20:9-25.

Tues. 16—Acts 28:1-11.

Wed 17—Acts 16:25-40.

Thurs. 18—Luke 10:25-38.

Fri. 19—Titus 3:1-9.

Sat. 20—Psa. 103:1-12.

Memory verse, Gal. 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Sun. 21—Jer. 2:1-9.

Mon. 22—I Tim. 5:1-16.

Tues. 23—Jonah 4:1-11.

Wed. 24—Psa. 119:73-80.

Thurs. 25—Neh. 9:7-18.

Fri. 26—Psa. 92:1-9.

Sat. 27—Ruth 2:14-23.

Memory verse, Psa. 63:3, "Because thy lovingkindness is better than life, my lips shall praise thee."

Sun 28—II Cor. 6:1-10.

Mon. 29—I Cor. 13.

Tues. 30—Ex. 2:11-23.

Wed. 31—Prov. 31:10-31.

BIBLE MONITOR

VOL. XLIII

MARCH 1, 1965

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

COMPASSION OF CHRIST

"Surely he hath borne our griefs, and carried our sorrows," Isa. 53:4. "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses," Matt. 8:1-17. Christ's mission upon the earth was not to go from place to place to heal various diseases and sicknesses. True He had this power but He used it only as an incidental matter to prove that, He was the One that was to come unto the earth and save God's people. So many substitutes were taught in that day, just as in our day, that there was great confusion in the minds of the sincere seeker of God. Christ came to show the proper way to please God, to make His paths straight and definite.

Christ's compassion went farther than sympathy, farther than pity, yes even farther than mercy. He

was able to heal all manner of diseases: both physical, mental and spiritual. Similar to this day and age, there were many, many kinds of diseases and deformities among mankind. Yet Christ was able to permanently heal them all, regardless of the individual or the severity of the disease. We could use this entire Issue to list incidents of Christ's miraculous cures and cleansings, and they did not reappear the next month either. Because of this His popularity grew and His following increased; so that crowds were waiting wherever He went to receive a blessing from Him. This was one of the main reasons for the jealousy and envy of the various leaders of the Jews.

Each individual should realize and rejoice that, even today, this is the greatest blessing which we have, "He hath borne our griefs and carried our sorrows." This is true for each day and age, if we will only accept His plan and adopt His methods. Where can we receive so great a blessing for so small a price? Is it any wonder that His name, His faith and His worship

has continued, lo these many years, even with all the efforts of Satan to destroy each and every sight and thought of Him. We have many highly skilled men, even with great learning and practice, who are good in some lines of healing but yet able to help only a small part of one certain disease; much less all manner of diseases and sicknesses. Much less "griefs and sorrows" which are far more difficult and harmful to mankind, than diseases.

Do we allow Him to take our infirmities and bare our sicknesses today? Or do we not have that much faith in our Lord and Saviour? How much help can we receive from a physician today: If we do not go to him? If we do not observe the very details of his instructions and if we do not use the remedy he prescribes? On the other hand there is no comparison of Christ's power with that of any man, for man only knows part of this or that, while Christ knew all things. It is marvelous to study the compassion and healing of Christ, and without question we only have listed in the New Testament a very small part of His works among the children of men.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed," 1 Pet. 2: 24. Because of Christ's sacrifice we are able to receive the benefit, be-

cause of His suffering we reap the reward. Is there a pointed condition, upon which we will receive the great blessings promised unto His sheep? "Being dead to sins" can we expect to receive such marvelous blessings in sin? God hates sin, do we? God holds the only remedy for sin, do we accept the remedy? If He removes our sin, are we dead to it, or do we stay around so that we might pick it up again? Dear reader, our sheep life does not stop there; but we must live unto righteousness. Being healed of our infirmities is one thing; staying dead to sin is another thing; and living while God gives us life, time and use of our talents, unto righteousness is another thing.

Does this little meditation make us appreciate the compassion of Christ? Does that appreciation stir within us a desire for living waters of life? Especially in times of trials, griefs and sorrows compassion is appreciated by all. Dear reader, we each have an abundance of compassion for all these, within our grasp, at all times. Do we show our appreciation for such a blessing? Are we making use of it in our daily lives?

THE MOTHER CHURCH

Gal. 4:26, "But Jerusalem which is above is free, which is the mother of us all." Heb. 12:22-23, "But ye are come unto mount Sion, and

unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

We often hear expressions made concerning, what we as men claim to be, the MOTHER CHURCH. I have a book in my possession with quite an article referring to a certain church as the MOTHER CHURCH. After thinking upon this subject for some time, and under the light of the Scriptures which we have given above, we would like to give our thoughts along this subject.

First, I want to give all credit due, and I am very, very happy that we have had men that were willing to stand against the foes of right, as Bro. Alexander Mack, who has been called the founder of the BRETHREN, who we feel came to his decision by faithfully studying the Scriptures.

John 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Now I would like to quote the first two paragraphs on page one of our Polity Book. "In order to preserve the unity of the faith and the identity of the church of the New Testament, the following statement is declared to

embody the principles, practices and doctrines for which the Dunkard Brethren Church stands. The New Testament is our Creed, and we heartily subscribe to all its holy teaching, and especially emphasize the following, for which we earnestly contend, as the 'faith once delivered to the saints'."

We have always believed the New Testament teachings of Christ do qualify for His statement "Upon this rock I will build my church," and we do feel that we as a people have accepted the RIGHT source as our guiding light. We also know that in the past, there has been those who also have endorsed the same New Testament Creed for their guidance, and today are not following as they once did. Now, dear reader, I feel it is wrong to esteem such to be our MOTHER CHURCH today. There is an old saying, "That we will never get any higher than our ideal." Certainly, then if that be our conception of motherhood, I feel we will never get any higher than earthly things.

We are acquainted with the fact, that on the radio, if we want to tune in to a certain station to get the news possibly, or possibly a good many children tune in to a certain station in the winter time to get announcements if their schools are closed for the day on account of a blizzard, and lo, some other station interferes, and we get the

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static; so much so, that they do not get the proper word. To the writer, that is what some churches do, is to interfere so much, to make confusion enough to keep people from getting their Spiritual guidance at the RIGHT source.

My contention is, there is only ONE church to honor as our MOTHER CHURCH, and that is the one our Saviour established. Jesus also said, "The gates of hell shall not prevail against it." We are made to believe that to be the great trouble, or at least one of the troubles, why we so soon falter by the way. I believe that Satan is very happy when he realizes there are some churches, that have left off following part of the New Testament teachings. Yet claim to be the TRUE church and people honor

them by calling them, the mother church.

There is a very, very great difference between the source of our Spiritual power and strength; and the source of radio power, which is a broadcasting station. Our Spiritual power originates in Heaven, and dear reader, there will nothing ever happen to our source. If any thing happens that we out of tune, it is on our part—we have let something interfere between us and the source, that causes static, so we do not get the message clear. On the radio, it can be the broadcasting station out of order, but not so with the Spiritual.

As I understand it, the New Testament teaching is to keep us humble, submissive and obedient to the Word. When we become proud of our worldly learning, then it is we begin to lose sight of the higher things. Rom. 1:22, "Professing themselves to be wise, they became fools," just fits our situation exactly and thus we begin to serve the creature more than the Creator. It causes me to think of a good Christian family that are doing their best to bring up their children to know the Lord, while some others in the community are not so, but allow their children to do any thing, and attend questionable places of amusement. It is not long until the good children are led away to other things, even getting to the place they hardly want to honor their

parents as their own flesh.

Now, it doesn't take long, if some obstacle gets in the way of clean Christian living, that some will associate with those who despise plain Gospel teaching, thus paving a way for themselves which is at first may be not so different. But soon other things begin to overshadow the TRUE WAY, separate themselves from the True, thus becoming Spiritually blind to the True Mother Church which Jesus set up. When we lose sight of the True, it is quite easy for old Satan to implant some adulterated idea of a church in the minds of human beings, and thus any harlot or apostate church, is good enough for Satan to call a mother church.

Humbly submitted, and my prayer is, that we so live that we are united to the TRUE MOTHER CHURCH which is above, and FREE.

Bro. Melvin Roesch,
Slanesville, West Va.

"WAS PETER THE FIRST BISHOP OF ROME?"

It is claimed by the Roman Catholic Church that Peter was the first Bishop of Rome and that . . . he died there. What does the Bible say about this claim? What does secular church history reveal about this question? Let us examine the facts. We have found no evidence, either from the Bible or his-

tory, that Peter was in Rome, or was ever a Bishop there. In fact the evidence from the Bible is to the contrary. Let us go to the Bible, let us disprove this, universally advertised error.

(1.) The apostle does not mention Rome in either of his epistles, written to the Church. Had he been to Rome, or ever the appointed Bishop there, would there not have been some indication or hint in one or the other of his epistles? Furthermore, the apostle Paul did not hesitate to mention the cities which he visited. On the other hand, Peter makes no mention of Rome, which indicates he had no appointment there, or did any work there.

(2.) The apostle Peter says . . . 2 Pet. 1:14, "Knowing that shortly I must put off this tabernacle (speaking of his approaching death) even as our Lord Jesus Christ hath showed me." There is no account that Peter was in Rome, or any where near it. In his first letter he sends greetings from Babylon, which is in the middle east. In his second epistle, as we have shown, he tells of his approaching death, and there is no mention of Rome whatever. Peter wrote the two epistles in the years A. D. 60 to 66, and he is strangely silent about any visit to Rome, if he ever went there. Now as he is nearing death, that he is dying, there is no possibility that he was appointed Bishop there.

(3.) We infer from Paul's writ-

ings, that he knew nothing about Peter being in Rome. In his letter to the Roman Brethren, he sends greetings to some 25 individuals in Rome, to the several households, but he sent no greeting whatsoever to Peter. If Peter were there, either as a visitor or a Bishop, in days previous to Paul's greetings, it would have been a gross oversight on Paul's part to have slighted or overlooked the name of a leading apostle in his greetings. This indicates that Peter was not in Rome at that time, nor any other time. As Paul sent his letter to the Romans in A.D. 60, and does not mention Peter, and Peter himself wrote just before his death in A.D. 66, and does not mention Rome it is obvious and very conclusive, that Peter was never a Bishop of Rome at any time. *Roman Catholics to the contrary.*

(4.) Paul wrote several epistles from Rome, including the epistle to the Galatians, Ephesians, Philipians, Colossians and his second letter to Timothy. In not one of these epistles does he mention anything about Peter being in Rome, or being a Bishop there. If the apostle had been in Rome, it would have again been a serious oversight for Paul to have ignored him, for Paul was very particular about such matters of etiquette. Finally, the apostle Paul wrote his last epistle to Timothy from Rome, just before he died there, in A.D. 66, and again he says

nothing about Peter being in Rome then, or at any other time. As Peter also died in A.D. 66, he could not have come to Rome after Paul's death. Therefore these are conclusive reasons from the Bible, why we think Peter was not a Bishop in Rome at any time.

Should we rely upon Catholic history, or on the Bible, for an answer to these questions?

(5.) Not one of the other apostles mentions anything about Peter being in Rome.

(6.) We go to Secular Church History, which gives no proof that Peter was Bishop of Rome.

(7.) Tradition is most unreliable and therefore unacceptable. Our Lord commanded that when it contradicted the Word of God it would, "Thus . . . have ye made the commandment of God of none effect by your tradition," Matt. 15:6. Tradition is no proof. Thus it can be seen that there is no proof whatever that the apostle Peter was ever in Rome, let alone being a Bishop in that city on seven hills. Bible evidence is definitely against such claims and true Christians can not accept such unscriptural doctrine.

Roman Catholics further claim that Christ built His Church upon Peter, he being the rock. Matt. 16:13-19. Some "Protestants" claim their doctrine is unacceptable and then give the following reasons: They say: The "rock" upon which our Lord builds His Church is not

Peter himself (which is right), but the "confession of Peter," namely, "Thou art the Christ, the Son of the living God." We think this claim also is unscriptural . . . that Christ did not and does not build His Church upon any man, neither the confession of man. While confession is a condition of salvation, it is not the only condition, does not of itself put one into the Church or kingdom.

These religious leaders go to Acts 4:8-12 to prove their point. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone (rock) which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." True the apostles healed in the Name of Christ, it was Christ's power. Also it is true that confession of Christ is necessary to salvation, it is one of the conditions, but not the only condition, if it were so would there be any need for Re-

pentance and Baptism?

After the apostle Peter had made his good confession, Matt. 16:16, Jesus had something more to say to him, verse 18, "And I say also unto thee, That thou art Peter, and upon this rock (the Stone rejected of the builders) I will build my church; and the gates of hell shall not prevail against it." Hence we say Christ meant He would build the Church upon Himself, His Word. Scripture says He is head of the Church. In the Greek original of Matt. 16:18, there is a play upon words. The passage literally is as follows: "Thou art Peter (Petros, "a little stone") and upon this rock (Petra, "a rock") I will build my Church." The Church is not built upon "a little stone" which is round and unstable, but upon "the stone which the builders rejected," namely Jesus Christ the Son of the living God, whom Peter confessed. We too must confess Him as our Saviour.

Peter in his own epistle makes it clear that he is not that Rock, but it is our Lord Himself. "If so be ye have tasted that the Lord is gracious, To whom coming, as unto a living stone, disallowed of men, but chosen of God, and precious . . . the stone which the builders disallowed, *the same is made the head of the corner,*" 1 Pet. 2:3; 8. Peter was never at any time the stone which the builders rejected, and made the head of the corner. This

applies only to Jesus Christ, whom Peter rightly identified, confessing Him to be the "Son of God."

Commentators tell us that it was upon Peter's confession of the "diety" of "Christ" that the "rock" was formed on which the Church is built. We find that "Rock" was formed before the foundation of the world.

(To be continued.)

Bro. Wm. Root.

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THE MISSION OF CHRIST

Part 5

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen," John 21:25.

Anyone who has ever entered a large library has, perhaps, experienced a feeling of frustration when he realizes that life is too short to read all the books that it contains. I believe that Solomon was experiencing a similar feeling when he wrote, "And further, by these, my son be admonished: of making of books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall

bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," Ecc. 12:12-14. What a feeling of frustration would come to us, if our salvation was suspended on a knowledge of the contents of the innumerable books visioned by John. How thankful we should be that a knowledge of salvation has been given to us in a condensed form, the Holy Bible. John assures us that enough has been written, if we will only receive it, to give us a home in heaven. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," John 20:31.

A little meditation on my text will convince my readers that a conclusion cannot be written to my subject because John has said, "that even the world itself could not contain the books that should be written." The mission of Christ has, however, gone into finality. "It is finished," were words of consummation. They were the words of One who never sinned. The words of One who never had to say, "I am sorry." Of One who never had to use the pathetic statement, "if I had it to do over." The writer to the Hebrews was impressed by the finality of the mission of Jesus. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the

presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them look for him shall he appear the second time without sin (a sin offering) unto salvation."

What a finality in the word "once" as it is found in the book of Hebrews. Listen to these words, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame," Heb. 6:4-6. These words seem to indicate that we can take an opportunity unspeakably great, and make a finality of opportunity out of it.

Otto Harris

Antioch, W. Va.

Strong minds discuss ideas,
Average minds discuss events,
Weak minds discuss people.

A NEW YEAR

(Mislaid for several Issues but still good. —Editor.)

Yes, another year is here; where did the old one go? At this time of the year everyone who has a business is busy taking inventory of their stocks and what they own. Now is a good time to take inventory of our own lives. What have we done with last year? What have we accomplished? What have we done for Christ? Time has a way of passing away. Days come and go and people say that there is no end, it has always been so. But where there is a beginning there is always an ending and it need not be a fearful day.

God's coming will be a day of perfect attendance. There will be no lateness, no hiding; for it is a day of reckoning, when we must all stand before the judgment bar of God. It is a day that our every deed is made known but it need not be a day of fear. God's Book is a just Book and He knows our every work and deed. But He cannot forgive sins unless we ask, devote our life unto Him and do His commandments.

In this day and age people ridicule and scoff at the church goer. What they don't see or realize is that we are having a good time, that a deep satisfaction and joy comes from knowing and serving

the Lord. Knowing our sins are forgiven and that we are abiding in the perfect Will of God. Day by day, in the many different experiences that God brings into your life, He is seeking to play upon your heart chords. If your love for God is full and deep, the music of your heart will be rich and beautiful. If you feel discord in your heart, seek the trouble within yourself.

Jesus alone can make and keep you free from sin. There are many places in the Bible which speak of the blood of Jesus. Blood is the life of your body. As it flows out into each part, it brings strength. When the blood stops flowing into any part of the body, that part becomes diseased. So it is with anything into which you do not let the life of Jesus enter. The more you take Him with you, the more you will be kept free from the power of sin.

We are nearer the end than a year ago, that is for certain; who can know what this new year holds. I think we should take inventory, weed out all sin and carnal habits and resolve to live a better life than last year. Love closer to our Lord's commandments and devote our life closer unto Him. Let us take Christ into our heart, our home, our life and let our heart be His abode. Let Him reign in us that our thoughts, words, deeds, affections may be of Him, in Him and for Him. Then His star will be over

us, for He will be living in us.

Many people think they can reach heaven on their own, without depending upon Christ for redemption. Such persons do not know that salvation is by God's grace. Our right to heaven, as well as our fitness for it, comes through faith in Christ and obedience unto His commands. Will those who see us today find in us something that will make them think of Jesus? We have been given today, to make it count not for self but for God. This makes for a faithful turning unto God in prayer and holding fast to those high standards of character, revealed to us in the Sermon on the Mount. Only so will the light of Christ shine forth through us.

Sister Viola Broadwater,
12 Macy Dr.,
LaVale, Md. 21504

NEWS ITEMS

BRYAN, OHIO

The Pleasant Ridge congregation plans to hold their communion services March 20, the Lord willing. Preaching services Thursday and Friday evening, Mar. 18-19. Services Saturday at 10:30 and in the afternoon. Communion services in the evening and services on Sunday. We send a hearty welcome to all to come and enjoy these meetings with us.

Ruth Kleinhen, Cor.

APOLOGY

At the bottom of the left column and the top of the right column, page 21, February 1st Issue is a paragraph which many consider controversial. The writer got off of his subject and included this interpretation. Please excuse us for printing this controversial paragraph.

—Editor.

OBITUARY
EMORY LEYTON MOSER

Son of the late Joseph F. and Nancy Palmer Moser, was born March 9, 1881, and died January 13, 1965, aged 83 years., 10 months and 4 days, at the Vindobona convalescent home, after an illness of several months.

He was married to Catherine Shellenberger, who preceded him in death seven months. He is survived by: four sons, five daughters, a number of grandchildren and great-grandchildren, and one sister.

He was called to the Deacon's office about fifty years ago and was faithful to his duties until death. Funeral services were conducted at the Creager funeral home in Thurmont, Md., January 15, conducted by the writer. Burial in the United Brethren Cemetery, Thurmont.

Joshua A. L. Rice

If you don't enjoy what you have, how would you be happier with more?

CHRIST'S SECOND COMING

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Hebrew 9:28. Troublesome times all over the world, let us know it is time for the second coming. Christ warns us to watch and pray, see that no man deceive you. We are to be wise virgins. We do not know the day nor the hour, but we do know time is very short. God's people will soon leave a world mad with sin, to ever be with Christ.

We are now in perilous times: great earthquakes, famines, great falling away from the faith, troubles, wars, a pleasure-mad world, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils," I Tim. 4:1. A one world church is on the way. Take heed brethren that no man deceive you, Christ is coming again. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand," Rev. 1:3.

Bro. Franklin Pierce
Marshall, Mich.

NOBILITY

A person exalted in character, quality, dignified, proud, a group

favored more than common because of wealth or education, superior. Is this the manifested spirit of Jesus Christ? Matt. 18:2-5, "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Whosoever shall receive one such little child in my name receiveth me." Luke 18:16-17, "And Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you: Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Humble yourselves therefore under the mighty hand of God. For God resisteth the proud, and giveth grace to the humble. 1 Cor. 2:2, 4-5, "For I (Paul) determined not to know any thing among you, save Jesus Christ, and him crucified." That this should be uppermost in our minds. My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power: that your faith should not stand in the wisdom of men, but in the power of God. Matt. 18:11, "For the Son of man is come to

save that which was lost." Can we be saved without a repentant mind? The apostle Peter denied Christ thrice, but when he realized what he had done, he went out and wept bitterly. He was sorry for what he had done, no doubt he begged forgiveness. He was in an humble state, not an exalted or self-righteous mind.

John the Baptist preached, saying, Repent. Matt. 4:17, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Repentance is one of the most essential or important things to comply with. Jesus said, I am come to call sinners to repentance. Mark 1:4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Repentance is first required and then baptism. The time is fulfilled, the kingdom of God is at hand, repent and believe the Gospel. Acts 2:38, "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." You cannot receive the gift of the Holy Ghost without repentance. As long as we are not perfect, we should have a repentive mind.

Matt. 6:5, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may

be seen of men." Is this a contrite spirit? 1 Pet. 3:4, "Even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Luke 20:4, "For a show, make long prayers: the same shall receive greater damnation." Matt. 5:20, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Are we in a better condition? Matt. 10:37-38, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross, and followeth after me, is not worthy of me." Matt. 15:9, "In vain do they worship me, teaching for doctrine the commandments of men."

Jesus said, Verily I say unto you, except ye be converted, and become as a child, ye shall not enter into the kingdom of heaven. Woe to that man by whom offence cometh. What will our answer be at the great Judgment Day? Many are called, but few are chosen. Some people go where the large crowd goes for salvation. Matt. 22:29, Jesus said unto them: Ye do err, not knowing the scriptures. Many people are ignorant of the knowledge of the power of God. The scribes and Pharisees sit in Moses' seat, but they say and do not. Men like to be called Rabbi or father.

Today some like to be called reverend. Woe unto you scribes and Pharisees, hypocrites; For ye pay tithe and have omitted the weightier matters . . . mercy and faith. And appear beautiful outward but within are full of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Ye serpents, ye generation of vipers. How can ye escape the damnation of hell? Jesus warned, Take heed that no man deceive you.

Mark 13:5-6, "Jesus answering them (His disciples) began to say, Take heed lest any man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many." We are now in that time. Luke 18:11-12, Two men go to the temple to pray, "The Pharisee stood and prayed thus with himself. God, I thank thee, that I am not as other men are. . . . I fast twice in a week, I give tithes of all that I possess." This is a common thing in this day. For everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Some men of talent and highly educated, often become of a lofty and elevated mind. Is tithing salvation? The Pharisees prayed tithe and boasted of it. Today some like it made known publicly how much they paid to their church, the praise of humanity?

1 Cor. 13:1, though I speak with the tongues of angels and have not

charity, I am become as sounding brass. Charity suffereth long and is kind, envieth not. Charity is not puffed up, rejoiceth not in iniquity, but rejoiceth in the truth. Charity never faileth. Some people rejoice when they take the advantage of others. Now abideth faith, hope and charity, but the greatest of these is charity. Charity means: universal love, liberal, kind, love manifested. Not a pretense of love. 1 John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." We find two kinds of church-members: those who think they are always right and those who are humble and repentant. Luke 15:7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

Some say they do not believe in a Holy Ghost. They worship the Father as a great man. John 12:43, "For they loved the praise of man more than the praise of God." V. 46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

The words of the New Testament shall judge us in the last day. Is it light to you, for he that walketh in darkness knoweth not where he goeth. While ye have light believe on the light, that ye may be children of light. Ye must repent of your self-righteousness. There are two spirits in the world. Before He was crucified, Jesus prayed to the Father, Not my will but thine be done. Do we make demands in our prayers, or do we fully surrender to God? We should be thankful for what He does for each of us. We need to give thanks always to our Lord, Who hath delivered us from the power of darkness and hath translated us into the kingdom of God. In whom we have redemption, through His blood, even the forgiveness of sin. Eph. 5:20, "Giving thanks always for all things unto God and the Father, in the name of the Lord Jesus Christ."

Mark 3:35, "For whosoever shall do the will of God, the same is my brother and my sister, and mother." Are we right in our own minds or right according to the teachings of Christ and the apostles? Luke 13:23-24, "Then said one unto him, Lord, are there few that be saved? and he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." 1 Cor. 1:26, "Not many wise men

after the flesh, not many mighty, not many noble, are called."

William N. Kinsley
Hartville, Ohio

DON'T WASTE TIME BEGGING GOD FOR A REVIVAL!

Spend that time crying, "Search me, Oh God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me. Create in me a clean heart, Oh God, and renew a right spirit within me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit; then (and only then) will I teach transgressors Thy way, and sinners shall be converted unto Thee."

It is absurd to spend time praying for revival in your community, unless your will has been submitted to God, to willingly obey His Word on all instructions. Revival must begin in you! If you really want revival, let your will be dead indeed unto sin and self-desire, but very much alive to do the will of God, through the indwelling Christ. Give the Spirit of God permission, and the Word of God opportunity to reveal to you any sin and wickedness of your own life. The key which unlocks the doorway to a purging process is a glad willingness to confess, forsake and make restoration to all revealed sin.

The reason God cannot use your

life is because it is not usable. You are not a "vessel unto honour, fit and meet for the Master's use." The sin of selfishness, self-will, pride, criticism, backbiting, deceitfulness, jealousy, anger, bitterness, strife, dissension, dishonesty, disobedience, etc., have so dominated and "plugged up" your life that you are not a channel through which the Holy Spirit can work. Such abnormality and apostasy is because of willful disobedience to the Word of God; therefore, the only remedy is confession and forsaking of such sin to henceforth walk in prompt obedience to His Word. "Who then is willing to consecrate his service this day unto the Lord?" I Chron. 29:5.

Be Honest With Yourself In These Questions:

1. Is there any known sin or doubtful sin in my life, be it past or present? If so, confess it, forsake it and make restitution at once. Begin to "exercise yourself to have always a conscience void of offence toward God and toward man." It takes justification before men as well as before God in order for you to be an effective soul-winner. True "justification" by grace through faith" before God, at time of conversion will immediately result in a practical justification and righteousness before men. If your justification with God does not result in justification with men, then you have deceived yourself as to true

justification. God expects you to be blameless and unrebukable before this perverse generation. So walk in obedience to God's Word that the unsaved cannot hide behind your sinning, inconsistency and hypocrisy.

2. Have I forgiven everybody—**EVERYBODY?** I mean Everybody! If not, don't expect forgiveness from God for your sins, you will not get it, for God says, "But if you forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. 6:15. Are you yet harboring bitterness, resentment and jealousy in your heart against some brother or sister because of *anything*? Is there a spirit of criticism, bitterness, fault-finding, backbiting, or resentment in your heart against your pastor, church or Sunday school teacher? If so, it must be confessed to God, **AND** also to the individuals with whom it concerns, and henceforth manifest only a spirit of love. If you regard or continue to harbor such sins in your heart, the Lord will not hear your prayers, Psa. 66:18; Isa. 59:1-2. It is absolutely necessary that you forgive and *forget* and henceforth make it obvious by love, not in word and tongue only, but in deed and truth. "If any man say I love God and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

I John 4:20.

3. Do I abhor sin in my own life as well as in the lives of others? Is there a holy hatred in my heart for anything that does not glorify God? Or am I rightly described in Jeremiah 6:15, "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." Do I love and serve my selfish will more than God's blessed will? Am I quick to rebuke myself for such sins for which I criticize others? Is my life such that I can, in obedience to God, "reprove and rebuke with all longsuffering" the lives of those who are not glorifying God?

4. Does my heart respond in glad, willing, prompt obedience to the Word of God? Or am I quick to obey only that which does not cross my will too much, or infringe on my selfishness? God demands entire, complete obedience. "Ye are my friends if ye do whatsoever I command you," John 15:14. "If ye be willing and obedient ye shall eat of the good of the land, but if ye refuse and rebel, ye shall be devoured by the sword for the mouth of the Lord hath spoken it." A characteristic of a true son of God is that they are "led by the Spirit of God," which necessitates following and obedience. "We must obey God, rather than man." You are better to offend ten thousand friends than to disobey God.

5. Do I witness of Jesus' saving

grace to those I contact? Or am I ashamed to witness for the Lord Jesus in the presence of some of my friends? Am I limiting God by failing to let the Spirit testify of Jesus to others through me? "Whosoever shall confess me before men, him shall I confess before my Father which is in Heaven; and whosoever shall deny me before men, him shall I also deny before my Father which is in Heaven," Matt. 10:32-33.

Do you really thirst for Revival in your own heart? Are you willing to meet God's requirements on all issues? Will you say an eternal "Yes" to the Will of God for your life right now, cost what it may? It will mean no less than death to your own will, to be a ready servant to the living God henceforth.

Oh, Christian—Awake! Hell is filling—judgment is sure; does it mean nothing to you? The world is saying, "Except I see, I cannot believe." The world is waiting to see you walk in glad obedience to that which you profess to believe.

Sel. by Sister Jeanette Poorman

A LITTLE BIT OF LOVE

Do you know the world is dying
For a little bit of love?
Everywhere we hear the sighing
For a little bit of love;
For the love that rights a wrong,
Fills the heart with hope and song;
They have waited, oh, so long,
For a little bit of love.

From the poor of every city,
For a little bit of love,
Hands are reaching out for pity,
For a little bit of love;
Some have burdens hard to bear,
Some have sorrows we should
share;
Shall they falter and despair
For a little bit of love?
Down before their idols falling,
For a little bit of love,
Many souls in vain are calling
For a little bit of love;
If they die in sin and shame,
Someone surely is to blame
For not going in His name,
With a little bit of love.

While the souls of men are dying
For a little bit of love,
While the children, too, are crying
For a little bit of love,
Stand no longer idly by,
You can help them if you try;
Go then, saying, "Here am I,"
With a little bit of love.

Sel. by Sister Hallie Snyder

THAT'S A FRIEND

One whose grip is a little tighter,
One whose smile is a little brighter,
One whose deeds are a little whiter,
That's what I call a friend.
One who'll lend as quick as borrow,
One who's the same today as to-morrow,
One who'll share your joy and sorrow,
That's what I call a friend.

One whose thoughts are a little
cleaner,
One whose mind is a little keener,
One who avoids those things that
are meaner,
That's what I call a friend.

One, when you're gone, who'll miss
you sadly,
One who'll welcome you back again
gladly,
One who, though angered, will not
speak madly,
That's what I call a friend.

One who is always willing to aid
you,
One whose advice has always paid
you,
One who's defended when others
flayed you,
That's what I call a friend.

One who's been fine when life
seemed rotten,
One whose ideals you have not
forgotten,
One who has given you more than
he's gotten,
That's what I call a friend.

Sel. by Martha Shaffer

To be grateful means to count
your blessings, means to light a
candle rather than curse the dark-
ness. To be grateful means to look
at what you have rather than what
you have not, to see others who are
more unfortunate rather than envy
those who possess more and be filled
with bitterness and greed.

GOD OF THE LIVING CHURCH

God of the living church empower,
Thine ancient might reveal;
Give wisdom for this crucial hour,
And in Thy mercy, heal.

God of the living church renew,
Fresh vision now impart,
And tho' the remnant be but few,
Sustain each faithful heart.

God of the living church provide,
Not garnished words, but grain,
The charity Thou hast supplied,
May we supply again.

God of the living church deny
The rebel cavalcade,
That thunders forth its hate defy
'Gainst all that Thou hast made.

God of the living church forgive,
Renew, perfect, translate,
In Thee to be, and move, and live
Immanuel we wait.

God of the living church, we plead,
Bestow Thy mighty power,
Thy loving presence, Lord, we need,
To save us in this hour.

Sel. by Sister Margaret Myers

The greatest of sins repented of,
is pardonable; the least of sins not
repented of, is damnable.

The one thing worse than a
quitter is the man who is afraid to
begin.

GOD'S GREAT LOVE

The love of God, oh how amazing. It's hard to understand why God should give His only Son to take a rebel's hand, to lift him from the miry clay or from the sinking sand, and place his feet upon a rock where he can firmly stand.

The love of Jesus, oh how wonderful. He left His home on high, laid His glory by and came to do His Father's will. He took instead a robe of flesh and took the sinners place. He died in agony and saved Him by His grace.

The love of Jesus, oh how mighty, to save from sin and woe. He bare our sins upon the Cross, how could He love us so? to die the ignominious death upon the cruel tree. There to pour out His life in death that we might ransomed be.

The love of Jesus, oh how precious. It does so freely flow, He took my place upon the Cross, that's why I love Him so. Such love I never can repay, I tremble at His feet in shame and look into His face, a loving smile to greet.

Such wonderful redeeming love, forever praise His name. I stand and gaze upon the scene and bow my head in shame, because my sins have nailed Him there. My sins I do confess, accept my Saviour now and trust His righteousness.

His wonderful redeeming love is not for me alone. It was to save a fallen race, He left His glorious

Throne. His dying on the tree took my friends to Calvary and dying there for all, He died for me.

The Father's everlasting love will never, never end. My Saviour ever liveth and is my constant friend. I now await the blessed hope, when Jesus will again appear. By the signs that now abound we know the time is near.

Sel. by Rebecca Beck

MACEDONIA

Because of extreme road conditions in our area Dec. 27, we feel this special message a particular blessing from Heaven. The ice-coated roads made it impossible to reach the church. We had worship in Sister Bula Stambaugh's home. Though very few could come, we received a blessing that comes only to those who believe. God is ever present to bless one or two who gather together to worship Him. We pray a special blessing for Bro. Paul Bolcher and his family for their efforts to encourage us to bring forth more fruit.

Quote: I believe at the close of this year it would be appropriate to consider an inventory of our life for the twelve months we have just passed through. At this time of year business men make a detailed list of their stock to determine whether they have lost or gained, whether they will stay or change their business.

In Christian life, we consider our efforts in the cause of our Lord. Have we lent our best efforts in the business of our own and others salvation? If we have not been diligent in the Lord's work we must ask God's forgiveness. He is displeased at half-hearted service. The church has no hands except ours. The work may be small as to sing or teach or preach. God takes note of the way we do the little part He may give us. If He finds us faithful in the small duties He may give us larger work.

In Rev. 3:16 we are taught what happens when we are not dedicated to doing good, "So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." What is our attitude toward our own salvation? We talk of salvation to others, yet neglect our own heart. We may hide disbelief in our heart for a while yet eventually it becomes known. Little seeds of hate produce harvests of murder.

Are we diligent in our daily spiritual life? Do we neglect the Bible and read other material? Think on God continually, then, like a tree by the rivers of life, bear fruit daily. What influence have we left the past year? Did others see us in church prompt or careless about arriving on time? Was our conversation clean and honest? Did we go anywhere that would embarrass us if we knew others learned of it?

Youth always looks at someone older for their behavior patterns. Are we a good pattern? Would they find the narrow way or would our examples lead them astray? THINK and be a good influence.

We must be fruitful and constantly on our guard, because people watch us. John 15:8 says, "Herein is my father glorified that ye bear much fruit." We are the branches. If we are a fruit-bearing branch we will be purged that we may bring forth more fruit, John 15:2. In our heart inventory of the past year, we are to search out all evils and beg God for more light to see the right. The power of our own thinking cannot always reveal what God wants us to see. David said, "Search me O God, and know my heart, try me and know my thoughts," Psa. 139:23.

At Communion we ask God to examine our own heart, not that of our brother or sister. David had insight into God's will, yet he recognized his weakness. Prov. 23:7, "For as a man thinketh in his heart so is he." How carefully we must watch our thinking. We can hide our thoughts from the world but not from God. We do not mean to scold anyone, only to help us to be careful. I cannot take inventory of you to see if you have advanced in church life or slipped into the ways of the world.

Our personal salvation depends on our daily work of a good life.

God takes notice of the least thing. Matt. 25:40, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." There are those who are looking for large tasks to do such as casting out devils, yet they fail to accept opportunities to help a discouraged brother or sister. Those who daily did the small tasks of feeding the hungry, giving a drink of fresh water to the thirsty, giving comfort and cheer to those who had need; small deeds when looked at separately, but mighty when the accounting was done. They heard the words, "Come ye blessed of my Father inherit the kingdom prepared for you," Matt. 25:34. These "doers of the word" were humble Christians and didn't recognize they did any great thing. How wonderful the words "well done" which we desire to hear at the end of our Christian work.

The promise God gave in Matt. 18:20, "For where two or three are gathered together in my name there am I in the midst of them," should encourage us to go on in the New Year. We feel we can still grow in grace and be a better worker in His vineyard. Come unto me and I will give you rest, Matt. 11:28. In our Christian life we know we will not have a rosy road. But rather rocky and often persecutions. Do not give up. Few spoke well of the Man of Sorrows. The servant is not greater than his master.

If they treated Him thusly they will treat us in the same way.

The words, "Come unto me" can be a great comfort to us if we take our burdens to Him. Unlike the heathen idol that has no heart or helping hand, God has compassion for us. He has only to speak the word and it comes about, if we but trust Him. We must hear, read and do the Word to have hope of eternal life. The scribes and Pharisees were careful to pay tithes but neglected mercy. Jesus reproved them often because of this.

We teach in two ways. Jesus spoke and taught by precept-word, by example-works. Our home and church can be the same way in the community. We try to teach care and caution. Youth may not grasp words of warning until they see an example and the effect of careless speeding of cars. Forsaking law and order often brings loss of life. When we sin we are liable for the consequences of an ill-spent yesterday. Yesterday can mean our past life. How has it been? Good or ill-spent?

II Kings 21, Manasseh reigned wickedly. His father destroyed idols and was faithful to the Lord. But he built up again the altars for Baal, that his father had destroyed and served them. His consequence for sin was deliverance into the hands of his enemies. Joseph was cast into a pit, then sold to the Ishmaelites for twenty pieces of sil-

ver, Gen. 37:28. His brethren sinned against God, their father and brother. After much suffering, they recognized the evil they had done and that God was displeased with their past. They began to see themselves as God wanted them to.

Likewise the prodigal son, by sinful living, suffered the consequences of loss of money, friends, and health. He reviewed his past, realized the cause of his trouble and repented. In Luke 16 we have the account of the rich man and Lazarus. The rich man's ill-spent yesterday brought him torment. He let opportunities to "do good to the least of these" pass. When he lifted up his eyes in hell, he asked for mercy to spare his brethren such a fate.

Because Adam and Eve transgressed and took the devil's word in preference to God's word, they felt the consequences of wrong. No place ever had such a plan of bliss as the Garden, yet it was ruined by disobedience. Those who walk contrary to God will spend eternity in punishment. Noah preached against sin, no one repented. When the floods came, we feel the people knew their hour of consequence had come.

Sodom and Gomorrah are example of spending time in the wrong way. The cry of it was great, yet none repented. Only four fled to safety and one of them perished because of disobedience. At the sight

of falling fire and brimstone the people of those doomed cities clearly saw how wrong sin and vice are. Their time, talents and energy all spent in the wrong way. How have we spent ours this past year? Will we come to God and ask forgiveness to escape the consequences? Some in Sodom could have been saved if they had listened to Lot's warnings. By all these examples of wrongdoing we do not mean to say your life has been unsatisfactory. They are to be used as a guide to grow in grace.

There are two ways to teach. One is by word, the other is to demonstrate, by example. Zacharias and Elizabeth walked blameless in the ordinances of the Lord. Mary, the mother of Jesus, was righteous and Godly. Enoch had this testimony, "that he pleased God." Many disciples had God's special blessings. Stephen saw heavenly sights, because he was a man full of faith and of the Holy Ghost. Dorcas was of good character, full of good works and almsdeeds. Paul, in writing to Timothy, brought to his remembrance the unfeigned faith that dwelt in grandmother Lois and Mother Eunice. They walked after the way and will of the Lord.

The blessings of God come to the faithful. The wicked will endure the consequence of ill-spent yesterday. Unquote.

Sister Elta K. Blythe

FALSE PROPHETS

It seems that as a whole people are losing faith in God. I feel that one of the greatest reasons for this lack of faith today is due to the many false prophets over the radio, on street corners and even in the pulpits across the nation and around the world. The sad part of it all is; these false teachers have a form of religion which appeals to people who may be seeking for the truth.

In Noah's day the people laughed when we warned them that unless they repented and turned to God; they would be destroyed by a flood, and as the result of their unbelief and lack of faith in God, they all were lost in the flood but faithful Noah and his family.

When God's children were in bondage in Egypt, God strengthened Mose's faith and the people's faith in Moses, and because they recognized their need for help, they listened and followed.

Centuries later, God, through the prophet Isaiah and other prophets, rebuked the people of both Israel and Judah, especially those of Judah for they were the worst sinners. First, Israel was captured, but God promised them good things if they would part with their wrongdoing. Finally the remnant, who listened, were allowed to return to Israel.

More than one hundred years later, God sent Jeremiah to the

people of Judah. In spite of God's denunciation of the lying prophets of that day, and His rebukes of the mockers of the true prophet, the people could not or would not see Jeremiah as the true prophet. Because of the truth that Jeremiah brought was too unpleasant for the people to face, plots against him arose and he was twice imprisoned although his attempted murder was foiled.

Again today, we find ourselves surrounded with false prophets quitting our fears like tranquilizers by disowning the unpleasant truth, and our faith is so weak that most of us today prefer to follow those who lull us with promises of greater comfort and peace.

Let us again turn to the Bible and study for ourselves and see if the things we hear and read today are in accord with God's Holy word, or if by chance by some of Satans false prophets of these last days.

—Hayes Reed,
1433 Overholtzer Dr.
Modesto, Calif.

Edwin Hodder, a hymn writer, aptly reveals the readability of the Word in his following hymn: Thy Word is like a garden, Lord, with flowers bright and fair; and every one who seeks may pluck a lovely cluster there. Thy Word is like a deep, deep mine; and jewels rich and rare are hidden in its mighty depths for every searcher there.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous more holy, and more perfect through faith and obedience.

OUR ATONEMENT

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. 9:24-26.

The old and new dispensations of God are compared in our text. At all times God was displeased with sin and it took blood to remove that sin and again have God's favor. In the old, the priest shed the blood of a perfect animal and the high priest entered into the Holy place of the tabernacle or temple, to commune with God in behalf of the people. In the new, Christ shed His blood and entered into heaven, to commune with God in behalf of the people who had faith in Him. The high priest entered once a year

after the shedding of blood of the sacrifice. Christ entered once for all time, after allowing His blood to be spilt on sinners behalf.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul," Lev. 17:11. "And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him," Lev. 19:22. The word atonement means: Satisfaction or means by which sin or offense is removed. In theology the obedience and personal sufferings of Christ. The blood (the life) must be spilt to atone for sin. In the old Dispensation, birds and animals were slain by the thousands to atone for individual sins, besides the general sacrifice at their regular worship services. In the new Dispensation our pure, innocent Saviour was treated as very sinful and had to give His blood that our sins might be reconciled in the sight of God.

Dear reader, as you read in the old or new Testaments, of the innocent blood that was shed, was it worth it? Ah, yes, when we read "the sin which he hath done shall be forgiven him." What a blessing we are enjoying, freedom from sin, do we serve our Saviour as faithful as we should? We cannot value what He has done for us.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself," Heb. 7:26-27. Our atonement was truly perfect and without blemish, we can study His life and not one blemish or spot is there. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God," Heb. 10:12. He not only gave His life for us but it was again restored unto Him. Now He continues to plead and intercede for us, at the right hand of the Father. Do we have compelling reasons for being a faithful servant of His? "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. 3:13. We would not fear laws if it were not for the punishment attached to breaking them. We human beings have all come so short of our vows and our duties because of our blessings, that

we each would be severely under the curse of God's laws. But alas, we are free from this curse, through the unestimable atonement of our Lord and Saviour. How much do we show our love and thanks unto God for His unspeakable gift?

THE SOULS OF MEN

For my text for this article, I draw your minds to the words of Christ as recorded in Mark 19:10, "For the Son of man is come to seek and to save that which was lost." Jesus' mission in coming to earth was to seek the lost and to bring them salvation. The work of the Church is the continuing of that which Jesus begun. I gather from the text that the Church has a two fold mission to perform, and she will be held accountable unto God as to how well she performs these missions.

The first mission is to SEEK the lost. A church that is not missionary minded will perish. She will have a poor record before God Almighty on the day of reckoning, when her stewardship shall be challenged by the Master of the Vineyard. The Church is no man-made organization. It was established by Jesus Christ, He being the chief corner stone. He purchased the Church with His own precious blood.

The prime, the definite and the only purpose of the Church here on

earth is to carry out Christ's commandments, which comprise the working out of our own soul's salvation as well as the salvation of others. There is entirely too much "at ease in Zion." Too many, presently in the Church, are perfectly satisfied and are not eager enough to reach out to others who need a loving, crucified and risen Redeemer.

My heart throbs and I have shed many tears recently, because of the lack of aggressive, consistent and prayerful interest in those that know not Christ as their Saviour. We dare not fold our hands and even think that nothing can be done. There is just as much power in Heaven as there ever was, there are more souls needing salvation than ever before, and we have the same promise now as of old, "If we sow the seed there shall be a harvest." Isaiah 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Perhaps our harvest is so small, because we do not ask big. "Ask and it shall be given." We may go to the Spiritual Fountain with too small a container!

In the early days of the Dunkard Brethren movement, there was a real spiritual awakening. Those in the church were good salesmen. They were sold on the church.

They were not a bit ashamed to "sell" the church to others. But we have lost something. Might it be that we are no longer sold on the church ourselves? *I truly pray such is not the case.* Have we lost the vision for lost souls? "Where there is no vision, the people perish," Prov. 29:18. I am inclined to believe this scripture has a two-fold meaning. Where there is no vision, those outside the church will perish, and I wonder if, lacking vision and aggression for lost souls, the church will not come to naught.

It is my belief that if Satan can make us believe "all is well," he has won a great victory. We have the great commission of Christ to carry out, to work at, not half-heartedly, but mightily, until Jesus comes. I firmly feel that as we near the coming of Christ, that more honest, sincere and prayerful efforts should be expended for lost souls. We should make a greater sacrifice, we should pray more for the lost, we should pray in tears for more power to carry the message to the lost. If we get down to business, Jesus will help us. If we sow the seed, God will give the increase.

I believe if every member of the Dunkard Brethren Church would be obedient to the vows made at baptism, and the officials to the vows made when given their office, that the church could recover power which she definitely has lost. I go

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back again to the start of our organization. It is recorded in past issues of the Bible Monitor, the growth of the church, from her beginning, on for perhaps 15 to 20 years. People who studied their Bible and looked for a church and a body of believers that were practicing the Word of God closest to the Word, found that body of believers in the Dunkard Brethren Church. *And they wanted to be a part of that body!*

We need to get more earnest in our seeking. We need to search until we find. We need to go out into the highways and byways. We need to GO. And we need to live it ourselves, first. Every business worth its salt is NOT SATISFIED if their volume grows less and less each year. No man at the mill or

in the office, or on the farm would be content to accept a cut in wages two or three times a year. Are we content with such conditions in the church? *We should be about our Father's business.*

Our FIRST mission to to SEEK the lost.

Our SECOND mission is to SAVE the lost to the Church and not leave anything undone if one wanders away from the fold. When we introduce a soul to Christ, after we have found them, the Holy Spirit takes over. That soul, after being born again, becomes a member of the mystical body of Christ. The work of the Church does not end there, but has only begun. We want to see that soul saved to the Church. We are our brother's keeper. We have definite Bible commandments that each member must exercise, that no souls, once in the Church, again go back into the beggarly elements of the world.

Jesus, in the greatest sermon ever preached, gives us very positive and very explicit directions how we are to labor together in love and how we are to treat one another as brethren and sisters. These commandments, when carried out, as we promised, will save souls to the Church. Where they are ignored, the Church suffers. Members move away or leave the Church entirely. The apostle Paul and many other writers also bear down strongly on our responsibility to each other.

First, we are sheep of one fold. Genuine sheep do not devour one another. They do not harbour grudge or an unforgiving spirit. Sheep do not attempt to get the better of one another. Sheep stay close together and close to their shepherd. Where members are like the sheep Jesus tells about, that Church will grow. The old sheep will fatten "spiritually" and there will be lambs born into the flock. That is the way to SAVE the Church. Another way to SAVE the souls of members, *including our own*, is to avoid offences. Jesus tells us that woe is pronounced on the individual that causeth offences. That it were better that that person have a millstone hung about his neck and cast into the sea. Knowing that offences might come, Jesus gave us the formula to avoid them. The main ingredient of that formula is LOVE. Another ingredient is the Golden Rule.

If, out of a pure, sincere heart, unintentionally, unknowingly and not wanting to offend, offence has taken place, Jesus gives us the formula for such a situation. Matt. 18. But, alas, I have been told that Matt. 18 does not work. IT DOES! Where a guilty member was willing to humble themselves and apply Matt. 18 in the Christ way, to the one they offended, it has worked and through it, as Jesus designed, that soul was saved to the Church. Where the offending party is un-

willing, or too proud to use Matt. 18, souls have been lost to the Church and I must wonder if the unwilling are in a saved condition!

Jesus relates, how, if a sheep stray from the fold, the shepherd leaves the ninety and nine in the fold and goes out to seek the one lost. That is another way to SAVE a soul. I was much impressed with this lesson while touring Palestine. A shepherd will risk his life for a lost sheep. He will search every crevice, every craig, every cave, every hidden place, at the same time calling for his lost sheep. His every purpose is centered on finding the one that is lost! Do we make such a consistent effort when one becomes discouraged? When one has become offended? If we do not, we come short of the glory of God.

I hear statements, and have for years, that you cannot interest the outside in the Church. Definitely you cannot, if those on the inside do not practice what constitutes the Doctrine of the Church. Once we, on the inside, live it as we should, and as we promised we would do, it will spread to the outside. It did all through history. It did in the early days of our organization and it will today!

I pray for any member who has been in anyway the cause of a sheep leaving the fold. Unless they have went to the full end of Jesus' commandments regarding offences, they will stand in the day of judg-

ment hopelessly condemned. You just dare not offend one whom Christ shed His blood for, and let it stand. By winning souls to Christ we can add stars to our crown. By discouraging souls, we will bring the wrath of God upon us!

When Jesus came seeking and saving the lost, He brought the Word. We will never find or save a single soul, outside the bound of the Word. We will never reap a harvest, preaching anything less than the Word of God. It is the Word that pricks, that convicts, that melts the sinful hear of man. *We need to preach the Word with a sharper sword.* Too many today want the end of the sword of the Lord cut off. They want it like in Isa. 30:10, "Speak unto us smooth things." Smooth things will not convict nor save. Jesus came seeking the lost. That is our work. We are stewards of the manifold Grace of God. Let us consistently prove our stewardship before God and man.

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio

—o— **WAS PETER THE FIRST BISHOP OF ROME?**

Part 2

The claim by the Roman Catholic Church, that the Church of Jesus Christ was built upon the apostle Peter is an unscriptural doctrine.

The Christian Church is built upon Jesus Christ and Him alone. He is the "headstone of the corner," and He gave all the twelve apostles equal power to preach the gospel and heal the sick. Peter was given the "keys of the kingdom of heaven," or "kingdom of God," out of which grew the Church. There is no distinction between the Church and the Kingdom, they are one. It is true that the Kingdom was promised to Israel, but was later given to the Gentiles.

It was Peter who opened the door of opportunity to Jewish Brethren (those who would receive Christ), on the day of Pentecost and to the Gentiles in the house of Cornelius, Acts 10:34-46. Acts 2:5, "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him," Acts 10:34-35. There was no assumption by the apostle Peter of any other authority or power, except from God, through the Holy Spirit (to bind or to loose). And he claimed no more for himself than to be an apostle by gift (1 Pet. 1:1), and an elder by office (1 Pet. 5:1).

We find also in the early Church as founded by our Lord, Peter was not necessarily the highest leader,

chairman or moderator. In the important first Church Council or Conference, it was not Peter who was chairman, but it was the Apostle James instead. After all the apostles had given their views, including Peter, it was James who had, or brought about the summing up and final decision. Acts 15:7-20, "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me."

It is an erroneous, unscriptural doctrine that Peter holds the keys of death and the place of departed saints. They are held by Jesus Himself. No priest can pray any one out of Purgatory. In Rev. 1:18, we read, "I am he that liveth, and was dead; and, behold I am alive for evermore, Amen; *and have the keys of hell and of death.*" The Book of the Revelation was written in A.D. 96, that is 30 years after the death of Peter, and Jesus still held, and now holds those keys today.

"*Who was the first Pope of Rome?*" The Church of Rome not only claims that Peter was the first Bishop of Rome, but also claims that he was the first Pope there. As we have already disproved the claim that Peter had a bishopric in Rome, we can now proceed with facts about the history of the Papacy. The first 200 years of the Christian Church there was no senior bishop or pope anywhere. All the early bishop's who were sta-

tioned at Jerusalem, Antioch, Corinth, etc., were equal. It was not until the third century of the Christian era that the Bishop of Rome commenced to seize power. The following historical facts are published in the immortal book of Dr. Grattan Guinness, entitled, "The Approaching End of the Age." In A.D. 254: Cyprian teaches that the Bishop of Rome is the successor of St. Peter, and that the Church of Rome is entitled to precedence from the importance of the city, but not in the point of jurisdiction.

A.D. 306: Rise of Constantine the Great. A.D. 312: Conversion to Christianity of Constantine the Great. A.D. 337: Constantius, a son of Constantine, takes one-third of the Roman Empire. One-half of the Roman Empire profess Christianity, which is now the *religion of the state*. This marks the end of the Pagan Roman Empire. In A.D. 425: Emperor Valentinian III enacts that all Bishop's of the Western Empire obey the Bishop of Rome. In A.D. 492: Bishop Gelasius compiled the Mass. This is a false teaching (doctrine) that the Bishop offers Christ daily for the sins of the people, whereas Christ died once for all. Heb. 7:26-27, reads, "For who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who (Jesus) needeth not daily, as those high priests, to offer up sacrifice, first for his own sins,

and then for the people's, *for this he did once, when he offered up himself.*" Also Heb. 9:28, "So Christ was *once offered to bear the sins of many; . . .*" Therefore the Roman Catholic Mass is contrary to the Word of God.

In A.D. 526: Bishop Felix III introduced "Extreme Unction" as a sacrament. This Roman Catholic rite consists of anointing a dying person with oil, as in James 5:14, when a R.C. is expected to die. Therefore the patient is not expected to live. This is unscriptural because James 5:14, with the anointing of oil, is for expectation of healing and life. In A.D. 533: we find the Decree of Emperor Justinian, constituting the Bishop of Rome, "Head of all the Holy Churches, and of all the Holy Priests of God." This is opposed to the Master. Jesus said, "*But be ye not called Rabbis for one is your master, even Christ; and all ye are brethren,*" Matt. 23: 8. The Justinian Decree was the start of Rome's domination.

In A.D. 590: Bishop Gregory the Great did more than any other "to set the Church forward upon the new lines on which it must travel to constitute a *Latin Christianity.*"

In A.D. 606: we find, the Decree of Emperor Procas conceding to Bishop Boniface III, the *headship over all the churches of Christendom.* Thus Bishop Boniface III became the first POPE. See . . . "De Gestis Longobardoum. 4, c36,

also "Historia Ecclesiastica et de Vitis Pontificum," by Anastasius. P. 11, c.3. These facts of history are also memorialized by *The Pillar of Procas at Rome*, bearing the inscription and date, and can be seen today. Thus in A.D. 606, Bishop Boniface III was the first Pope. Therefore the claim by the Church of Rome, that the Apostle Peter was the first Pope is contradicted by the Holy Scriptures, by history and by archaeology. The first Pope arrived over 500 years after Peter died.

"Which church is the right one?" The true Church is not one, made by hands, nor is it established in Rome. It was established by Christ near Jerusalem and today is made up of true believers, who are "born of God" and do HIS WILL. It is written, "He that believeth and is baptized shall be saved and he that believeth not, shall be damned," Mark 16:16. Jesus is the door into His fold, and He alone is the Head of the Church. He also holds the keys of death and hell.

The end.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans.
67530

This is no time for harmless little sermons. It is time for flaming messages, inspired by the Holy Ghost, preached fearlessly by men who do not fear the consequences. Calling men everywhere to repentance.

THE POWER OF THE HOLY SPIRIT

"Not by might, nor by power, but by my spirit, saith the Lord," Zech. 4:6. In this little study we want to learn of the activities, and power of the Holy Spirit. Let us consider John the Baptist. He was filled with the Holy Spirit from his youth; and he never deviated from that. His mission was to prepare the people to accept Christ. John was true to the wooings of the Holy Spirit, even while in prison: he was willing to give his life for the truth.

Jesus was filled with the Holy Spirit and power from God. "And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased," Matt. 3:16-17.

To obtain this power, we must believe. First, believe on the Lord Jesus Christ and that He brought from heaven to earth a saving gospel. Jesus said, "Repent and believe the Gospel," Mark 1:15. "He that believeth and is baptized shall be saved," Mark 16:16. It is necessary to go all the way with Christ, for righteousness sake.

Jesus was tempted by Satan after baptism; to prove to us by His life and spirit, that it is possible

not to yield to temptation. Right now I want to tell you the spirit of the anti-christ, the power of Satan, is working so close to the Power of God it is hard to tell the difference, unless we are filled with the Holy Spirit.

Jesus had power to perform miracles, so does the Anti-christ. We are to try the spirits and see if they are of God. Satan tried to tear down the ministry of Jesus, and he is doing the same today.

We are to be baptized of water and the Spirit. Without a change of heart and mind we do not receive the baptism of the Spirit. Before Jesus ascended into heaven He told the disciples to tarry in Jerusalem until they were baptized with the Holy Ghost. "Ye shall receive power after that the Holy Ghost is come upon you," Acts 1:8. Now let's be seated in the upper room and wait upon God. Wait until He speaks. So many cannot wait upon God, they want to have their own way; and thus hinder the work of the Holy Spirit. We must be sincere in our desire for the Spirit to speak to us.

The first symbol of the Spirit here is the wind. The rushing mighty wind came DOWN FROM HEAVEN, an irresistible power of the Spirit and Truth. The Spirit sealed them unto the day of redemption. They went everywhere preaching the Gospel. Let us who have received that Spirit never

break that seal.

Fire: the symbol of purification and sanctification, they were sanctified unto holiness. We must have this same glorious experience to have the power of the Holy Spirit within us. They spake with other tongues. Our tongue must be controlled by the Holy Spirit. "Let your speech be with grace seasoned with salt," Col. 4:6. That we may know how to impart the word of truth to others.

The power of the Holy Spirit is to teach. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," John 14:26. The apostle John experienced this, when he was past 80 years of age he wrote the book of John. Every child of God needs this power. "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," 1. Cor. 2:13.

The power of the Holy Spirit is to guide us. It will guide us in the way we ought to walk. "For as many as are led by the Spirit of God, they are the Sons of God," Rom. 8:14. Let us get away from the idea that we can do as we please and not be led by the guidance of the Holy Spirit. We must also read the Word, it is through the Word that we have this guiding influence.

The power of the Holy Spirit is

to intercede for us, Rom. 8:26-27, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." It will intercede and convict us of sin. He is our officer, to arrest us when we transgress God's divine law. Is ready to assist us out of our difficulties. Just as soon as the devil gets us into trouble, he leaves us wounded and helpless. Why should we do something that is wrong? When God says it is wrong — the church says it is wrong — but we do it any way. If we commit a public sin let's acknowledge it, that we may have forgiveness. Another mission of the Spirit is to comfort us. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of Truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you," John 14:16-17.

What has been our experience in the upper room with the assembly? Have we received that irresistible Power of the Holy Spirit: purified, sanctified, ready to witness

to the unsaved the unsearchable riches of Christ, who is able to save to the uttermost? "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool," Isa. 1:18.

Today is the day of salvation, now is the accepted time, if ye hear His voice, harden not your heart. Repent, believe the gospel, being baptized for the remission of sins and ye shall receive the Gift of the Holy Spirit. "Now unto him that is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever," Jude 24-25. Amen.

Bro. Herbert Parker
R. 3, Troy, Ohio

DOES OUR SPEECH BETRAY US?

In a changing world we see and hear the Christian saying and doing things that are like the world; but does God change? In Heb. 13:8, we read, "Jesus Christ the same yesterday, and today, and forever." Deut. 5:11, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." James 5:12 says, "But above all things, my brethren swear not, neither by heaven, neither by

the earth, neither by any other oath; but let your yea be yea and your nay, nay; lest ye fall into condemnation." Of course no born-again-Christian would deliberately use the name of the Lord in vain; but Satan is very subtle in his ways, even trying to deceive the very elect. One of his cunning devices is what we commonly call slang words; or are they slang words? This is what the Century Dictionary has to say about several of them.

Gosh—minced form of God often used as a mild oath. Gad—a minced form of God. Doggone—a substitute for profanity. I believe we could include the use of golly and gee as having the same meaning. Heck is often used in place of hell, and darn in place of damn. These are only a few of them. No doubt there are many people using these words who are not aware of their origin. I think we could say any word used in this manner could be called a slang or swear word, and the world is full of them. Let us watch our speech and strive for a fuller measure of Holiness. II Cor. 6:17-18 tells us, "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." What a wonderful promise this is. Praise His Name!!

Sister Lucille Throne

NEWS ITEMS

McCLAVE, COLO.

The Lord willing the Cloverleaf congregation will hold their Lovefeast on Saturday, April 17, beginning at 10:30 and communion in the evening. There will be services all day Sunday. Come worship with us.

Sister Rosella Kasza

MODESTO, CAL.

The members of the Pleasant Home congregation have been blessed with another series of Meetings. Services from Nov. 8 to 21, with Bro. Ernest Miller of Harrisonburg, Va., as our Evangelist. Bro. Miller gave us very inspiring messages which should make us all have a greater desire to live better lives for our blessed Lord. No souls were added to our number at the time of the Revival, but since we were made to rejoice when a young mother gave her heart to the Lord.

The meetings were closed with a Lovefeast. May God's richest blessings go with Bro. Miller and his family, as they go to other fields of labor.

Sister Blanche Wyatt, Cor.

BETHEL, PA.

Bro. Ernest Miller of Harrisonburg, Virginia will hold a two weeks revival meeting starting March 14 through March 28. Pray for these meetings and come and enjoy them with us.

Sister Darlene Longenecker, Cor.

NOTICE

District Meeting for district No. 2 will be held in the Plevna, Ind. church, on April 2-3, 1965. Elders convene on Friday at 10 A. M. Preaching services at 2 P. M. and 7:30 in the evening on Friday.

Business meeting on Saturday morning at 9 A. M. Two Queries for new business. Everybody come and worship together.

Harley Rush, Writing Clerk

OBITUARY

LIZZIE Y. EBERLY

Widow of Bro. Harry Eberly was born in Kleinfeltersville, Pa., April 28, 1881 and departed this life February 10, 1965 at the age of 84 years, 9 months and 12 days, daughter of the late Charles and Barbara Young Fetter. She was a member of the Church of the Brethren and on December 22, 1934 united with the Dunkard Brethren. She was a faithful member of the Lititz congregation.

She leaves to mourn her departure: three sons, Wayne Eberly, Myerstown; Milton, Elizabethtown Rd.; Marvin Eberly, Lebanon, Rt. 1; one daughter, Mary, wife of Ammon B. Keller, Lebanon, Rt. 1; 18 grandchildren and 35 great-grandchildren.

Funeral services were held Saturday, February 13 at the Heidelberg Church of the Brethren, in charge of Eld. David Ebling, La-

verne Keeney and Peter Heisey. Interment in the adjoining cemetery.

THANKS

We wish to thank the many brethren, sisters and friends for the flowers, cards and kind expressions of sympathy, shown us in the tragic death of Benny, our beloved husband, son and brother.

Sharon Reed, Bro. and Sister Paul Reed and family.

CARD OF THANKS

Having received nearly two hundred cards and letters, beside several gifts, over my recent birthday, I take this means to thank those that were instrumental in spreading the word and those that responded by sending.

I received cards and letters from every congregation in the Brotherhood, with the exception of one. Among the cards were many letters. We greatly appreciated each and everyone. I was impressed with the number that wrote concerning their Church activities. As a minister of the Gospel, I am much interested in seeing, first a spiritual growth, then a numerical growth.

I believe that when there is a genuine, closer walk, then God rewards that closer living, with a numerical increase. I, like the Apostle Paul, joy when I hear of souls being born into the Kingdom. I en-

joyed learning of the large attendance many of you have had, at your past revivals. That enhances the opportunities for new members.

Many letters from new members, some I did not know, joyed my soul to have them write how they are enjoying in the Rock of their Salvation and the joy they are experiencing in their new-found Church home.

Most of the letters mentioned the activities of their congregations for which I appreciated hearing about. Your letters and cards were very encouraging to your ministering Brother. Now, in return, I wish to offer the Bible Monitor Readers, who are members of the Dunkard Brethren Church, a few words of encouragement.

We have the Doctrine and the Dunkard Church is built on a sound, Biblical foundation. When those before us, stepped out on the Lord's side, they were not ignorant of what they were doing. Those of this present generation found, from experience, that it was the best to be had, else, certainly, we would not have come into the Dunkard Church.

It was not easy for our parents and grand-parents, to leave the mother Church and start anew. But, we can joy in our soul that they did! Now, we who are responsible for the purity of the Church, we ought to give the more earnest heed to the things which we have

heard, lest at any time we should let them slip," Heb. 2:1.

I thank you from the depth of my heart and wish God's richest blessings upon each of you. The Lord bless thee and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace, Numbers 6:24-26.

Bro. Paul R. Myers.

PRAYER

"Men ought always to pray and not to faint," Luke 18:1. "Pray without ceasing," I Thess. 5:17. "I will therefore that men pray everywhere lifting holy hands without wrath and doubting," I Tim. 2:8. We see here that prayer is important and a command from God. What is prayer? It is the Christians vital breath. Prayer is just as necessary to spiritual living as breathing is to natural life. A Christian who does not pray and have fellowship with God, soon dies spiritually. Prayer is conversation with God, where we make known to Him the needs and condition of our heart.

Prayer is where we can find mercy and forgiveness of sins, but we must have a forgiving spirit toward others. Prayer is a means where we can obtain many blessings and may ask for help. Matt. 21:22, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

We must have faith also. A prayer life helps us to be more spiritual minded. Prayer gives us over-coming power, when the tempter comes. Matt. 26:41, "Watch and pray that ye enter not into temptation, the spirit is willing but the flesh is weak."

To live a victorious Christian life we must live a prayer life. Satan does not like to see us pray. Prayer gives us power. God has promised to hear and answer prayer. He will give us strength, courage and power, if we ask in faith. Let us keep in touch with God through a prayer life. Spend time in prayer and you will experience a real living God and a radiant life. Start the day with prayer unto God and it will turn your thoughts heavenward and secure guidance throughout the day. However we should pray that God's Will be done. Prayers should be persevering, not giving up when they are not answered immediately.

Prayers should come direct from a heart of faith, unto the Throne of God. In prayer we can express thankfulness unto God. A sincere believing prayer means much, for with God all things are possible. Could we also remember to not only pray, but help God answer prayer by being obedient to the leading of the Holy Spirit.

Sel by Sister Rebecca Beck.

MACEDONIA

Because of impending surgery for Sister Gertrude Wetzel and the illness and death of Sister Bula Stambaugh's husband, Bro. and Sister George Repogle and Bro. and Sister Ben Klepinger were called to South Fulton on January 24. Sister Wetzel received the anointing service on Sunday. On Monday, Bro. Repogle, Bro. Klepinger had charge of the funeral services, assisted by Bro. Harmon.

At Sunday services Bro. Klepinger gave us this timely admonition, for renewed dedication to our Lord. Quote: The writer of the song "A Soldier of the Cross" was inspired by 2 Tim. 2:12, "If we suffer we shall also reign with Him." Paul knew more about this life's warfare than we do. He said, "I have fought a good fight." A Christians life is a continual strife and constant effort to overcome evil.

2 Cor. 4:6, Light out of darkness. Your heart and my heart reflect the Gospel of God. By this shining light is the only way men can be saved. The carbon of sin grows over this light and keep it from reflecting from our heart. Mark 8:26 is an example of little into much. The Divine blessing of a few loaves enlarged them so greatly that many ate and twelve baskets remained above what was needed. This lesson is for us now.

After the people saw this miracle they did not understand. Jesus said, "How is it, that ye do not understand?" Why is it that we do not understand God's Word in this day? Why is the Gospel hid to so many? Is most of mankind in sin? 2 Cor. 4:4 tells us it is because the god of this world (Satan) has blinded their minds, that few have knowledge of what the Word of God is and what it means. Why is there no knowledge? We hear able ministers proclaim the word and see outsiders sit still under powerful messages, unable to accept the invitation to join the battle with Christ. We marvel at their indecision.

What is understanding? It is knowledge, wisdom and being able to comprehend. There are two reasons for the lack of it. The first reason is, Men have never learned of God. In daily work we read instructions for knowledge necessary for operating machinery, etc. Before we begin our daily occupation, we study all we can about it, we learn from others and then we understand.

The second reason men and women do not understand God's Word is that they have been deceived. Their eyes have become calloused with sin, therefore the light of the Gospel is dim. Suppose you have been born without sight, what knowledge would you have of light? You would not have learned

it's beauties and you would not understand. The same is true of all things we might see with the physical eye. Just so the spiritual eye is darkened and cannot understand God.

John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Disobedience causes lack of understanding according to Deut. 4:6, "Keep and do them for this is your wisdom and your understanding." We may not have all wisdom but we can have sufficient to work out our salvation. In this life we can see only "through a glass darkly." God has held back some things for our future blessings. If we understood everything there would be no need for our preaching and studying. God wants us to seek so that we may find more. I Chron. 22:12, "Only the Lord gives wisdom and understanding." One reason men and women are in spiritual darkness is that they look to men and not unto God.

Psa. 109:104, "Through thy precepts I get understanding." If we had no physical eye how could we understand the things of this natural world? If we have no spiritual eye how can we expect to see into God's Word? God giveth wisdom to all who seek for it. Micah 3:6, Therefore night shall be unto you, it shall be dark unto you, the sun shall go down over the prophets. Before the birth of Christ there

never was such a period of darkness. I wonder if we are not in a dark age now? In today's general opinion, nothing is sin.

Why do men love darkness rather than light? Because they have not come to the knowledge of the truth. Matt. 3:21, is an admonition to us, to cast off spiritual darkness and come unto the light of the glorious Gospel, that it may shine into our hearts. Those who walk in darkness and laugh at spiritual understanding, know not at what they stumble. Anyone who thinks the world is getting better is walking in darkness. God looked down in the days of Noah and saw a wicked land. We look and wonder if it was any worse in Noah's time than it is now. I Cor. 14:20, "Brethren, be not children in understanding." Unquote.

Sister Elta K. Blythe
Macomb, Ill.

RIGHTLY DIVIDING THE WORD OF TRUTH

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their

word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." II Tim. 2:14-18.

The Apostle Paul says in verse 14, "Of these things put them in remembrance" — that is, of the importance of being whole-heartedly out for God as a soldier; of the necessity of remembering that an athlete contending in the games does not receive the victor's reward unless he observes the rules, and therefore the importance of going by the Word of God, for this is our Book of rules. If we are to be partakers of the fruit, there must first be labor. Even as a farmer must plow, sow, and cultivate the ground before he can expect a crop, so if we are to receive a reward at the judgment-seat of Christ we must labor faithfully and devotedly now.

Also, we do not want to forget that our Lord Jesus Christ died for us and has been raised again by the power of God; and that this message of the gospel is ours to proclaim to lost ones, no matter whether there be imprisonment and death. For Paul it did mean imprisonment and death. But then we are to remember, "It is a faithful saying; for if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will

deny us." All these things are to be kept in remembrance as we go on in the service of the Lord.

Now notice this special command, "Charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." It is so easy to become occupied with minor details in regard to the Christian message, which, after all, have nothing to do with the great fundamental issues. How many there are who become occupied with some of these side-issues, stressing them on every occasion, and even dividing the people of God because of them, instead of placing emphasis on the great central truths of the Word which are so tremendously important. We are not really serving the Lord when we are striving with one another about things that are unprofitable. We are called to contend for the faith, not to become contentious. As a rule, it is these minor things that lead to contention when they are emphasized out of all proportion to their relative importance.

On the other hand, the Christian needs to give himself to a careful study of the Scriptures in order that he may understand the truth and use it aright. As we get it in verse 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Paul himself says elsewhere that he was

not at all concerned about having man's approval. In writing to the Corinthians Paul says, "With me it is a very small thing that I should be judged of you, or of man's judgment," I Cor. 4:3. It made little difference to him whether men approved or blamed; but he was greatly concerned to have the approval of the Lord. And this is what he stresses here for us—that we need to study the Word so that we may be pleasing to Him who called us by His grace, who saved us in His infinite, loving kindness, and has left us in this scene that we may glorify Him.

There are men who live in the presence of their brethren. Men of great open spaces, daring warriors, great hunters, great explorers, great orators and politicians. They have all the characteristics that other men like to see in one another, and so the ones admired have the approval of their brethren. But they do not have the approval of God. It is also quite possible for a man, even in the work of the Lord, to be approved by his brethren and not have the approval of God. And so the importance of heeding these words, "Study to show thyself approved unto God." For not he who commends himself, nor whom his brethren commend is necessarily thus approved, but he whom the Lord commends. He who God approves is the man who makes much of this blessed Book, who studies

it and seeks to live in the power of the truth herein revealed. David prayed, "Order my steps in Thy Word," Psa. 119:133. God has given us His Word, not only that it should unfold wonderful and precious things to us concerning the great, eternal future, but that through it we learn how God would have us live as we go through this scene.

The Lord Jesus prayed for His disciples, "Sanctify them through Thy truth: Thy Word is truth," John 17:17. As we meditate on the Word and let it direct our lives we will be sanctified in this practical sense. Oh, the neglected Bibles in the homes of the people of God. Wherever you find a neglected Bible you will find a fruitless life; you will find a life out of fellowship with God. There will be nothing in that life that really honors Him. But where you find that the Word of Christ dwells richly in the heart and mind of a believer, then God will be glorified. So we are to study to show ourselves approved unto God. Studying the Bible means more than just reading it casually. It means giving it our careful attention; comparing one Scripture with another, weighing the words of every chapter and every verse. But even as we read the verses, and meditate upon them, we should avail ourselves of every possible help that might open things up to us more clearly, making it

the business of our lives to become more and more familiar with the Holy Scriptures. We are to avoid slipshod work, or carelessness in our consideration of the Word.

Many of us are very, very busy in what we call Christian service, but we are not working in accordance with the Word. And some day we will stand ashamed before God because of the wasted years that we have spent following our own ideas instead of being guided by His instruction. If we are to be thus guided we must know the Word and be able to use it aright; "A workman that needeth not to be ashamed, rightly dividing the word of truth." J. N. Darby's version reads, "Cutting in straight lines the word of truth." That is very suggestive. You see, the Bible does not deal with one great subject only, neither does it speak to just one class of people; and so as we study the Word it is always important to ask, as we read, For whom was this written? What did God have in mind in giving it? Is it for me? Is it about me, or does it have to do with some other group of His people?

In the First Epistle to the Corinthians we find three definite groups brought before us to whom God has spoken in His Word: "the Jews, the Gentiles, and the Church of God," 1 Cor. 10:32. To rightly divide the word of truth we need to consider what parts of the Word

are written particularly to God's earthly people, the Jews; what parts have to do with the Gentile nations as such, and what parts are intended for the guidance and direction of the Church. There are these three classes of people in the world today. Before Pentecost there were just two classes—Jews and Gentiles. Since Pentecost, since the Holy Spirit descended, we have three groups in the world; the third group is known as the Church of God. And this blessed Book has a great deal in it that is addressed particularly to the Church of God.

Now all Scripture is FOR me, but all Scripture is not ABOUT me. The Old Testament Scriptures are for me just as truly as the New Testament; but I will look in vain for guidance as to my path through this world, for instance, in the book of Leviticus or in the book of Chronicles, and some other Old Testament books; yet all are part of God's Word, and are profitable, for the Bible tells us in Romans 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." So we have to learn to rightly divide the Word and see to whom God was speaking and why. Then we will be able to see what is for our instruction as we seek to do what He commands.

These distinctions are not the only ones to be considered when we

attempt to rightly divide the Word of truth. There are many other lines of truth; for instance, there is that which has to do with our salvation which is by the grace of God and to which no works of ours can be added. But it would be a great mistake if we neglected a kindred line of truth which has to do with our responsibility as children of God in this world. On the other hand, we have Scriptures that deal with our justification, which depends entirely upon the finished work of the Lord Jesus. One cannot be saved by works of righteousness which he has done. Yet there are other Scriptures that lay tremendous stress upon good works which should follow faith in Christ, and they show us that only as we engage in good works can we expect reward at the judgment-seat of Christ.

Before He went away, Jesus said He was going to send the Comforter, the Holy Spirit, who would operate in a different way from which He had ever done before. Our Saviour said, "He dwelleth with you, and shall be in you," John 14:17. The Holy Spirit was with the people of God before the flood. We read in Genesis 5:24, "Enoch walked with God; and he was not; for God took him." Noah was a preacher of righteousness for 120 years while he was building the ark; The Spirit of Christ was preaching in him, as Peter tells us

in 1 Peter 3:20. And God said, "My Spirit shall not always strive with man," Gen. 6:3. It was the Spirit, after the flood, that guided the patriarchs and directed them; it was the Spirit of the Lord, in a pillar of cloud by day and a pillar of fire by night, that led Israel through the wilderness; it was He who spoke in the prophets.

And when Jesus was here on earth, we read that the Spirit was given to Him without measure. Thus He was with the apostles. They had wonderful privileges such as no other children of God ever had, that is, the presence of the Spirit was with them in the Person of the Christ of God Himself, "for God giveth not the Spirit by measure unto Him," John 3:34. Jesus said, "He dwelleth with you;" and then looking forward to the new dispensation, Jesus added, "and (He) shall be in you," John 14:17. This is the great truth in our present age. If you are born of God, if you are a Christian, then the Holy Spirit dwells in you. What a wonderful thing it is to know that the Spirit of God is moving about through this world in you and in me. This divine Person is dwelling in us. "Know ye not," says the Apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you?", 1 Cor. 3:16.

How careful we ought to be as to our behaviour when we realize that the Spirit of God, this heavenly

Guest, dwells in our very bodies—those of us who have trusted the Lord Jesus as our Saviour. We need to cut in straight lines the Word of truth regarding the Person and work of the Holy Spirit. We also need to learn how to distinguish between salvation by grace, and reward for service. We cannot lose our salvation, but we are ever in grave danger of losing the reward which the Lord will give to all those who are faithful to Him. There are many other lines of truth which we ought to understand clearly in order to be workmen that need not be ashamed, cutting straight lines the Word of truth.

And now we read, "But shun profane and vain babblings: for they will increase unto more ungodliness." Men may have great learning who are just given to babblings in spiritual matters. Take the great philosophers. What is a philosopher? A man who is trying to find out the mystery of the universe. And here is a Book that will tell him all about it; but he turns his back on that which God has revealed and tries to find out things for himself. "Professing themselves to be wise they become fools," Rom. 1:22. The mature Christian is instructed out of the Word of God; he is not misled by these babblings. And do not let any one tell you that it does not make any difference what a man believes if he is only sincere. You know in your own

heart that one can be sincerely wrong and bring disaster upon himself and others. What we need to be sure of is what God has spoken in His Word. It is only the Word that will keep us right. When we turn from the Word to human theories, which are just profane and vain babblings, they will increase unto more ungodliness. Experience proves that no man's life will be in the right who refuses the truth of the Word.

We must know the truth of God in order to walk in the truth. The Apostle here instances two men who failed in this—two men went off into error and misled others. Paul says, "And their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

"And their word will eat as doth a canker"—like a cancerous growth in the body it will get worse. Here are two men who had evidently been fellow-laborers to some extent with the Apostle Paul; at any rate, they had been recognized as Christian preachers and teachers, but they drifted from the truth; they turned away from God's revealed Word, and took up with vain speculation, saying, "The resurrection is past already." And with this false teaching they overthrew the faith of some. It might seem a small thing as to whether the resurrection

has passed or not, but it is a tremendous thing. If they were right then our hope in Christ would go for nothing.

God grant that you and I who profess subjection to Christ may give increased attention to this Book; that our Bibles may not be neglected but read faithfully in dependence upon the Spirit of God; and as He opens up the truth to us that we may walk in the power of it.

Sel. by Virgil Leatherman

FULL COVERAGE

I have an insurance policy
Written in the blood of the Lamb,
Sealed by the cross of Jesus,
Redeemable wherever I am.

The company will never go bankrupt.

It is bonded in God's promise true.
It will keep every word of its contract
Exactly as it says it will do.

I don't have to die to collect it;
No premiums do I have to pay.
All I do is keep God's promise
And walk in His holy way.

No collector will ever come calling,
It was paid for on Calvary's tree;
It insures me for living and dying
And for all of eternity.

Sel. Sister Stump

IF WE COULD SEE BEYOND TODAY

Norman J. Clayton

If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee;
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today
As God doth know,
Why dearest treasures pass away,
And tears must flow;
And why the darkness leads to light,
Why dreary days will soon grow bright,
Some day life's wrong will be made right,
Faith tells us so.

If we could see, if we could know
We often say,
But God in love a veil doth throw
Across our way.
We cannot see what lies before,
And so we cling to Him the more.
He leds us till this life is o'er.
Trust and obey.

Sel. by Ruth Snyder

If there is righteousness in the
heart there will be beauty in the
character.

Life is like a mirror, never gives
back more than we put into it.

HAVE YOU TAKEN IT TO JESUS

Mrs. E. L. Hennessay

Have you taken it to Jesus?

Have you left your burden there?

Does He tenderly support you?

Have you rolled on Him your
care?

O, the sweet unfailing refuge

Of the everlasting arms;

In their loving clasp enfolded

Nothing worries or alarms.

Have you taken it to Jesus,

Just the thing that's pressing now?

Are you trusting Him completely

With the when, and where and
how?

Oh, the joy of full surrender

Of our life, our plans, our all;

Proving, far above our asking

That God answers when we call.

Have you taken it to Jesus?

'Tis the only place to go

If you want the burden lifted

And a solace for your woe.

Oh, the blessedness to nestle

Like a child upon His breast;

Finding ever, as He promised

Perfect comfort, peace and rest.

Sel. by Ruth M. Snyder

THE CHRISTIAN WALK

Everywhere there is need for men in these days. But the greatest man-power shortage is in the ranks of those who are demonstrating to the world the Christian

walk. We have quite a few people who can show what Christian preaching, Christian teaching, Christian giving, Christian relief work and Christian activity of all sorts are. The world has a pretty fair notion of how Christians talk and how they do some of the other more showy things connected with Christian testimony. But probably few people think that they have ever seen a perfect exemplar of the Christian life. Most of the people we know have come short of a demonstration of complete Christian living. It is so often true that in the practical testimony of the daily life we give the world an insufficient demonstration of true Christian character. Here is the great virgin field for exploration and achievement. Help wanted: Christ and the church need men and women who will really live the Christian life.

Sel. by Montez Sigler

SUNDAY SCHOOL LESSONS FOR APRIL 1965

PRIMARY LESSONS

Apr. 4—God's Beautiful World.
Song of Solomon 2:11-13;
Gen. 1:11-12.

Apr. 11A Great Rain. Job 5:8-10;
Psa. 147:7-8; I Kings 18:41-46.

Apr. 18—EASTER, A Glad Day.
Psa. 191:151; John 20:1-18.

Apr. 25—Star in the Sky. Psa.
147:1-5; Matt. 2:1-12.

ADULT LESSONS

Apr. 4—Perverting the Gospel of Christ. Gal. 1.

1—Is it the responsibility of each and everyone to search the Scriptures to determine whether the Word has been perverted?

Apr. 11—Justification by Faith. Gal. 2.

1—What are men using to justify themselves today?

Apr. 18—EASTER — The Prophecy of Christ's Death Foretold. Isa. 53.

1—Would our faith hold firm if it was our lot to be numbered with the transgressors?

Apr. 25—By Faith Are We Justified and Not By The Law. Gal. 3.

1—If we refuse to be taught by the law, can we possess faith?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR APRIL 1965

MAN'S OBLIGATIONS

Memory verse, Psa. 61:8, "So will I sing praise unto thy name forever, that I may daily perform my vows."

Thurs. 1—Psa. 88.

Fri. 2—Prov. 25:18-28.

Sat. 3—Isa. 58:1-12.

Memory verse, Psa. 92:1, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Sun. 4—Rom. 12:9-21.

Mon. 5—Matt. 5:33-48.

Tues. 6—Prov. 8:22-36.

Wed. 7—Neh. 8:9-18.

Thurs. 8—Matt. 7:22-29.

Fri. 9—II Thess. 3:6-18.

Sat. 10—Titus 3.

Memory verse, Eccl. 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Sun. 11—Neh. 9:33-38.

Mon. 12—Matt. 25:14-30.

Tues. 13—Luke 12:41-53.

Wed. 14—James 2:1-17.

Thurs. 15—James 4.

Fri. 16—Acts 20:28-38.

Sat. 17—I Cor. 9:13-27.

Memory verse, James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Sun. 18—Prov. 24:10-32.

Mon. 19—Exod. 23:1-13.

Tues. 20—Rom. 14:1-12.

Wed. 21—Matt. 25:31-46.

Thurs. 22—I Cor. 4:8-21.

Fri. 23—Rom. 15:1-16.

Sat. 24—Eph. 6.

Memory verse, Rom. 12:9, "Let love be without dissimulation. Abhor that which is evil: cleave to that which is good."

Sun. 25—Heb. 3:12-19.

Mon. 26—I Thess 5:8-28.

Tues. 27—Luke 9:18-27.

Wed. 28—Col. 3:12-25.

Thurs. 29—I Pet. 2:11-25.

Fri. 30—Ezek. 33:1-16.

BIBLE MONITOR

VOL. XLIII

APRIL 1, 1965

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

1964 CONFERENCE SERMONS

Saturday afternoon.

First speaker Bro. Allen Eberly. "Subject, The Barren Fig Tree, Luke 13:6-9. An earthly story with a heavenly meaning. Let us keep in mind Jeremiah 24, the basket of good figs pertains to the good people. Do we realize the protection we have when we are under God's care and keeping? Matthew 21:19, Fruit bearing is a necessity. Leaves are putting on a good front. If we have green leaves and no fruit, what good are we? Now what is bearing fruit spiritually? Barren means producing nothing, no good, John 15:2. I am sure each of us are acquainted with pruning: cutting off dead limbs and burning them. There are two parts and God may chasten and prune us, or cut us off and throw us away. Which are we? If God looks upon us and chastens and prunes us, He wants us. John 15:6. Bearing fruit is abiding in Christ. We can go to physicians and counselors, but we can't get help like God gives us. Do we see

the need of first going to Christ? We ourselves are nothing. We are redeemed by His blood. If we do what He asks us, we are abiding in Him. Do we see the need of first abiding close to God?

"John 15:16, We must have communion with God through prayer. There are things we must do to bear fruit. This carnal nature is a hinderance but we have this to contend with as long as we are on this earth. His desire is to slow down the bearing of fruit. I believe we have the material to kill the blight of Satan. We cannot do this ourselves, but with God's help we can bring forth fruit for our Lord and Master. Just being planted in the vineyard will not bring forth fruit. Any tree must be rooted and grounded to bring forth fruit. Are we for the church or the church for us? Our Lord will nurture our growth. We cannot sow wild oats and expect good oats. Matthew 7:16, by their fruits ye shall know them. We must be cleansed from within.

"Romans 12:1, We must be a living tree in the church, not barren

and dead or we will be cut off and cast out. Are we bringing fruit to His honor and His glory? If Christ were to walk into the assembly of the Dunkard Brethren, what would He do? Luke 13:34, Let us bear in mind what happens if we are a barren church. Jesus did everything He said for us to do. We are living under the day of grace, not the letter of the law. Will He find fruit in the church? Let us take to heart these teachings of Christ. Are we bringing forth fruit to His honor and glory. Do we want to be with Him in the world beyond? Then we must do what He asks us to do on this earth. We must not put off what we can do today for our salvation."

Second speaker, Bro. Frank Shaffer. "God had a purpose for all things, but a lot of things do not have a purpose for Him. Titus 2:11-15, He has appeared in the world that all should hear Him. How can they hear It, other than through us? Some can live It better than some can preach. It was presented there how they should live and it is presented here. We are in the world but *not* of the world. Satan is still trying to flood this world with sin. Let us think of the purpose that God has put us in this world. There is nothing behind deceiving words. Psalms 24:1, Could Satan give these kingdoms? No, they were not his in the first place. God does not teach

us that we can find peace in the world. Sometimes Satan tries to get us to questionable places. We go there and we do not have an uplifting. We are deceived and those who saw us there are deceived too. The purpose to come to this conference is to show the light to the world. The temptations which came to Jesus are here today.

"I Cor. 15:19, "If in this life only we have hope in Christ, we are of all men most miserable." Leaves are only a covering. The leaves must come first and then fruit. The issues of life come first. Many people don't realize that opportunity is here now. When life is over the issue ends. Like a magazine, it is over. There are some who may leave here feeling not lifted up. We need our Master. We need to be nursed, not only by milk but ready for the meat. Too many paths begin to widen after we are on them. Then we are on the broad way. At times we don't know which way to turn, but if we come to Jesus He can help us. Does our word mean anything in the world? Yes, it should mean something. The world is seeking something for the better. Is everything we have good for us? Why are we looking so after these vain things when they are soon gone? Sometimes we do one thing that we are sorry that we did. This present world is in a sinful state. We need to pray for our children. Do we want to gain much of this

world's goods? Let us pray for that world beyond."

Saturday evening.

Elder Will Root. Subject, Out of Darkness into Light. "Did Adam and Eve have a conscience before they sinned? We know they had one after they sinned. There are many who are choosing darkness rather than light. Col. 1:1-4, You and I have that great spiritual love. We have many trials, tribulation and confusion in this day. Our salvation comes from Jesus Christ. We are justified by faith and good works. Sinner, you can't get into God's place without good works. Matt. 12:50, Luke 8:21, Have we heard God's Word? Are we willing to accept it? Col. 1:6, There is no use in any soul dying in darkness. Are you bearing fruit for Jesus tonight or are you bearing wild grapes? Our righteousness is as filthy rags in God's sight. Where are the people of today going to and fro? Where do we and how do we get spiritual understanding? Through the Word. We are appealing to your conscience and not to your fancy. You know where you can get wisdom. I am sure if you pray to God for wisdom, you would get it. There is no excuse, wanting to go with the world. You can get all the joy your soul can consume with Christ. You and I, if we have a true heart of God, have been delivered from darkness. We get our power from above, not from

our weak selves. People rejected the Lord Jesus when He came and they are still rejecting Him.

"Isaiah 21:12, Isaiah 60:1, Luke 1:78, Do we all have that peace we ought to have? Romans 13:12, We all know the armour we are to wear. I John 1:6, You claim you are a Christian. How do you, unless you come out of darkness? II Cor. 6:14-18, How many churches did God institute into the world? One. How many brides is He going to claim? Come out of darkness. Matt. 15:14, Something for us to do after we come out of darkness. This body is the temple of God and we must keep it holy. You, brother and sister, expect to get through this day and age without persecution. Come out of darkness, come out from among the sinners. Are we blind? If the blind lead the blind, they will both fall in the ditch. Jeremiah 23:12, Many people are on those slippery ways. There are a lot of hoppers, skipping over the Gospel. Proverbs 4:19. The way out of darkness is to accept Jesus Christ. It takes faith, patience, endurance and baptism to be a child of God. Do you want to be a shining light and bright as that sun that comes up in the morning?"

Sunday forenoon.

Elder Ammon Keller, first speaker. Subject, The Fool Hath Said in His Heart, There Is No God. "No intelligent person would ever

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make such a statement. There are very few honest in heart infidels. One time an evangelist convinced an infidel in 10 minutes that he was wrong. The professing infidel said he had been preaching 12 years to tell people how foolish they were to believe there is a living God. The evangelist asked the infidel, 'Will you please tell me why a man would preach twelve years against something that is nothing.' The infidel turned. Never have we seen such harmony between non-professing and professing Christians as today. We are living in a day of merging. If we aren't too blind spiritually we can see where the devil is not fighting against the churches, but merging. Psalms 53:1, Romans 10:3, Church organizing is making their own regulations.

Ephesians 4:18, The man of today is trying to eliminate God. I am not trying to discourage us, but to encourage us to hang on.

"Job 36:26-28, If you want to study science first hand, read the book of Job. He didn't need any space face, space ship, but just speak the Word. The best work of the law is found in Exodus 20. What a wonderful place we would have to live if man would only have obeyed God's Word. The Bible is the only book put in print that will last to the end of time. If any athiest asks a question you cannot answer, read and remember, never forget the last two verses of the last two chapters of John. The Bible may be an old fashioned book but when our daughter or son takes the hand of another for a new walk in life, it is better than a wedding ring. It will bring happiness and at last life in eternity. Man turns to the Bible in time of death or trials, but many days tries to live without it. There are too many dust-covered Bibles in too many homes and too many without a Bible. Too many churches forgotten and not a sign of prayer meeting. Get out your Bibles. Do you want to be with the church triumphant when it leaves this earth?"

Second speaker, Elder Howard Surbey. "Psalms 119:9-16, Subject, The Holy Bible. How many times have we read this entire chapter. It is God's Word. How zealous.

how careful are we that we do not sin against God? Against His holy Word. We should have it deep in our heart that we do not sin. If it is hid in our heart, it is going to rule our body. The heart is the center of our body. The Bible is the most important blessing we have on earth. I do not believe we have all the instructions written in the Bible that was given in the garden of Eden. It gives no instructions in the way of worship. I believe it was given by mouth and that is why God saw fit to have the Book of God put in print. Forty authors wrote over a period of 1600 years, yet it is co-ordinated. No one can say there is any contradiction in the Holy Bible. That is something we cannot say about books written today, in the same century. I Peter 1:21, The majority of books written today are inspired by man. What is there left to believe when the Bible is read and believed? Everything in the Holy Bible has a purpose and everything is working to that end. The apostle John lived through the entire writings of the New Testament and that cannot be said of anyone in the Old Testament. We must marvel at how often Jesus went to God in prayer. Every problem we have, we can find a solution in the Holy Bible. There may be things we want to know that are not explained. Sometimes we want to know things that are none of our business. Under

the Old Testament law the soul must pay for his mistakes. How discouraged we become when we tell our children something to do and they do the opposite. How discouraged does God get with us?

"Luke 4:16, Christ used the Old Testament. Luke 16:16, Every church must work with the Holy Bible or it is not doing God's will. Are we hiding the Holy Bible in our heart? It is wonderful how the past is handed down. Many copies were destroyed, but not all of them. We find this Book written in the first century is still as it was then. That was a time when only the learned could read and only the rich could afford one. How little time is spent in hiding the Bible in our heart. Many times the Bible was lost or hidden in various countries. When they lost their Bible, they lost God. There was a time that the Israelites lost their Bible. They found it among the dusty books and it was not long till they found their God. Often we don't realize what the Bible means. God's power is not limited. It is our own short comings if we are limited. Unless we hide God's Word in our heart, there isn't much chance that we can do His teachings.

"Psalms 119:105, Man has believed the last four hundred years the earth is round and it's been in the Bible. Isaiah 40:22, all this time. We must observe Its' pre-

cepts or we cannot do His teachings. How important God's teachings are. II Peter 1:19, We should regard God's Word as a light shining in a dark place. Christ is the Word of God. I don't believe we can have Christ without God's Word. We can't have the Word of God unless we are seeking after the Christ. Who gets the most from the Bible? The one who hides it in his heart. No individual can resist the desire of God's Word. Our faith must be grounded in Heaven. I am very thankful our church has adopted the King James version. I believe the many versions of God's Word are the devil's work of confusion and unbelief. I Peter 1:24-25."

Sunday Afternoon

Elder Edward Johnson, first speaker. Subject, Men That Have Hazardred Their Lives for the Name of Our Lord Jesus Christ. Acts 15:26. "The messages of this forenoon I believe are the foundation to this General Conference. Only a fool would not believe the Word of God. Pondering upon it, if we have been, will give us a feeling of guilt of where we have failed. We have lingered too long on some things. Go out a little further to grasp things of the Word. We have come here to gather ourselves a little closer to God. Come to grasp a little more of our act and duties. Come and acquaint ourselves to God. The things they taught then

were the truth. What truth? The truth that Jesus came and suffered for. The truth men had been reading and laboring with. Jesus did not hazard His life, He gave His life. We cannot include Jesus with the men who had hazards. Jesus is the One referred to in our text. Men laid down their lives for what Jesus did. The load we could not have taken. All we can do is offer our weak bodies and weak minds, and weak we are sometimes. There was trouble, things we could not understand and did not agree upon. Let us keep in mind that man has hazards.

"I wonder what the first Jerusalem Conference was like. What did they do? Persecution is so far from us, that we hardly know what we are talking about. Why? We fail to hazard our lives. They were working for God. We are assembled in another Conference. What for? To see what the Lord has for us or is it to find out the decision in a few days? Yes or no. Men hazarded their lives. It is a privilege to be here and meet old friends and new. It seems we are selling out at a cheap price. Sometimes we forget why we are here. We enjoy ourselves so much we forget. We are here to hear the Word of God lifted up. The young people have such a good time and forget like we do. What are we here for? We are living in a time that questions come to conference. I wonder

what for. To try us? Is it for the purpose to keep the devil out of the church? To make a safe place for our beloved young folks?

"We are grouped here and there, this state and that state. Little groups and sometimes we are separated and are not following the same things. Some of us seem a little bit to ourselves. We somehow get separated. When we think of the heartaches and sorrows our older brethren went through. Brother Kesler no doubt went through. His body was tired and he had given his body to the Lord. His last plea was to the young people to hold fast onto the truth. Dip deep and you will get that meat of the Word. Men stood for the works of yesterday, but are we holding fast? Will we hold it up, will we hazard our lives for the cause of Jesus Christ? Just consider, think, meditate, ponder upon our living today. We believe Jesus Christ suffered. Why don't we follow fashions? Dear young sisters where do you get yours? Maybe you patterned somewhat after mother, maybe grandmother. I don't know where mother Eunice, and grandmother Lois are. Some of these ankle length dresses are forgotten. Mother's dress covers her knees when she stands up. When she sits she is no better than daughter. You think long dresses are out of style, they are as far as the world is concerned. We have an old fashioned Gospel. Haven't

heard much about of late. It doesn't matter how much wool we have, if the wolf is underneath he will still destroy. Be sure you are walking with the Lord. We have elders who are put under doctor's care and restricted on work. These men suffering in body are suffering because of your soul. I still believe there are men who are giving their bodies for the church.

"If Jesus said to come forward, would you come forward? We don't have persecutions. We are not talking about Jesus. Here on the grounds we do not talk about Jesus. I find myself doing it every once in a while. If we go to a town to talk about Jesus, we are persecuted. Do you know how the church works today? They came to Jesus, 'What must I do to be saved?' What do my neighbors, your neighbors think we are following. What we have done for Jesus that the church will go on?

"We have some young men and young sisters who try to walk close to the teaching of the church. We hear some make light of them. Make light of those who want to walk with Jesus. I Cor. 15:58, Young people stand fast for that. II Cor. 13:11, Stay close to Jesus, talk often of your Lord. Let people know where you stand. Stand up and say no to the devil and all his war, it will be worth it. May God add His blessings."

Elder Paul Myers, second speak-

er. Subject, Forsake Not the Old Paths. "I ask your interest in prayer, not only for physical strength but spiritual guidance. Jer. 6:16, God says stand in the ways and wait. We need to stand and ponder our ways. There is a good way, walk in the good way. How the old brethren labored to save the old ways. Jesus Christ is not a broad way. The old path was paved by the blood of Jesus Christ. We are familiar with paths and we know it is narrow. The path I am talking about is very narrow and the world is grown up on both sides. Oh that we do not forsake the old path. The path I am talking about leads to rest for the soul. Let us seek that path. Jesus Christ is on that path leading the way. As we go down this path we see Jesus setting a post and a sign. Keep my commandments, that is a signpost. That post is so deep it cannot be moved.

"Walking down the path and another sign, The Golden Rule. Are we observing those sign posts? If we do not see them, we are not on the path. We cannot come into the church, only by the gate. Some say to kneel down by your radio and be saved. That is not the old path. The devil is trying to put up a sign, no trespassing. Seek the old path and stay on it.

"Third sign post. Humility. God hateth a proud look. People are too proud to walk on the old path. Fourth signpost. Obedience, is bet-

ter than sacrifice. The Prayer Veil, one of the tendencies is to cut it down in size. We are to be people known and read by all men. We are living in a day of cut hair. That was not a sign on the old path. I could not be a barber, I could not cut off a woman's hair. James says be a doer of the Word.

"Mark 6:22, Damsel danced before Herod, he liked that. No adulterer can enter into the Kingdom of God. There are a lot of offenses in this old world. If we follow the old paths as outlined by God, we will not be rejected. The devil is the father of lies. It is coming to the time that we can't believe anyone. You and I never need to be sorry if we go to a brother or sister and ask forgiveness. We don't need to be sorry for forgiving a brother or sister. I told my wife it is so encouraging to see a brother and sister come into the church the whole way. I love you for it. A religion without the Holy Spirit can't be. Some think so. Do you think Jesus would lead the Dunkard Brethren in one path and some other in another? When God takes away your sins, He will fill you with something. We can't fool ourselves. They go to the House of God one hour and feel so good, but do as they please the rest of the week.

"Reverence is definitely on the old path. There is no reverence today. Blind leaders leading the blind.

Bro. Millard Haldeman and your unworthy servant were privileged to wash our hands where eight precious souls started our belief by baptism in 1708. Not a partical of identity of that Brethren group in Schwarzenau, Germany, today. Oh, that we do not leave the old paths. The Word says there is a seed time and a harvest time. There was a seed time and God watered it. Your part and my part is to stay on the old path. We are grouped together and look like Dunkards, but any other day of the week would we be the same? Could we be recognized? We are at our best here."

Sunday evening

Elder Paul Blocker, first speaker. Subject, Rejected. "We cannot be neutral. John 12:48, We cannot evade the consequences that are sure to come if we reject the Word. Matt. 10:40, If we receive God and Jesus, we must have the Holy Spirit. In being rejected, we first think of the people who first rejected God. We cannot hold on to the Word and reject God. Many sorrows were piled upon them. Eight souls were saved because they would listen to the teachings of Noah. People rejected God because they did not want to go by His teachings.

"Hebrew 12:16-17, Going into the life of the Israelites, God had to punish them many times to bring them back to Him. They rejected God's messengers. If we reject God Himself, we will be rejected. The

great judgment is going to be upon us. Men will endeavor to go to church and afterwards endeavor to partake of something that has no part with God. Commandments were given to do and to obey. Don't let us think we can escape. For every disobedience, every failure, consequence is sure to follow. The rich man had failed to do God's will. Matthew 24:40-41, One was left because he failed to prepare for the time to come. Time will continue till all will be filled. Will we receive or reject? We do have an obligation to others. Eat, drink and be merry, this will come to disaster. Rev. 22:16-21, Will we continue to reject it and the Lord overtake us as a thief in the night?"

Elder Ernest Miller, second speaker. To the Young People. "Pray that God will give us what He wants us to know. I love young people, the church of tomorrow. Song of Solomon 2:14, We have no justification for divorce and to remarry. I believe we have a beautiful relationship with God and the church. I feel we have failed in giving out the Word of Jesus Christ's second coming. He commends that we must always be watching and be ready when He comes.

"Young people, you are betrothed to God and when He comes, be spotless. Husbands love your wives. Love each other. Love Jesus with all your heart, mind, and strength. His love comes first. Because we

love Him, we should keep His commandments. Man and wife lost their first love, didn't love each other any more. The judge did what the law required. Did He take your place? Die in your place? We want to do the things God wants us to do. My time is sure to end, but I want to say something tonight that will last to eternity. Take Jesus as your friend. I don't care how many are out in the world, if they would just get a taste of His love. The call of the message is come out tonight.

"We have had many prophesies fulfilled since world war one. The clouds are gathered and will soon break. There isn't a one here that can't get a little closer to God. If we can't grow anymore, we are dead, that is all. If you have a watch tonight it is no good unless you set it right. Conscience is not to be played with, that is dangerous. Numbers 15:30-31, Whenever you know you want to do something and knowingly reject God, Jesus wants to see your countenance. You can talk about people to their back and say all things, then when you meet them face to face give them a Judas kiss, but Jesus knows. If your companion asks what happened last night, if you can't tell the truth your countenance will tell. Rev. 1:16, Psalms 90:8, Every time you neglect your conscience, it is reflected in your countenance. Let me see your countenance. We have

a lot of inventions today. I wonder if we are any better off morally and spiritually. Come out from the world. Mother hen calls her peepies under her wing. One was so busy with a worm he did not heed to the mother's call. A hawk swooped down and took the peepie with the worm. I wonder if we have found a worm and too busy to hear the Master's call. Jesus said let me hear thy voice. Men ought always to pray.

"Eph. 6:18, Lift up holy hands. What the devil wants you to do is, not go in the closet and send a prayer to God. Every time you go in a secret place, a reverent prayer is recorded on our countenance. You can't be in a secret place without it being reflected on our countenance. The reverence of a Holy place stays with you. We need more prayer and less gossip. It is revealed how much time we have spent in a secret closet for lost souls of others. Being a church-member is not going to save you. How much time have you spent today in supplication for others? As Jesus prayed He was changed and glorified. Let me hear thy voice. The Bridegroom is coming for His own. Let me see thy countenance, let me hear thy voice. Let us sit down and take out those little foxes that partake of the wild grapes. There is no problem that is not answered in the Bible.

"Genesis 4:5, This was the man

who rejected God. First step of disobedience. Rejected the blood stained way. The text books of the past 20 years have been prepared to prepare students for a one world government. The international lessons are prepared for a one world church. I am thine and thou art mine, let us so pray. The secret of the stairs is do each day what we know we ought to do. Each good thing we do takes us a step higher and higher."

Monday forenoon

Bible Study With Adults. Bro. Howard Myers teacher. Subject, The Church. "What is the Greek word for church? 'Call out' from the world. I believe that is the only way to get into this church. We must surrender everything when we come in. When we know something and don't do it, it is going to bring condemnation to us. What kind of material are we using to build our foundation? We forget what the house of God is for. How can we show we love the church? Forsake not the assembling of thy-selves together. It is easier to preach to a whole house full of spirit filled people and the one who is speaking will be glorified. The first shall be last and the last shall be first.' It means God has elected the humble. Those who put themselves ahead, I am more holy than thou, are not humble. Unless we strive we are going to miss the mark. We must push forward. What kind of

church is He coming for? Pure and undefiled. Only those washed in the blood of the lamb are cleansed. We must wash everything or we can't come to Jesus. We must keep ourselves clean of everything every day. Spots are sin."

Brother Ora Skiles. "As the apostle Paul, I stand before you in weakness, poor and trembling. Even as a prisoner in Rome he did not introduce himself as a prisoner of God. I like to be identified with my Christ. I don't know anywhere else you could be more welcome. To have our brother here from Denmark makes me glad. Very few coverings here would have met the church's approval in my boyhood days. That goes for hairdo and beard. I am speaking of the old church. The way we look, the way we do, will not keep us from being lost if we are not born again. The fool sayeth in his heart, there is no God. We heard last evening the beautiful lesson on the bride and bridegroom. There are souls who have not heard the Gospel. Souls going down into destruction. He knows in these days the Gospel must be preached. We are needing teachers and preachers. We must witness to our neighbors of the way beyond. We must remember last night, the pleading of the bridegroom for a bride. I can hardly keep from preaching about the bride and bridegroom as I don't feel it will be long.

"Gal. 5:19:26, What are we by

nature and what do we become by choice? What we inherited from Adam comes in childhood. What we like to do and do is by nature. Romans 8:5, I think self is as little understood as anything. I think there is one person between me and God and what I should do. That is self. That lower self is what Satan works through to turn us away from God. Rom. 7:18, Spots being sin. Spots are anything that keeps us from being perfect in Christ. Isaiah says all thy sheep have gone astray. There are a few personalities that refer to self: let me have my way, you have your way, self assertion, another is self indulgent, wanting to be important, today it is I, it is me, good time, self justification, telling untruth to justify themselves.

"We have self pity: I can't teach Sunday-School, I can't witness, I can't preach, I can't testify, I am not cut for it. The Lord said to Peter, Get behind me satan. He did not pity Himself. I don't know what you think of self consciousness. I think we are trying to keep ahead of the Jones's. How we love ourselves. How we like to have someone say something good about us. Love one to another.

"Jacob has been called a good many things. I call him a bargainer. He first bought a birthright. Esau was his father's favorite. Seems like Jacob is unfair at times. When Jacob saw that ladder, it looks like

that would be enough to bring him to his knees. But no, he began to bargain with God. Jacob in the flesh, he began to bargain. Rachel was beautiful so Jacob began to bargain with his uncle to work seven years for Rachel, and he got Leah. He bargained and worked seven more years and made sure this time he got Rachel. Thy name shall no more be Jacob, but Israel. No more bargaining, he was left a cripple. If we are going to overcome self, there has to be a breakdown of self. There must be a break down of self and taking on Christ. We have no right claim anything only what belongs to him. The things we say, do and where we go will be taken care of, if we leave Christ on the throne. Self will be taken care of. Let us remember the self life must be broken."

Monday afternoon

Bro. Galen Litfin, first speaker. "Luke 5. Speaking of filling front benches first, wherever Jesus went the people pressed upon Him so no one could reach Him. He asked that the ship be launched from shore that they may hear the Word. There was an effort put forth, push out into the deep. When Jesus came into the temple we find a man with a withered hand. Jesus asked him to put forth his hand and it was healed. Vessels were filled with water and it was turned into wine. There had to be an effort put forth. The life of Christ should be so full

in us that those around us should receive something from us. Until we come into the presence of God we don't realize we need forgiveness.

"Even those that were around them were astonished at the great catch of fish. From henceforth they would catch men. As we think of this catch we think of the lives of men. If we catch souls of men, we have to launch out into the deep. We know there are many in this world who have not heard the Gospel. Some do not want to hear. At Navajo land you might say the Dunkard Brethren launched out into the deep. Launched for souls of men. Some have been baptized and are striving to live a better life. A Navajo sister wanted to know how to be a Christian, wanted to be baptized as soon as possible. Ice on the water and when asked if she wanted to go on, yes. How much greater testimony can you witness? We need help to leadership and we request our fellow partners to launch out. Some small community needs help, but we can't work as we should because of our small staff. Nevertheless, the fishes are still there. If we launch out into the deep, we sometimes have to call on our partners.

"I often think of those who are isolated and can't have or attend services because of illness or great distance. It takes experienced men to take a boat out into the breakers

and rescue men. I wonder how far we would get. We have to be trained for certain things. Ask for a doctor that would like to spend some time on the Mission field. The money you have given, would you take it back for exchange of one soul? Unfailing sympathy, undying love."

Bro. Biedler Fulk, second speaker. "Not a one of us has launched out into the deep, enough. It is something for us to stand before you and preach. It is again something for you to sit and listen. John 13:7, Can we grasp and fully understand what Christ is trying to get Peter to understand? The things you and I do and say are recorded in heaven above. I want you and I to think about the eternal things.

"I Cor. 13:9-13, We have heard about the forefathers that have hazarded their life. We have heard that Jesus is coming. We should think, if we are children of the Lord, we will truly be on the march. God always provides a way. Let us turn back to Joshua where the people were on the march. The good things you do and say will never be forgotten. God would give them commands and Joshua obeyed. Joshua 2:18, Woman with a red thread in the window. She was helping to save God's people. This red thread she used to save the two men's lives, later was to save her own life. I Samuel 15:22, We have been rejected because we have failed

to obey the Word of God as we should have. As we go through life it is the small things that add up. As we go through life let us consider what we do unto Jesus Christ. Can we really grasp the meaning of these? We are not to let our hearts be troubled. We should look to things eternal. We are to be abiding and constantly on the move forward. We should look and be as though He was with us. We should be purifying ourselves for His second coming.

Monday evening

Elder Vern Hostetler, first speaker. Subject, In His Image. "There are three thoughts of the Bible. Radical is reading things in the Bible that are not there. Liberal is reading things out of the Bible that are in it. The conservative accepts the Bible as it is. To create we make something out of nothing. To make, we make something from some material. Like a chair, we have wood to make it from. God made the form from dust and in the creation He breathed life into the form. God is a spirit and moves about where He will. There is a difference between the spirit of man and of beast. Ecc. 3:21, We are in the image of God in spiritual and mortal form. A spirit is a moving thing. Spirit of God and of man, let us keep them separate in our minds. The soul is eternal, goes on. We like to liken it unto God as He is eternal. That spot is sin on the

soul. It is white but blackened by sin.

"Eph. 4:21-24, What is truth? Truth is the facts God has stated to us. We have no fear in stating it to man. If we say something that is not true we will get into trouble. When man grasps the truth he will grasp the real image of God. Righteousness and holiness is an eternal merit man can attain if he wishes to. We think of God as holy and therefore to be an image of God, we must be holy. We realize we have a responsibility to meet judgment. Holiness is created in our heart by truth. Love is a virtue which motivates one to do things good. Wisdom of God is true wisdom, we must gain it out of the truth.

"Let's turn it around and look at it from the other side. There is an adversary, we call him the devil. Any place between the cradle to the grave he is after us. He tries to blacken and tear down a soul. He has his pockets full of tools. The world is full of lusts, a desire for things not good for us. Men are after anything that he thinks is of value to him. Envy is the enemy of God. If we are not careful we will let that rule our lives. Causes us to lie, as Satan did to Eve. The devil will use that tool on us.

"We see pride on all sides. We see old and young women using color, trying to improve their face God gave them. The short dresses

and such come because of it. Vanity is dangerous because it comes from pride. Foolishness is opposite of wisdom, a tool of the devil. Where do children get their foolishness? From us parents. Foolishness causes us to do out of the way things. Selfish pleasure is what people do across the nation to satisfy for a time. There is so much selfish pleasure among us. We should be cautious about these things.

"What is conscience? I think of it as a connection between soul and God. Conscience is a very delicate thing, we should be very concerned about it. We must train our conscience. If we want to change and be an image of God, we must think of things eternal. A man seeking after riches, is never satisfied. The more we accumulate, the more we want to. Man is never satisfied when he gains wealth. It doesn't make any difference which we think, consider the riches of God. Only the devil keeps us satisfied on earthly riches and God keeps us dissatisfied on eternal riches. Are you satisfied with yourself tonight? Are you satisfied with your conduct? When we are satisfied, we have no desire to grow. I believe man should never be satisfied with himself. When we gain that image of God, that image will be reflected in others. Are you reflecting that image?"

Elder David Ebling, second speaker. Subject, Christian Living. "As I look into your faces, I am

glad to see you smile. Being happy is a child of God. Acts 22:28, I Peter 4:16, Yet if any man suffer as a Christian, let him not be ashamed. I believe they rejoice in it. I am not ashamed I am a Dunkard but I rejoice. We are born into this world and have a family. We enjoy family life and so it is with the Christian life. I hope every home represented here is a happy home. A mother loves that child and is willing to sacrifice the rest of the night that the child be cared for.

The early church was persecuted. Acts 11:19 and 22-26, What does that mean to you? What is your purpose in heart? I believe we all should be in the church. My thought is Christian living. Wisdom is part of the spirit. Oh, I wish we would go home with a purpose in heart and give others the good news. If you want to see a good church, note the one that is walking away from the world. You can take a dry sinner in the water and bring out a wet sinner if there is no conviction there. If children in the church cannot grow, we should be concerned. You and I must come to Jesus first if we want life and it eternally. Isaiah 61:10, We find comparison between natural and spiritual. We all have to do our part. Many want to keep on the same old garments of the world and come into the church. I wonder what your countenance is like. The countenance

reflects your conscience. Matthew 5:16, Does the light of Jesus Christ shine through you? We cannot be a happy Christian without Christ in our heart. It will not profit us anything if we hear the Word and do not practice it. If you get rid of your sin you will be happy and then you can have communion with God. Is Jesus alive in your heart, in your soul? When we have communion with God there is sweet fellowship with God. Do we have a purpose in mind?

"John 1:12-13, When He shall appear we shall be like Him. You shall know the truth and the truth will make you free. We want to be made free. Two are after our soul. Jesus Christ for eternal life and the devil for hell. Are we serving Jesus as we should? Are we willing to serve the Lord Jesus Christ? You have a beautiful picture of Jesus Christ who died to save us. Unless we suffer for the cross of Christ, we don't know what persecution is. Thanks be unto God for giving us the victory through Jesus Christ. We are living in a day of fear, sorrow and pain. I find we are not praying in fear enough. There will be tears of joy. I believe there are mothers here who are concerned about their offspring. That they come into the church. Pray for me that I hold out faithful. We need prayers of each other that we may stay faithful."

Tuesday forenoon

Bible Study with Bro. Homer Long adult teacher. Subject, Baptism. "What is the significance of baptism to our church? There is so much lacking in preaching now days over the radio and other big meetings. Do we hear it often enough over our own pulpits? It would do Christ a great favor if we could explain what is in our hearts. Christ said it must be done. Outward washing for an inward cleansing. A clean conscience in the sight of God. That we become a new creature. We know something must take place in the heart, but we must go through the form also. Matthew 28:18, What did Christ mean when He said, To fulfill of righteousness? There is one baptism. The Scripture points out this is something much different. He bowed His head and gave up the Ghost, bent forward. We have instructions in prayer. We don't handle children like we can adults. Sometimes we have to handle adults more carefully. We have to overlook many things. Doesn't our baptism mean more than any simple thing done inside of the church? It should mean more. If a person goes through baptism and doesn't fully understand, they don't get the full enjoyment out of it. Make the children believe that what is in the Bible is as real as anything. How long shall we wait to baptize one who wants to? Baptize immediate-

ly, there is danger in waiting. Let us use a big stream that is flowing fast. Let us not forget that sin does not wash away sins."

Bro. Donald Ecker. "I cannot do anything without the Lord and it be of value. Remember one thing in baptism, God never went backward, He always went forward. If God has to throw you backwards, you are not a child of God. God would like for us to come humbly before Him. Numbers 23:19, Hath He not spoken and shall we not make it good? God is not like man. God does not make mistakes, although man is trying to bring God down to his level. God does not lie. Jonah had experiences. I think it would be nice if we could have these experiences happen to us to bring us closer to God. God did not let Jonah sleep. At ease in Zion, but the captain of the ship woke him. Jonah admitted his mistake and asked to be tossed overboard. They did not understand God's plan. They did not want to see this man drowned in the sea. This was the greatest experience, swallowed by a whale. Jonah said it was like hell. We can't even visualize the place. I believe he lived in hell, he says. You know you will not live long in a fish or in the water. Where do you get oxygen? Do you think it is impossible? Man likes to bring God down into the human flesh. God is so great and we are so carnal minded.

"Jonah started living better. How far have we come in Christian living? He knew when God spoke He would not take back what He said. God does not have to repent. Does God change? Jonah preached in Nineveh and people repented. What will it take for us to repent? To see? Oh, if we were living in a world like this. We would say, woe is me. Wake up, realize what is coming. Woe is me if I am not reformed. Southern people are under slavery, which is ungodly.

"People will talk against divorce on one side of their mouth and on the other side divorce people. People are trying to get human beings to pay their way to heaven. Live it and you will dress right. We must live and come together. You are here and if you are here you must be hungry and thirsting. There were remarks about a ring on a brother, acceptable if you knew the laws of that land on marriage. Let us know what we are saying before we gossip. Matt. 7:6, Yes, man's enemies are men of his own house. Sex maniacs are not only in teenage but in men and women. God has spoken against fornication and lust. Young people respect your bodies by remembering that. Why do such things happen? Let us pray for guidance. Let us live and testify for Jesus Christ."

Tuesday afternoon

Bro. Harley Flory, first speaker. Subject, Life's Harvest. "I feel I

am stretched between two ways. I have a very great weight within that I would rather go home or away from here. Jonah tried to run away, but he only got into more trouble. Luke 12:15-22, I would that each one knew the concern I had for each one. Man is dependent of something he can't lay his soul upon. We know not how long our soul's salvation will be. I would that we get ready for a spiritual harvest. Three score and ten years may seem like a long time, to some of our young people. It would be expensive if we were some kind of insect. I wonder what value we would place on a human's life. Each one of us is allotted a certain space of time.

"If you sow to the flesh you will reap destruction. If you sow to the spirit, you will reap eternal life. Time and again we have been blessed above our earnings. Much money and much goods can cause a heavy heart. It caused a burdened spirit because he, the rich man, didn't know what to do. Eat, drink and be merry, was destruction to that individual. Money is going to pass away with the using of it. Are you satisfied with your service rendered to the Lord? I think we are eating, drinking and being merry with things of this world. It is being right within ourselves. Out of our heart proceeds the things of this life. What does it mean to be rich towards God? A right feeling

toward God and reverence.

"I am afraid some of us were disgraceful last night to our brother who was preaching God's Word. Are we rich toward God or toward self? We can have a little of the attribute toward God.

"This man had things. Where can I store my things? I have no room. Things are going to pass away. Thanks be unto God for withholding blessings upon us, for we aren't prepared for all His blessings. What is the church? If we are going to be rich toward God we have to get close to the Word of God and live it. I would to God that we keep pressing toward God. When we come to the end of our harvest I would that we as a group be taken up. We in offices are called out for a purpose. I believe we have three divisions in the church. It is a shame we have such divisions.

"Modest attire. That we might be thinking in terms of being a service to the church. Won't be long till those in the back will move forward. Best get in order as the church and Book requires. Loyalty to that faith and to the church. I need to keep myself in subjection and I believe you do too. Sisters that are in order may serve as delegates to District Meeting. We need more praying mothers, a sign post going out. Kneeling in prayer, sisters leading audibly in prayer. Pouring her soul out for others. Are you familiar with the church

polity? Are you in full sympathy with principles and doctrines of the church? Are you willing after hearing all deliberations to vote as the Holy Spirit may direct? Let's put them into practice, Sunday school and Bible study. I believe in the position of the Dunkard Brethren church. Some things are permissible in tradition. The heart must change, not the parting of the hair or the hair on the face. My heart is heavy as we need each other. Let us think of God's harvest. I believe the day of Christ's coming is fast coming upon us."

Bro. Ray Reed, second speaker. "Let us take our Saviour above all things. The reward is not at the middle, but at the end of the race. So let us run willingly. He loves each one of us. We are only instruments in the hand of God. Nevertheless we are desirous to serve our Master. We pray you will continue to hunger for the Word. Jude 1-3, Let us take the invitation of the Word of Jesus Christ. Let us witness for Him day by day. I Thess. 5:23, We love the church and each one in divine presence. Present it that it may be salt of the earth. Let us live close to the Gospel. Let us feel our individual responsibility to the church. We want to emphasize first the importance of the home. We begin to realize the experience our parents had with us. Let us teach our little ones obedience. Continue to teach them obedi-

ence while we have them in our arms. The Lord help our dear young parents. May we older ones see the mistakes we made in our own and help them to teach the little ones better. We must read the Bible and by all means pray in front of them.

"II Samuel 12:9, David lusted after a beautiful woman. God condemned him for it. God condemns all sin. This afternoon are we doing all we can for our little ones while we control them. Won't be long until they will be out of our control and away from us. There will come a time when our efforts will be to no avail. If we fail to do what is right and holy, we lose our saltiness. Our desire is that we would yield to the teachings of Jesus. Where is the church this afternoon? We need to be more holy. Luke 9:54, It is the desire of our Saviour that each of us walk after Him.

"II John 6, Let us not be lead aside by false doctrine. Let us be filled with the spirit. Let us be very careful what is taught to us, that it does not take the place of the Word in our hearts. Those of us with radios in the home, let us be careful what we listen to. Let us be very careful we are not carried away from God's Word. Be careful about the pamphlets we read. We may not be deceived but leave them lay around in the home, children may read them and be de-

ceived. We must do all we can to help the other one along. Don't speak about him to his back. Let us be forthright. After we have laid the foundation, build uprightly. III John 8, is my prayer."

Tuesday evening

Elder Paul Reed. Immutability to God. "Only those that have attempted to preach know how we feel. There is a glory attached to it. If it were not for that I would not have accepted this. Hebrew 6:14-20, Luke 7:30, This word immutability is something that can never change. That is where our hope rests, sure and steadfast. God made the promise and therefore cannot be changed. What is the purpose of counseling together? God could not counsel with anyone, had to counsel with Himself. If this is the work of God you need not fight against it. The work of the counsel is also the work of God. Let us be very, very careful in what we say and do in our activities. Do we work for peace or discord? Are we patterning after Him or sowing discord? I think it is a dangerous matter to gossip. It doesn't always have to come from outside, but inside Isaiah 30:1, We better be very, very careful what we say, do, act and where we go.

"Ecc. 7:20, Invention is the work of man. He is not satisfied with what God made. Be a carnal man is not the work of God. First man and woman made was something

created. Cain brought fruits of the earth. Abel brought a lamb and God accepted the sacrifice. Man will always scheme and work around to get his way. He is very stubborn and rebellious. We see shedding of blood all down through mankind. Rev. 1:5-6, Genesis 3:21, Man has not quit by any means to try to evade God's creation. Man made a golden calf, that is the way man does. What is man and what is he working on today?

"I Cor. 1:20-22, The Greeks seek wisdom, Jews seek after signs. What is wrong with this country anyway? When man gets through college, he is through with God. If we place wisdom of this world between us and God it is an idol. Anything we let get between us and God, it is an idol. Some think if you live good, you will go right on into heaven from earth. Does that go in with what God hath said. It is opposite. Everyone whose name is not in the book of the Lamb of God will not enter into heaven. Can you do without God? They say there is no God. God never made a mistake in anything, never left a stone unturned. We are going to meet Him at judgment. Meet Him in peace or condemnation. I believe that, when He comes in a cloud of glory we will meet Him. Some think there is no life beyond. When I preach I want to weave Jesus in it somewhere. There is nothing else for us to preach about.

There is salvation in no other name. We have ingratitude, lack of appreciation after all He has done. Is that the way we treat Jesus after all He suffered for us and not one of us has visited Him. The way to be spiritually happy is to abide by the counsel and wisdom of God. Psalms 34:8, II Chron. 7:14, Every time we plant we have to get something to kill insects. Jeremiah 6:16, Do we believe God's Word or not? John 14:1, Is your heart troubled? Luke 21:25-26, Perplexity is disturbance of mind. Something we have no control of. I am not talking of what we can't help, but what we can help. We have tried to prove to you there is going to be a resurrection. Fig leaves and figs do not contain blood. God holds the brittle thread of life. If you are a child of God you are only passing through. We are subject to all kinds of diseases. God loved man too much, so provided death for him. The only way to keep from falling asleep in Jesus is to accept Him. If I am faithful I will end in eternity. Are you going to turn Him down or accept Him. No one can tell how long we are going to live."

Other comments:

"I soon found out I could not live as perfect life as I thought becoming to a Christian. Thou wilt show me the path of life in thy presence. In thy right hand pleasures forevermore. Thy life should

show the light and of victory. It should be a happy meeting. If we do not expect anything, nothing will happen. He will give us meat, unto those who fear Him. We think we can do part of the commandments and be accepted by Christ. But it isn't so. If we come with all our heart and soul, He will give us strength. Jesus is author and finisher of our faith whether we want to believe it or not. Jesus has lived and is living today. That love is not dead. We are worshipping a living God.

"Only one way to leave these grounds, holy. Do we have our minds wholly on ourselves and no one else? Only one way is to keep our mind on Him. Nothing loses its value as quickly as yesterday's newspaper. But the scriptures gain value. I am thankful I have been grafted into the church of God. God came not only for the Jews, who rejected Him, but for all. We are all acquainted with grafting or the results of it. I do not regret my efforts to be a servant of God. I think sometimes our prayers are "give me." I believe every individual has an angel assigned to them. I don't believe any evil can come upon any of His people without God giving His consent to Satan. I think sometimes our prayers are answered right away. Paul had no revenge on anyone, that is a sample of love. Have you ever walked into the presence of someone and felt that love

before a word is said? Inside of every individual is a desire to reach for something. If we believe on the Lord we are going to do more than just believe. There is going to be action with that belief. I believe there are many things that come upon our lives that must go overboard. Let us not give satan another chance to persuade our minds. If we are to give that light to others, we must be in that light. If we are concerned about being in that light we must come to Christ. We are but reflectors of that light. If we want spiritual light, then get out of spiritual darkness. There is only one way, through Jesus Christ.

"We are living in a state of dissatisfaction. We are striving for perfect satisfaction. We might be conscious of a supreme being but lose the true conception of God and how to worship Him. If man doesn't have the true God to worship, they will worship something. We believe there is one big test in each Christian life. One fault of the Christian is remembering what is behind. Satan is constantly throwing stumbling blocks in our way. It will be our future happiness if we reach forward to things where our thoughts are. Forget the things that are behind and reach for things before.

"Our brethren have been speaking to us of the old time religion. I would like to see every head bent in tears over these sermons. How

many under my voice feels condemned already? How are we when we get out among our secular labors? Our work is not here, but among those who have not received Christ. When we get out of here, what is our conversation? Is it about Jesus? How well have these sermons been received by each of us? Let us seal it within our hearts. God has warned us against prosperity. In a few days we will be going to our homes where there is work to do and a battle to fight. We are living in a land where we can worship God. I am sure you older brethren have prayed much to remove the stumbling block that we can safely go. We have lost sight of our walk with Jesus. We can class this age as atomic power. There is a greater time coming than man going into orbit. We don't need the power of man that we be put into orbit. We go less often to our upper room for power. They had power because they were of one accord in that upper room. We of the Dunkard Brethren church have access to that great power. I can see today there is power in the souls.

"Call to Macedonia and help us. The batteries of mission works are not limited to America alone. Who will be the first to answer that call? Let us ask of that Power. We have our children and friends to save and a world too. If we are going to be in that power, we are going to see a gathering together. We can

now see only in part and do not understand. When we see Him face to face, we will understand. What shall I do, the ship is being tossed. The storms may be raging high and we feel we are not going to make it. Those apostles on the ship were troubled. When Jesus rose and saw the sea raging, He said 'Peace be still,' and you never saw a calmer sea. The old ship never lost a passenger and He will save you. He that calms the sea can calm your hearts.

"As we go through life, we as a Christian must work. The devil knows that. We must ever be alert and aware for these things. It is self we must first look into. We are living yet today under this freedom, but I wonder how long it will be. I trust we have this eternal hope within us. I trust that is the main thing in the mind of those who have stood behind this sacred desk. He gives instructions to all ages from youngest to oldest. Let us notice two words, purify and zealous. Jesus has cleansed all His believing children. Let us be Zealous of good works. We have much work to do. There are many souls dying without the Word. Let us live the truth. The word of God is so full that we have to share it with others. Let us be fruitful in the Lord. The old ship of Zion is out on the sea. If we are going to keep that ship on the water, we must reject self. We are going to have to face some-

thing. The hand writing is on the wall, maybe you don't know it. We need the gospel, we need Christ. There is only one law we have, to submit ourselves to. People like to lay down a law and they like to be that law.

"Yes, He is our salvation. We can read 'till noon or midnight and still can't realize the love of God. All to be with Him, that is the most glorious. I know of no one who wouldn't want to go to that promised land. We are mortal creatures here on earth, who are deep in sin. There are two classes of people, those interested in the kingdom and those who are not. Phil. 4:8, Is your life based on truth, honesty, just and pure? Are you thinking upon these things in your every day life? We had a wonderful meal for the physical body and a wonderful meal this evening for the soul. Are you happy to be a Christian?

Sister Martha I. Harman,
R. R. No. 1, Box No. 131
Industry, Illinois 61440

FIRST DISTRICT

District Meeting of the 1st District will be held in the Shrewsbury House, Shrewsbury, Pa., Saturday, April 10, convening at 10 A. M.

The Elders of the District will convene Thursday, April 8, at 10 A. M. A sermon will be delivered Friday evening at 7:30 P. M. by an elder of the District.

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BIBLE MONITOR

VOL. XLIII

APRIL 15, 1965

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PRECIOUS PROMISES

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming," 1 Cor. 15:19-23.

In a sense the disciples had hope in Christ "in this life only." They could not grasp the great truths which He tried to teach them of the life to come. When He preached deep things, they were discouraged. When His life was taken, they returned again to their former duties of life. In fact with the history of their experiences and the many proofs we have of Christ's miracles and His provisions for us, how many of us have hope in this life only? How easily are we discouraged: when things do not go as we think they should, when the church

does not grow, when brethren and sisters prove unfaithful and when things which Christ promised do not take place as soon as we think they should? Who is to be the judge and rewarder of the faithful? How many times our hopes seems to go no farther than this life. Might "despair" be a tool of Satan to discourage us and cause us to fail in following the teachings of Christ?

"But now is Christ risen," praise Almighty God "he arose." He slept the sleep of death but its duration was very short. How glorious, Christ arose from the grave, the firstfruits of the resurrection. Yes, not only arose but He arose with a glorious body, no more prone to suffering and death. In the beginning man knew not of death, for all things were provided in the Garden of Eden, yes the "tree of life" was there. But alas man sinned and God removed man from the tree of life, that he might not live forever in his sin. As a result "it was appointed unto man, once to die." However, again God sent One in the form of man, Who would prove

unto us that the resurrection of the dead was possible.

Dear reader, right here we find a very important qualification. All men were designated for death because of carnal sin. We still find this true today and what is so unfathomable is that we know not when. Many die before they are born, many die in infancy, many die in youth and many die in the prime of manhood or womanhood. Death is pronounced upon all men. How zealously are we preparing for it? Of what concern is death to man? Considering the care man gives his body in many instances, considering the recklessness of many, considering the utter lack of faith in his Creator, considering the lack of reverence and respect for an Almighty God; man in general is not concerned with death.

How thankful we should be, Christ has been the firstfruits of the resurrection. We have many infallible proofs that without any question, this is true. Are all men and women promised just such a glorious resurrection? Ah! notice the strict qualification, "they that are Christ's." Dear reader, this is very important, not just for now but for all eternity. It behooves each and everyone to know as much as possible about Christ. What His characteristics are. What He told us to do and what He told us not to do. How to become one of His own, heirs and joint-heirs with Him.

"For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches," Rom. 11:16. Notice this is stated as a definite fact and no question about it.

The punishment for sin is sure but very uncertain as to time. The reward for being one of Christ's, a glorious resurrection, is to be at a definite time. Am I ready for that time? If not, why? The stage in life in which we are in makes no difference, as a tree falleth so it lieth and will remain thus until His coming. According to our record in heaven, when we fall, so our hope will be. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," 1 Thess. 4:14. Dear reader, how many precious promises did this short meditation bring to your mind? How precious are they to you? How do you show to others that they are precious to you?

EASTER

Perhaps of all the happenings and events associated with Jesus, our precious Saviour, none in all Christendom has a greater significance or means more to the Christian than the Resurrection of Jesus.

While Jesus was with His disciples, teaching them the many wonderful events that were to take place, perhaps they were the slowest to grasp His lessons concerning the

Resurrection. Because of their attitude, Jesus reproved them quite sharply. "O fools and slow of heart to believe all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory."

This He could not have done, had He not risen from the tomb. "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." Not only did He expound on the words of the Holy prophets, but He, himself had foretold them how He "must suffer and rise again the third day according to the scripture." In light of what they had been foretold, they failed to grasp the very evident fact of His resurrection.

To any who may have desired to discount the reality of Christ's Resurrection, they could not authentically, account for the empty tomb, had Christ not risen! The empty tomb shouted back to the skeptic and thank God the tomb was empty! The disciples had full knowledge that the soldiers buried Jesus. They saw the sealed tomb, sealed with a stone and the king's signet. They saw the guard of soldiers and knew it meant their death, should they permit the body to escape without a satisfactory explanation.

With all their planned precaution, Christ arose. They could not account for the tomb being empty.

The body had been placed there three days prior. Now it was gone! No one knew how or when it escaped. No one knew where it had gone, or where it might be found.

The officers demanded an explanation. Bribes were passed. Finally, through the trickery of Satan, it was decided that they would report that while the soldiers slept, the disciples stole Jesus' body. I have to wonder how they knew who stole him, if they were asleep! A part of the bribe was, that this matter would be fixed up with the Governor if he heard of it. What a lie they had to fabricate in their futile effort to prevent the truth from being known.

Jesus did come forth, but the untruth about the bribe and the disciples stealing Jesus' body, is still believed among the Jews until this day! Thus was the unbelievers account of the empty tomb. But we can be very thankful that there were others to the tomb. Very early in the morning, two Marys came to the tomb. The earth had quaked, the stone was rolled away and an angel was seated upon it. He announced to the women that Christ was not there, but is risen. Then he invited them to see for themselves.

After they observed the empty tomb, the angel told them to go tell His disciples He is risen, and if they go over into Galilee, they shall see Him.

They followed instructions. The disciples went away into a mountain

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in Galilee where Jesus had appointed them. He met them there. He gave them the great commission. Now, they knew He came forth from the death. And they believed so firmly, and taught so faithfully, that they even suffered martyrdom for His sake.

How much better to believe the teaching of the disciples, than to believe the fabrication of the Sanhedrin council. If the history of Christ's resurrection were untrue, then we would have reason to question the entire Bible.

While the apostle Paul perhaps never saw Jesus in the flesh, yet he received the Gospel direct from Jesus. "For I certify you brethren that the gospel which was preached of me is not of man, for I neither received it of man, neither was I

taught it, but by revelation of Jesus Christ."

The apostle Paul had a direct revelation and what did he say about Christ's Resurrection? He said that, "Christ died for our sins according to the scripture; and that he was buried; and that he hath been raised on the third day according to the scriptures." Then Paul goes to some length to prove the resurrection and what it means to a follower of Christ. If Christ be not raised up, your faith is in vain, and you are yet in your sins. If, only in this life, we have hope, we are of all men most miserable.

With all the proofs in God's Holy Word that Jesus did come forth from the dead, if one does not believe it, neither would one believe it if one rose from the dead to tell him about it. It would have the same net results as if one from the dead was to go to the rich man's brethren and tell them of the torments of Hell. They did not believe the prophets, neither will they be persuaded, though one rose from the dead.

Those who deny the truth of the resurrection, certainly can have no hope of the hereafter. But thanks be unto God that Jesus died for our sins, was buried and now lives forever more. **AND BECAUSE HE LIVES, I SHALL LIVE ALSO!** Praise God for the Easter lesson.

Paul R. Myers,

Bx. 117, Greentown, Ohio

GOD WITH US

I believe most of us as we go through this life, meet with problems and tasks we feel unable to be solved. These should bring to us the need of the help of God. Throughout our lives short-comings and mistakes should be taken as a lesson to us, for a better Christian life in the future. We need the help of God very much. Noah, Elijah and Enoch each walked with God because they agreed with God. He was with: the three Hebrew children in the fiery furnace, Daniel in the den of lions, and Abraham a great man of faith in God. Could we stand up to tests like they did today? We are tested and tried in many ways.

Before Christ came to the world it was prophesied His name would be called Immanuel, meaning "God with us," Isa. 7:14. God has given to us His only begotten Son, who was willing to leave the shining courts of heaven and come down to this sinful world for our redemption. How much do we appreciate our Saviour? God was with Paul and Silas in prison and through His power they were released. The true and faithful to God will never be left or forsaken, for He is with those who gather in His name.

Today there are many things existing among professing Christian people that should not be in their lives, homes and places of worship.

If we are to have God with us we must cleanse ourselves of such things as: pride, adultery, fornication, truce breaking, false accusing, untruthfulness, injustice, hatred, dishonesty, gambling, drunkenness, envy and strife. I have often heard that playing cards, dancing and partaking of strong drink are taking place in some of the churches today. How many professing Christians are leaving out of their lives the New Birth, that Christ said we must have?

Today much effort is put forth for fashion, fancy buildings, etc., and the poor and needy are neglected. Jesus is with us, Jesus is our own, Matt. 5:11-12, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." These words bring to the Christian comfort and strength to go forward. I believe if we have the opportunity and the health we should earn our bread with the sweat of our brow. All through the ages God has been with His people. If God be for us who can be against us. We should be thankful we have Elders and Ministers who we believe are doing their best in preaching the Gospel. Of all the many things that we take part in in this life, nothing should be more enjoyable than Gospel sermons, prayer

and hymns of praise.

I read that the fastest growing county in the United States is at the gateway to the moon. Many people are putting vast efforts and expense for various earthly enterprises. How much effort is put forth to gain heaven and direct people to the narrow way from earth to glory? The psalmist said, Thy rod and thy staff they comfort me. God will go with us, even through the valley and shadow of death. Will our lives be such that we will hear that welcome voice, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," Matt. 25:21. We also hear, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Notice, we must have God with us in our lifetime, to be forever with Him in that beautiful city above.

Bro. J. F. Marks,
R. 3, York, Pa.

NEWS ITEMS

LODGING FOR GENERAL CONFERENCE

For those who plan to attend it will be necessary for you to bring your own pillows, sheets and blankets. There will be bedding provided for those who cannot conveniently bring it. In sending your reservations, please state how many

of the family will be together and how many will stay in the dormitories. There is space also for those with house-trailers.

Please have your reservations to me not later than June 1st, as we will leave for the Conference grounds about that date. Send your reservations to: Carl E. Reed, 4716 E. 139th St., Grandview, Missouri.

Lodging Committee:

Carl E. Reed, Martin Meyers

NOTICE

All business for General Conference should be on my desk not later than the 24th of April.

Vern Hostetler, Writing Clerk,
R. 3, Montpelier, Ohio 43543

Please make the following corrections, pages 14-15, February 1st Issue:

Broadwater, Jonas

Swanton, Md. 21561—E.

Dorsey, George, R. 1, Bx 154C,

Salisbury, Pa. 15558—E.

Ebling, David

Bx. 26, Bethel, Pa. 19507—E.

Harris, Otto

Antioch, W. Va. 26702—E.

Johnson, H. Edward, R. 5, Bx. 76,

Wauseon, Ohio 43567—E.

Kegerreis, James

R. 1, Richland, Pa. 17087—E.

Leatherman, Charles, R. 1,

Bx. 46, Wauseon, O. 43567—E.

Rice, Joshua

R. 3, Frederick, Md. 21701—E.

Swallow, James F.,
6560 Sonoma Mt. Rd.,
Santa Rosa, Cal. 95404—E.

MAILING LIST

The Mailing List has been completely revised up to April 1st. All renewals and address changes received before that date, should be correct on your address label. There are still a number of subscriptions which have not been renewed.

LOVEFEAST SERVICES

Grandview, Mo.—April 24
Bethel, Pa.—April 25
Eldorado, Ohio—May 1
Modesto, Calif.—May 1
Waynesboro, Pa.—May 2
Hart, Mich.—May 8
Dayton, Va.—May 15
West Fulton, O.—May 15
N. Lancaster, Pa.—May 16
Shrewsbury, Pa.—May 23
Mt. Jackson, Va.—May 29

REVIVALS

Dayton, Va.—May 2-15
Mt. Jackson, Va.—May 17-30
Clearville, Pa.—June 18-27
Mechanicsburg, Pa.—July 11-25
Broadwater, Md.—July 23-Aug. 1

MODESTO, CALIF.

The Lord willing, the Pleasant Home congregation will hold their spring Lovefeast on Saturday evening of May 1st.

HART, MICH.

The Hart Dunkard Brethren

church plans to hold a Lovefeast on May 8, the Lord willing. Services to begin at 2 P. M. on Saturday. All members in good standing please come and worship with us.

Bro. Eldon Flory

DAYTON, VA.

The Dayton Dunkard Brethren are planning a series of Meetings, beginning Sunday morning, May 2, and continuing through May 15. On May 15 our regular Lovefeast will be held beginning at 4 P. M. Services will also be held on Sunday morning, May 16. Eld. Ernest Miller has agreed to conduct these services. If you cannot be with us, pray mightily.

WAUSEON, OHIO

The Lord willing, the Lovefeast services at West Fulton will be May 15. There will be services all-day on Saturday and communion in the evening and services on Sunday. You are welcome to attend these services and worship with us.

Sister Leola Beck, Cor.

LITITZ, PA.

The Northern Lancaster county congregation plans to have their Lovefeast at Lititz on Sunday, May 16, all-day services with Sunday-school at 9:30. A hearty invitation is extended to all who can to attend our services. Since our last report, one Sister was received into fellowship on her former baptism.

Susanna B. Johns, Cor.

MARRIAGE

Sister Naomi Mallow, daughter of Bro. and Sister Owen Mallow of Clearville, Pa., and Curtis Bickerstaff, son of Mr. and Mrs. Samuel O. Bickerstaff of Irwin, Pa., were united in marriage by minister A. S. Wohlsen at Norristown, Pa., Feb. 8, 1965. They are now residing at Norristown, Pa.

OBITUARIES

OLA V. HARBAUGH

Daughter of Thomas B. and Emma (Dowlin) Creager, was born at Rouzerville, Pa. She departed this life on Feb. 6, 1965, at her home, Pen Mar, Pa., at the age of 75 years. She had been in failing health since 1961; suffered a stroke on Dec. 14 and has been bedfast since that time. She was a member of the Dunkard Brethren church and attended church services regularly, even though she was not feeling at all good sometimes. She served as a teacher for the primary Sunday-school class for 18 years prior to her recent illness.

She was married to Robert E. Harbaugh, who passed away Sept. 23, 1956. Surviving are: three daughters, Mrs. Lizzetta E. Blanchard, at home; Mrs. Marguerite Barnes and Mrs. Rebecca Stuller, both of Waynesboro, R. 4, Pa.; her step-mother, Mrs. Carrie Creager, Chambersburg, Pa.; five sisters, Mrs. Anna Stouffer, Mrs. Lelia

Riddlemoser and Mrs. Alice Metzler, all of Detroit, Mich.; Mrs. Katherine Stephey, Lake Wales, Fla.; Mrs. Ruth King, Rouzerville, Pa.; one brother, Stover Creager, Bethel Ohio; one step-sister, Mrs. Kathleen Freeman, Waynesboro, Pa.; also four grandchildren and three great-grandchildren.

Sister Ola will be sadly missed by all who knew her and especially by the Waynesboro congregation. Funeral services were held Tuesday, Feb. 9, at the Waynesboro Dunkard Brethren church by: Eld. Melvin Roesch, Bro. Frank Shaffer and Eld. Henry Demuth. Burial in Harbaugh's cemetery.

God understands your sorrows,
He sees the falling tears,
And whispers I am with thee,
Then falter not nor fear.

God understands your weakness,
He knows the tempter's power,
And He will walk beside you,
However dark the hour.

God understands your longings,
Your deepest grief He shares,
Then let Him bear your burdens,
For He understands and cares.

Sister Elizabeth Wisler, Cor.

ETTA IDA HAINES MURPHY

Sister Etta Ida Haines Murphy, 79, of Deer Park, Md., died Tuesday, Feb. 9, in the Vincent Palotti Hospital, Morgantown, W. Va.

A native of Garrett County, Md., she was a daughter of the late Mr. and Mrs. John Haines. Her husband, Richard Murphy, preceded her in death a number of years ago.

Surviving are: four sons, Franklin Murphy and McComas Murphy, both of Cassville, W. Va.; William Murphy and Orlando Murphy, both of Niagara Falls, N.Y.; two half-brothers, Charles Haines, Deer Park, and Jacob Ours, Cassville, W. Va.; a half-sister, Mrs. Sally Stottlemeyer, Mt. Lake Park; 16 grandchildren and 36 great-grandchildren.

Sister Murphy was accepted by water baptism into the Swallow Falls Dunkard Brethren Church in 1954. Because of distance and little way to travel she could not attend church as regularly as she would liked. But she always had a Christian smile and consideration for all with whom she came in contact.

Funeral services were conducted from the Leighton Durst Funeral Home, Oakland, Md., Thursday, February 11, with Pastor J. Rodgers Fike in charge assisted by Bro. Homer Mellott. The virtuous woman of Proverbs 31 was his central and very fitting thought as to the life of Sister Murphy.

The remains were laid to rest beside her husband in the Deer Park cemetery. She has gone to be with her Lord, but the sweet memory of her beautiful life will linger on.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of
the Bar
When I put out to sea.

For tho' from out our borne of
Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have cross'd the bar.

—Tennyson

Ruth M. Snyder, Cor.

KATIE S. JAMISON

Daughter of John L. and Lydia A. Jamison, was born Sept. 15, 1904, near Wirtz, Va. She moved with her family to Quinter, Kans., where she lived until the death of her parents. For the past 14 years she has made her home with her sister, Flora and family, at Dallas Center, Ia.

When a small child she was seriously ill, which left her body deformed. In spite of her handicap, one of her greatest pleasures in life was going to church. She departed this life Feb. 21, 1965, at the home of her sister, Flora Williams.

She leaves: two sisters, Flora Williams and Clara Lilly of Dallas Center, Ia.; five brothers, Ernest and Horace of Quinter, Kans.; Noah of Colby, Kans.; Paul of Denton, Tex., and Everett of Wakeneey, Kans.; one aunt, Mrs. J. B. Flora, and many nieces and nephews.

She always leaned to watch for us,
Anxious if we were late,
In winter by the window sill,
In summer by the gate.

Though we mocked her tenderly,
Who had such foolish care,
The long way home would seem
more safe,
Because she waited there.

Her thoughts were all so full of us,
She never could forget, and
So I think that where she is,
She must be waiting yet.

Waiting till we come home to her,
Anxious if we are late,
Watching from heaven's window sill
Leaning from heaven's gate.

Funeral services were conducted at the Dallas Center Dunkard Brethren church on Feb. 25 by Bro. Millard Haldeman and Bro. Joseph Flora. Burial in the Brethren cemetery.

The John Williams Family

SAMUEL K. WISLER

Son of the late Joseph and Mary Ann (Kauffman) Wisler, was born March 5, 1874, near Martinsburg, Pa., and departed this life at his home, Waynesboro, Pa., Feb. 15, 1965, at the age of 90 years, 11 mo. and 10 days. He had been in failing health the last six months and confined to his bed the last four weeks. He was blind for 25 years,

very seldom complaining that he could not see. He was a member of the Waynesboro Dunkard Brethren church.

On Jan. 10, 1906, he was married to Amanda Koonen, who passed away Jan. 3, 1959. Surviving are: two sons, David and John of Waynesboro, R.D.; four daughters, Mattie and Elizabeth of the home, Mrs. Susie Gilpin, Grantsville, Md.; Mrs. Fannie Hearn, Waynesboro, R. 3; 17 grandchildren; 5 step-grandchildren and seven great-grandchildren. Two brothers and three sisters preceded him in death. He will be sadly missed, he is gone but not forgotten.

Funeral services were held Thursday, Feb. 18, with a brief service at the home and further services at the Dunkard Brethren church in Waynesboro, with Howard Surbey, Frank Shaffer and Henry Demuth in charge. Burial in Price's cemetery.

Dearest father, thou has left us
A voice we loved is still,
A place is vacant in our home
Which never can be filled.
Our loss we deeply feel
But 'tis God that hast bereft us
And can all our sorrows heal.
Yet again we hope to meet thee
When the day of life is fled,
When in heaven with joy to greet
Where no farewell tear is shed.

THE SUFFICIENCY OF THE GOSPEL

Christ is the head of the Church, therefore the Church is subject unto God. Eph. 5:20, "Giving thanks always for all things unto God and the father in the name of our Lord Jesus Christ." By grace are ye saved through faith. Rom. 11:6, "And if by grace, then it is no more works: otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work."

The apostle Paul brought the gospel to the Gentiles. Christ will not be subject to a church or a denomination. Matt. 28:16-20, Jesus came and spake unto the eleven disciples saying, All power is given unto me in heaven and in earth. How can men gain salvation outside of Jesus Christ? Much of the ceremonial worship is disregarding the Lord Jesus. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them (the people) to observe all things whatsoever I (Jesus) have commanded you.

Some churches denounce baptism for salvation and use some form of a ritual to be initiated into church fellowship. John 3:3, 5, 7, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except

a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again." It must be a new birth, a new or renewed life. To walk in newness of life is Christ-like. Paul taught in Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Can we now expect to still go with the world into all kinds of sports and habits? We are now children in a new Kingdom. 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." This includes our actions and habits.

John 10:9, Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Jesus is the door to salvation and we must be willing to come His way. Eph. 5:1-2, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 1:14, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Where would we all be if it were not for the grace of our Lord and Saviour? In the fulness of time

He is coming to gather together, in one, all things in Christ.

We as Gentiles have abundant promises through our Lord and Saviour. Eph. 3:6, "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." Yet some Gentiles think they are still under the law and must keep the old Jewish customs. If so, you must keep all the law or you will be guilty before God. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy," Gal. 5:15-16.

Wm. N. Kinsley,
Hartville, Ohio

LIKE A TREE

In the lovely poetry of the Bible, a righteous man is often likened to a tree. Let us see how the varied qualities of different trees are made to picture forth the nature of a man who "delights himself in goodness."

In the first Psalm for example, he is described as a tree planted by the rivers of water, bringing forth fruit in season and maintaining his foliage unwithered. Isaiah, speaking of those blessed by the spirit of God, said that they spring up with the tenderness and grace of willows by the watercourses. The prophet Jeremiah said, "Blessed is

the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters and that spreadeth out her roots by the river. Not careful in one year of drought, neither shall cease from yielding fruit." In Psa. 52 the man who "rests in the Lord" is contrasted with one who trusts in his riches: he is portrayed as a green olive tree, fair and of great beauty and with goodly fruit. Psa. 92 describes the good man as, flourishing like a palm tree, growing like a cedar of Lebanon and bringing forth fruit in old age.

In the Bible there are ancient traditions of sacred trees under whose boughs a man could rest, breathe in prophetic insights, see visions and dream dreams. The grace of the palm, the strength of the cedar, the stability of the oak and the fruitfulness of the olive: were all familiar to the people of Israel. The plummy imperial palm, symbol of victory and eternal life, enhanced the splendor of palaces and temples. The olive tree could continue bearing for twenty generations and still surround itself with vigorous young shoots. The evergreen were opulently beautiful. The cedars of Lebanon, said to have been growing since the flood, had their timbers built into temples.

No other figure of speech could express more beautifully the spirit of a good man: upright, steadfast, vital and serene, unperturbed by

transient drought and storm, enduringly influential, comforting to those who reposed themselves against his strength. Such a man, like a tree, is "planted" and draws unfailing nourishment from high up and deep down, from the quickening sunlight and the living waters always flowing about the roots of life.

Sel. by Sister Viola Broadwater

SOMETHING TO THINK ABOUT

Part I

Affliction is the chiseling of the Master's own hand upon the stone. He prizes and counts worthy of His handiwork.

The head seeks God; but it is the heart that finds Him.

What we are is God's gift to us; what we make of ourselves is our gift to God.

The word "easy" appears only once in the New Testament and then in connection with "yoke."

A good thing about telling the truth is that you don't have to remember what you say.

Some people think a thirty-minute sermon is too long, so they substitute a six hundred-column Sunday newspaper.

Gossip is that which goes in both ears and comes, greatly enlarged, out of the mouth.

To be a friend a man should close his eyes to the faults of others and open them to his own.

It is better not to see an insult than to avenge it.

A boisterous manner of devotion is generally a proof of little devotion.

There are babies in the church—God bless them; but some have their whiskers hanging out the cradle at one end and their legs and feet the other end.

Prayer is not overcoming God's reluctance; but laying hold on His willingness.

To hear the call of God, one must be within listening distance.

We can't all be apostles, but we can be "living epistles."

The bigger a man's head gets, the easier it is to fill his shoes.

A chip on the shoulder is the heaviest load you can carry.

Don't wait to see what happens—take hold and make it happen.

We keep faith, hold on to hope, but give away charity.

Dignity is one thing that cannot be preserved in alcohol.

When you sing your own praise, you always get the tune too high.

The minimum of the Bible Standard is to show the world that you don't belong to it.

No man can live on the devil's wages, because the wages of sin is death.

Christians are like tea; their real strength comes out when they get into hot water.

The things too small to pray over may be great enough to sin over.

Sel. by Sister Eileen Broadwater

WE TOGETHER

Pray don't find fault with the
 the man who limps
 Or stumbles along the road,
 Unless you have worn the shoes he
 wears
 Or struggled beneath his load.
 There may be tacks in his shoes
 that hurt,
 Though hidden away from view;
 Or the burden he bears, placed on
 your back,
 Might cause you to struggle, too.

Don't sneer at the man who is
 down today
 Unless you have felt the blow
 That caused his fall, or felt his
 shame
 That only the fallen know.
 You may be strong, but maybe the
 blows
 That were his, if felt by you,
 In the self-same way and the self-
 same time
 Might cause you to struggle, too.

Don't be hard on the man who
 sins,
 Or pelt him with words of stone,
 Unless you are sure, and doubly
 sure,
 That you have not a sin of your own.
 For, you know, perhaps, if the
 tempter's voice
 Should whisper soft to you
 As it did to him when he went
 astray,
 It would cause you to falter, too.

Sel. by Sister Alice Hall

**THE DAY OF
RESURRECTION**

The day of resurrection
 Earth, tell it out abroad,
 The passover of gladness
 The passover of God.

From death to life eternal
 From earth unto the sky,
 Our Christ has brought us over
 With hymns of victory.

Our hearts be pure from evil
 That we may see aright,
 The Lord in rays eternal
 Of resurrection light.

Thus list'ning to His accents
 May hear, so calm and plain,
 His own "All hail" and hearing
 May raise the victor strain.

Now let the heav'ns be joyful
 Let earth her song begin,
 Let the round world keep triumph
 And all that is therein.

Invisible and visible
 Their notes let all things blend,
 For Christ the Lord hath risen
 Our joy that hath no end.

Sel. by Sister Margaret Myers

The rule that governs my life is:
 Anything that dims my vision of
 Christ, takes away my taste for
 Bible study, cramps my prayer life
 or makes Christian work difficult,
 is wrong for me and I must turn
 away from it as a Christian.

SPRING PLANTING

With winter behind us and looking forward to spring and planting our gardens, perhaps we should think also of planting a "Church Garden" as follows:

First plant five rows of peas: perseverance, preparation, presence, promptness and purity.

Next plant three rows of squash: squash criticism, squash gossip, squash indifference.

Then plant five rows of lettuce: Let us be loyal and unselfish, Let us be faithful to our duty, Let us obey rules and regulations, Let us be true to our obligations, Let us love one another.

Sel. by Sister Betty Shelly

MATTHEW 18:15-21

If Christ had said, "Where five or six hundred are gathered together in My name, there am I in the midst," how anxious we should have been to attend great meetings that we might get near the Lord! But He says, "Where two or three are gathered together." If He had said, "Where bishops or popes or great men are assembled, there will I be," we should travel the world over to attend such assemblies. But we go to the prayer meeting and we find only half a dozen and we think it is best to adjourn. — H. L. Hastings.

Faith gets most, humility keeps most, and love does most.

PRAYER TO THE LAMB OF GOD

Unblemished Lamb, I look to Thee,
Thou Who wast made sin for me.
In faith I look; by faith I know
That when Thy wounds began to
flow,

It was for every soul of man
That ever lived since earth began.
Though God hath laid on Thee my
sin,
O Jesus, Thou didst take me on!

Unspotted Lamb, I look and cry,
That when Thou camest here to die,
There was no man that pitied Thee;
No man to share Thy misery.
An on Thy cross-hung hours of
pain,

Till temple veil was rent in twain,
Thy Father's face was shut away
To mark the world's atonement day.

Eternal Lamb, I look; till peace
And joy with heaven's rich increase
Make glad my soul to follow Thee.
The fountain of Thy agony,
Though opened in the vale of death,
And nourished with Thy dying
breath,

Imparts to me Thy life divine,
I look in faith; and I am Thine!

Sel. by Sister Della Beeman

The man who walks with God al-
ways, knows in what direction he
is going.

Christ has no place in your life
unless He has first place.

CRUCIFIXION OF THE FLESH

The cross is God's verdict to the flesh. It is God's "arrest of death." Paul lived a long time and traveled a long way before he learned "that in me . . . dwelleth no good thing." He was there referring to his flesh. We know that the mind of the flesh "is enmity against God." It is "not subject to the law of God, neither indeed can be." The verdict has been given and the sentence has been executed. The only possible cure is condemnation, crucifixion, and death with Christ. Our Saviour nailed the flesh with "the affections and lusts" to the accursed tree. "The mind of the flesh is death." Since its mind is death, God sent it to the cross.

When Scripture speaks of "the flesh" as contrary to "the Spirit," it refers to the whole of human nature in its fallen condition. In God's Word we read of the wills of the flesh, also the desires, the mind, the wisdom, the purposes, the confidence, the filthiness, the workings, the warring, the glorying of the flesh. Scriptures also tell of those who walk according to the flesh or after the flesh. Man's emotions and reasonings, his powers and all his thinking and willing and energies, are under the lordship of the flesh. The flesh must go to the cross. It seizes hold of man's fleshly self-life and carries it to judgment—a final

judgment that pronounces death.

The Christian who has been born again has gone through this judgment in the person of Christ. God says to the unbeliever, "They that are in the flesh cannot please God." But to be the born-again Christian He says, "Ye are not in the flesh, but in the Spirit." We can have the assurance that "they that are Christ's have crucified the flesh with the affections and lusts." As we yield ourselves continually to God, as those who are alive from the dead, we experience liberty. Christ has made us free. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live," Rom. 8:11-13. Here, the flesh has been judged, and our position is now "in the Spirit."

The victorious believer will become aware of many forms of self which must yet be dealt with. L. E. Maxwell says, "We shall discover: in our service for Christ, self-confidence and self-esteem; in the slightest suffering, self-saving and self-pity; in the least misunderstanding, self-defense and self-vindication; in our station in life, self-seeking and self-centeredness:

in the smallest trials, self-inspection and self-accusation; in the daily routine, self-pleasing and self-choosing; in our relationships, self-assertiveness and self-respect; in our education, self-boasting and self-expression; in our desires, self-indulgence and self-satisfaction; in our successes, self-admiration and self-congratulation; in our failures, self-excusing and self-justification; in our spiritual attainments, self-righteousness and self-complacency; in our public ministry, self-reflection and self-glory; in life as a whole, self-love and selfishness. The flesh is an 'I' specialist."

There is a Hall of a Thousand Mirrors in the Palace of Wurtzurg. When one enters a thousand hands stretch out to meet you, a thousand smiles greet your smile, a thousand eyes will weep when you weep, but they are all your hands, your smiles, and your tears. What a picture of the selfish man! Self all around. Self multiplied. Because of God's wisdom, we are not burdened with all these various forms of the flesh at once. However, we are in a constant fight. Much of the flesh must yet be crucified. An old black Christian in Africa said, "The cross of Christ condemns me to become a saint." We have been crucified with Christ. There let us stand. We are debtors not to the flesh to live after the flesh, but to the Spirit, to live after the Spirit. We are His. Then, let's be His.

Perhaps you are a murmuring, complaining Christian. You sulk and feel sorry for yourself. You need not do so. "If the Spirit of him that raised up Jesus from the dead dwell in you," He will lead you to experience the power of the cross, and you will cease your complaining. But a certain condition must be met: "If ye through the Spirit do mortify the deeds of the body," Rom. 8:13.

Are you sensitive, "thin-skinned?" Is not this sinful pride? When reproved, merely answer, "You don't know half the truth. If you knew me, you would say much worse." This may help you into harmony with the cross.

Someone may say that if circumstances were only different, victory would be so much easier. Amy Carmichael said, "The eternal substance of a thing never lies in the thing itself, but in the quality of our reaction toward it. If in hard times we are kept from resentment, held in silence and filled with inward sweetness, that is what matters. The event that distressed us will pass from memory as a wind that passes and is gone. But what we were while the wind was blowing upon us has eternal consequences.

Do you demand signs and wonders before you will believe? The flesh seeks to glory in God's very presence. The Christian who makes such demands upon God keeps alive the very fleshly and selfish principle

which must go to the cross.

Are you given to gossip? James says, "The tongue is a fire, a world of iniquity . . . an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men." A minister sought to control his tongue by taking a red hot poker and searing it. But the trouble was deeper. It was a heart matter. He later learned how "through the Spirit" to mortify the deeds of the tongue.

Compromising in any manner with the flesh is sin. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods . . . thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God," Deut. 13:6-10.

He who stands not at the cross cannot be standing in righteousness. At the cross God put away sin. "Whosoever will save his life shall lose it."

The Lord is coming. What is your life? Is it lived in the Spirit? The power of the cross is able to sever every relationship that would bind us to the flesh. We are debtors only to the Holy Spirit. Give the cross full place in your life. The flesh has not one speck of power over the Crucified One. Someone has said that "every strong conviction ends by taking possession of

us; it overcomes and absorbs us, and tears us ruthlessly from everything else." *Has the cross so seized upon your life?*

Amy Carmichael knew the pathway of suffering. She bore in her body the marks of the Lord Jesus. She said, "We who follow the Crucified are not here to make a pleasant thing of life; we are called to suffering for the sake of a suffering, sinful world. The Lord forgive us our shameful evasions and hesitations. His brow was crowned with thorns; do we seek rosebuds for our crowning? His hands were pierced with nails; are our hands ringed with jewels? His feet were bare and bound; do our feet walk delicately? What do we know of travail? of tears that scald before they fall? of heartbreak? of being scorned? God forgive us our love of ease. God forgive us that so often we turn our faces from a life that is even remotely like His. Forgive us that we all but worship comfort, the delight of the presence of loved ones, possessions, treasure on earth. Far, far from our prayers to often is any thought of prayer for a love which will lead us to give one whom we love to follow our Lord to Gethsemane, to Calvary—perhaps because we have never been there ourselves."

Lord, when I am weary with toiling,
And burdensome seem Thy commands,

If my load should lead to complain-
ing,

Lord, show me Thy hands,—
Thy nail-pierced hands, Thy cross-
torn hands,

My Saviour, show me Thy hands.

Christ, if ever my footsteps should
falter,

And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet,—

Thy bleeding feet, Thy nail-scarred
feet,—

My Jesus, show me Thy feet.

O God, dare I show Thee
MY hands and MY feet?

—Brenton Thoburn Badley

—Ruby Zook in Christian Monitor

FORWARD

Oh, Jesus! on the mountain
Beside Thee I would stand;
Drink from no other fountain,
Feed from no other hand,
Gaze on no other glory,
Lean on no other breast;
Thus, thus would I adore Thee,
My everlasting Rest!

Sel. by Sister Della Beeman

The woods are lovely, dark and
deep,
But I have promises to keep
And miles to go before I sleep.

Robert Frost

Smile awhile and give your frown
a rest.

AMBASSADORS FOR CHRIST

Paul says in 2 Cor. 5:20, "Now then we are ambassadors for Christ." Webster says: An ambassador is an accredited representative of a sovereign or state, at the court of another. A diplomatic agent of high rank. Is this what we are? There surely is no higher or more honorable position than to be a true and loyal ambassador for Jesus Christ.

We often speak and think of our faithful forefathers, who took a firm stand for the teachings of Christ, as He taught both by precept and by example. Today many, yea very many, ministers will evade the preaching of the cross or the things that are distasteful to the audience.

I read a piece some time ago, which told of a family living close to where a railroad crossed the public highway. One day a large truck broke down and was on the crossing. A girl, the only one at home at the time, saw it and recognized that it was about the time for the passenger train to arrive. She left the house and ran as fast as she could to stop the train. There was a curve in the railroad not very far from the crossing. After she was past the curve she saw the train coming and stood in the middle of the track signaling with both hands for the engineer to stop. When the engineer saw her, he thought at first

of foolishness on her part and blew the whistle loud and long, but the girl did not move. The train stopped as they neared the girl and she told them what was ahead. The conductor took her on the train and after they made the curve, they slowly moved near the crossing. When the passengers heard what the girl did, very many of them opened their purses and gave her money as an expression of appreciation for what she did; saying one to another, "She risked her own life to save others." What a lesson for us.

She was much concerned about the temporal things of others. How much more should we be concerned when it pertains to the soul? Are we ambassadors for Christ? She did not only stand in the middle of the track but was active in giving warning.

I have been at conferences where not very many expressed themselves on matters brought before the conference. Would it not be better for delegates to speak out, as a true and active ambassador for Christ and the church, than to sit idle? It seems to me it would be profitable for the delegates to ask for the floor and even say, I agree with that brother's views, etc., or if they do not agree to say so and give reasons why. Are we representing Christ and the church by doing nothing?

With the much false teaching in

our day, it is important that we stand together as a unit, for the best that can be done. Christ's wonderful prayer as found in John 17 was for unity. He pleads with the Father that the believers (His followers) might be one, even as He and the Father are one. Four times in this prayer He pleads that they may be one. In verse 11 He prays, "Holy Father, keep through thine own name . . . that they may be one as we are." In verse 21 He prays, "That they may be one; as thou Father, art in me and I in thee, that they also may be one in us." Again in verse 22 He says, "And the glory which thou gavest me I have given them; that they may be one, even as we are one." Verse 23, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Will we recognize the wonderful love and concern that Jesus has for us human beings?

There is a saying — United we stand, divided we fall. The apostle Paul admonishes, "Endeavoring to keep the unity of the Spirit in the bond of peace," Eph. 4:3. Verse 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God." I read an instance where a mother was working in the garden and left the small child on the lawn (which had been fenced in) to entertain itself. Occasionally

mother would go to see what it was doing. Sometime in the afternoon she was unable to find the child and called her husband and finally the neighbors to help to find the child. Since they could not find it some suggested they search a distant field of wheat and even though distant some did search there. It did not state how long they searched, but finally they decided to join hands and minutely search the field of wheat. Thus they soon found the child but it was too late for it was dead. Among the weeping some said, If only we had joined hands before.

With present world conditions I often wonder how our coming generations will succeed through life. We have a tremendous responsibility in our day, especially because of the false teaching and the unbelief. Do we recognize our duty as we should? Are we influenced by all the teachings of the Gospel and joined together by the power of the Holy Spirit?

Have we a right to expect our children and the generations to come to accept the Lord Jesus Christ and the teachings of the Gospel? A minister while preaching to his audience, made mention how some mothers dress their children in the foolish and sinful fashions of the world, which ought not to be. A girl sitting with her mother was listening to the preaching and suddenly looked up in mother's face and whis-

pered, "Is he talking about you?"

In Heb. 12:2, we read that we should be "looking unto Jesus the author and finisher of our faith." Did our forefathers do this? Do we and if not why not? Which faith is so much like that which Jesus and the apostles taught, that it looks like it? May I ask you, does His church finish their faith the same as He taught? Which faith is that today and are we so guided that we will recognize it? The Word tells us: God changes not, the Word changes not and neither does the Holy Spirit.

I was called to the ministry Jan. 2, 1911, and if I live until June 16, I will be 81 years of age. I have seen many and heard of many changes that took place in the churches during this time. Are we loyal and true ambassadors for Christ and the church?

A G. Fahnestock

R. 4, Lititz, Pa. 17543

MATTHEW 15:23

"His disciples came and besought him, saying, Send her away; for she crieth after us."

Jesus is not so tenderhearted that He cannot see us suffer when suffering is the best experience for us. He does not immediately lift burdens from our shoulders when it is needful for our growth that we bear the burdens longer. There is a mawkish sentimentality about too

many people's ideas of Christ, as if He were too gentle to endure the sight of suffering. It is possible to be too tender toward pain. It is possible for parents to be too emotionally kind to their children. Uncontrolled pity is positive weakness, and it is oftentimes very injurious. Christ's tenderness is never too tender to be wise as well as tender. He never makes the mistake of yielding to any one's entreaties when denial would be better than acquiescence. He never lets us have what we want because He cannot bear to say "No" to our tearful cries. He is not so tenderhearted as to allow His own disciples to go unchastened when only chastisement can promote their growth.

Sel. by Jeanette Poorman

CONSIDER WHAT WE SAY

Many a young life has been blighted and ruined because a parent or some other respected person, possibly because of conviction of their own spiritual need, has made slurring or derogatory remarks about one of God's servants (minister or layman) in the presence of a child. We will answer unto God for these wrongs. "Roast preacher" at Sunday dinner may leave a bad taste in some child's mouth for years or they may be turned from religion forever.

Sign on church—"Our church is prayer conditioned."

S M I L E S

I have found a little secret
That makes living worth the while:
Just share a little happiness
And pass along a smile.

If you would do a kindness
Along the weary mile,
Just help to cheer the lonely
And pass along a smile.

If you would share your friendship
And always be in style,
Just be a friendly neighbor
And pass along a smile.

For smiles were made for sharing
In this world we're passing through;
For the smiles you share with others
Will all return to you.

Sel. by Shella Stump

HIS SELF-DENYING LOVE

He might have built a palace at a word
Who sometimes had not where to lay His head;
Time was when He who nourished crowds with bread
Would not one meal unto Himself afford.
Twelve legions girded with angelic sword
Were at His beck—the scorned and buffeted!
He healed another's scratch; His own side bled.
Side, feet, hands, with cruel piercings gored.

Oh, wonderful the wonders left
undone!

And scarce less wonderful than
those He wrought!

Oh, self-restraint passing all human
thought,

Lo, have all power and be as hav-
ing none!

Oh, self-denying love, which felt
alone

For needs of others, never for its
own.

HE MAKETH NO MISTAKE

My Father's way may twist and
turn

My heart may throb and ache,
But in my soul I'm glad I KNOW
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to *lead*
For He doth know the way.

Tho' night be dark and it may seem
That day will never break;
*I'LL PIN MY FAITH, MY ALL
IN HIM.*

He maketh no mistake.

There's so much *now* I cannot see,
My eyesight's far too dim;
But come what may, I'll simply
trust
And leave it all to Him.

For by and by the mist will lift
And plain it *all* He'll make.
Thru all the way, tho' dark to me,
He made not one mistake.

Sel. Sister Shella Stump.

SUNDAY SCHOOL LESSONS FOR MAY 1965

PRIMARY LESSONS

May 2—When God Made People.
Gen. 1:26-31, Psa. 139:14-17.

May 9—MOTHER'S DAY. When
Mother Called. Exodus 20:12,
Luke 1:40-52, Eph. 6:1-3.

May 16—Surprise for Helpers.
II Kings 22:1-10.

May 23—The Company Room. Heb.
13:1-2, II Kings 5:8-17.

May 30—A Job for David. Psa. 23,
I Sam. 17:34-37.

ADULT LESSONS

May 2—The Purpose of Christ
Coming. Gal. 4.

1—Can you describe your inher-
itance?

2—Why do men think they have
more freedom under sin than
under righteousness?

3—Is there danger that we might
become "a son of the Bond-
woman"?

May 9—MOTHER'S DAY. A Mo-
ther's Influence. Ruth 1:1-22.

1—Was Naomi's Godly influence
a deciding factor in Ruth's
decision to follow her?

2—Do you think Ruth's love for
her mother-in-law was well
rewarded?

May 16—Works of The Flesh and
Fruits of The Spirit. Gal. 5.

1—How do you describe liberty?

2—If we justify our deeds by the
deeds of others are we in
danger of falling from grace?

3—Do any of us have all the fruits of the Spirit and none of the works of the flesh? If not, why not?

May 23—Be Not Deceived. Gal. 6.

1—Are some Christians guilty of dragging others down to their level instead of raising them up?

2—How do we sow to the flesh? How to the Spirit?

3—How do we become “a new creature”? What effect does it have on our lives?

May 30—Redemption by His Grace. Eph. 1.

1—Do some people despise the grace of God?

2—What is an “earnest”?

3—How does the power of God work in us?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MAY 1965

THE INVITATION TO PRAYER

Memory verse, Luke 18:1, “And he spake a parable unto them to this end, that men ought always to pray, and not to faint.”

Sat. 1—II Chron. 18:23-34.

Memory verse, I Thess. 5:17, “Pray without ceasing.”

Sun. 2—II Kings 19:14-34.

Mon. 3—I Sam. 7:3-10.

Tues. 4—Acts 9:36-43.

Wed. 5—Acts 1:1-14.

Thurs. 6—Jno. 16:17-28.

Fri. 7—II Chron. 7:12-22.

Sat. 8—Jer. 29:8-19.

Memory verse, Eph. 6:18, “Praying always with all prayer and supplication in the Spirit and watching thereunto with all perserverance and supplication for all saints.”

Sun. 9—James 5:10-20.

Mon. 10—I Jno. 3:13-24.

Tues. 11—Psa. 91.

Wed. 12—Jno. 15:1-17.

Thurs. 13—Luke 11:1-13.

Fri. 14—Heb. 10:9-23.

Sat. 15—Zech. 13.

Memory verse, Matt. 26:41, “Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”

Sun. 16—Judges 6:33-40.

Mon. 17—Isa. 58.

Tues. 18—Exod. 15:20-27.

Wed. 19—Rev. 8.

Thurs. 20—Job 42:7-17.

Fri. 21—Rom. 8:12-31.

Sat. 22—I Kings 9:1-9.

Memory verse, I Chron. 16:11, “Seek the Lord and his strength. seek his face continually.”

Sun. 23—I Sam. 1:9-18.

Mon. 24—I Kings 18:21-40.

Tues. 25—Isa. 65:17-25.

Wed. 26—Matt. 18:10-20.

Thurs. 27—Luke 1:5-16.

Fri. 28 Ezra 8:21-32.

Sat. 29—Acts 16:19-33.

Memory verse, Psa. 55:17, “Evening and morning and at noon, will I pray and cry aloud: and he shall hear my voice.”

Sun. 30—Acts 12:1-19.

Mon. 31—Luke 23:32-43.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOOD CHILDREN

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3:14-15. This Scripture very definitely implies that the parents of Timothy taught him the holy scriptures and the purpose of them. If these two things can be taught unto children it will be a wonderful blessing unto them. This scripture also implies that Timothy at least started to follow the things which he had learned and therefore Paul urges him to continue along this line. Today we need not only to start children in the right way but also urge them to continue therein.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest

in the kingdom of heaven." A little child is humble, trustworthy, obedient and loving. However big or old we might be, it is necessary to cultivate similar traits to those of little children, in order to enter the kingdom of heaven. Notice us older children must humble ourselves. Humbling ourselves in these traits of little children may be quite a task for us, but the reward of so doing is so great that we cannot comprehend its value.

"Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father," Prov. 28:7. Children are you concerned about keeping the law of God? I do not think any children would desire to shame their father, however unless you are very careful of your companions you will do this very thing. "Children, obey your parents in all things: for this is well pleasing unto the Lord," Col. 3:20. Dear children, throughout your life nothing can be better than to please the lord and here we find one easy way to do it.

"And Joseph nourished his father, and his brethren, and all

his father's household, with bread, according to their families," Gen. 47:12. At this time we find Joseph in a position: to snub and despise his family, to get even with them for the way they had treated him, to show respect for them and to even provide and care for them in a famine. We find Joseph chose the latter attitude towards his family and they were greatly blessed through his caring for them. "But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said," Gen. 47:30. Under the circumstances Israel asked a very expensive and difficult thing of Joseph. We might say under their very favorable circumstances, in Egypt at that time, that he asked a very foolish thing also. However we find Joseph promising his father, I will do as thou hast said.

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth," Eph. 6:1-3. Here we have a very definite and general statement for all children. A difficult and trying statement, especially since children and parents do not always see things alike. However this statement carries a very great promise, a promise which perhaps everyone has a sincere longing to

be fulfilled. What can be more comforting on this earth than, that things may be well with us and that we may live long.

Good children are obedient and prosperous children, not only in this world but also before God. "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground," 1 Sam. 3:19. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," Acts 2:38-39. What greater promises come during a lifetime than such as these: Remission of our sins and the gift of the Holy Ghost?

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" Heb. 12:9. Dear children and young people, nothing in this life will be of greater value to each of you than to submit unto the will of Almighty God. Under what circumstances could you consider yourself good, if you do not submit unto the Will of God at all times? "A wise son maketh a glad father: but a foolish son is the heaviness of his mother," Prov. 10:1. Read the newspapers, listen to the News re-

ports, hear what others tell you of the conditions in your community; have you ever found anything to contradict this Proverb? In conclusion, Why not be good children?

MOTHERHOOD

Mother's Day is approaching, a day we give special recognition to the mothers of our land, and particularly, our Christian mothers.

Motherhood is a most prized possession of a virtuous woman. For centuries, man has sought an adequate definition of the word mother, but it is much like the Love of God, it is beyond the power of expression.

The best definition anyone has ever comprehended for the word "mother" were those that were blessed with a kind, loving and devoted mother. That type of a mother defines her own meaning.

Motherhood started in the Garden of Eden, Eve being the first woman and the first mother, as recorded in sacred history. From then until the present, mothers have occupied a noble place in life. The physical, moral and spiritual contributions the mothers of the past have contributed to their offspring cannot be evaluated.

Their contribution to the home, to the church and to society is wholly beyond human comprehension.

They have so nobly, so victoriously, so courageously and so sacri-

fically lived, loved and served.

The physical surroundings and the temporal blessings that a devoted mother provides for her children are of the best! Neither will she neglect the more important phase of life, the spiritual! Many great men in the intellectual field, in the religious world and in the business world have not been ashamed to give credit for their success to where credit was due, THEIR MOTHER.

Many interesting illustrations could be given of true experiences in the lives of mothers. One draws heavy to me just now. In the fifteenth century, in Germany, one bitter cold night, at a certain home, there was a rap at the door. Mother answered and their, standing in the cold, shivering, was a thinly clad, weak and faint little boy. This mother had a large family of her own, but seeing the need and loving children, she made room for him in an already crowded household. They had recently lost a small child by death and they rather accepted this child as God's replacement. They kept him, raised him and educated him. This lad was none other than Martin Luther, whose well blessed ministry was the means of thousands turning to Christ.

Countless thousands of mothers do not have access to money in quantities that they can make a bestowal on their children at their decease. But they can and do be-

BIBLE MONITOR

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stow upon them values money cannot buy. A mother sought advice from Dr. William Adler, as to how she could best provide for her children's future. "Not by bestowing luxuries" he said. Solomon, in speaking of a worthy woman or mother said she worked willing with her hands and she sought wool and flax. In primitive times many mothers had to gather flax and wool and make their own cloth and clothing. They made the best use of the means at hand. If they can impart the same traits to their children and train them in the way they should go, those children have a goodly heritage, excelling in worth, any wealth, houses or lands that might be bequeathed to them.

Dr. J. W. Holland made this statement, "Mothers are and must

always be God's missionaries of morals and the pioneers of the truest piety." In a little cabin in the state of Indiana, years ago, a woman lay dying. "Abe," she said, "love everybody, hinder nobody, never lie, never drink, never steal and some day the world will be glad that you lived." Years later, when Abe Lincoln crossed the threshold into the White House he uttered these recorded words, "All that I am or hope to be I owe to my mother." Throughout our nation are countless numbers of homes where drunkenness, adultery, disease, vice, and sin of every kind abounds. We should thank God for the wholesome, Christian home life we were blessed with in our youth. Such an heritage, we should not be willing to exchange with for all the wealth of the world.

How priceless is the spiritual heritage bequeathed to us by our mothers! Mother radiates her greatest and most lasting influence in the very early and impressionable years of the child. It is in the home that he first hears prayer, asking the blessing at the table, hears the Word of God read and sees the godly lives of his parents. Those impressions stay with a child until he dies, even past four score years and ten. Susanna Wesley, mother of John and Charles once wrote to her son John, as follows, "Would you judge of the lawfulness or unlawfulness of a pleasure, take this

rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things: whatever increases the authority of your body over your mind, THAT THING TO YOU IS SIN." Because she was a godly mother and governed her household wisely, Susanna Wesley had the joy of seeing these sons become great men of God. Moses' mother's training caused Moses to choose God and forsake the life of luxury in the king's court.

MOTHERHOOD! In the eighteenth century Philip Doddridge was born. His mother often held him on her lap and related bible stories, before he even could read. She deposited in his mind Bible truths. In later years these truths seeded in his mind by his mother, bore fruit. He wrote a number of hymns, one of which is, "O Happy Day That Fixed My Choice." His mother helped fix that choice when she taught him the Bible. We are debtly indebted to the mothers of History. We are indebted to our Christian mothers of today. The old adage, "The hand that rocks the cradle rules the world" is more truth than mere words. Thinking of true motherhood, we have in mother, true love. Mother's love flows many times, when others have dried up. Mothers love is evidenced by the things she does for her children, by the words she

speaks and by the sacrifices she makes.

Mother is much disturbed about her children when others about may be very indifferent. One morning, long before daylight, a mother hitched up her horse to a spring wagon. She placed beside her on the seat, a basket of good things to eat, made with her own hands, for one who she knew would relish them. She drove into the county seat, arriving there about daylight. She drove to a building which was surrounded by a high, iron fence. She tied her horse to the fence and sat, in the wagon, with her eyes centered on and very eagerly watching the door. At a time when seemingly no one else was interested, this mother could hardly wait until that door opened. Finally it did, and her son walked out of prison a free man. Mother was waiting! Not only to welcome him, but to take him HOME. She could hardly wait until they got started, to open her picnic basket and give him of the things she knew he was quite fond of. Even though society looked down upon that man, mother did not. That is true motherhood.

Bro. Paul R. Myers
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Greentown, Ohio

It is a pleasant thought that when you help a fellow traveler up a mountainside, you get nearer to the top yourself.

ACCEPTING THE CUP

We believe there is a cup for us to accept and a cup for us to reject. The one to be rejected is the cup of strong drink. We are told in God's Word "Not even to look upon it, for at the last it biteth like a serpent and stingeth like an adder."

Specifically speaking, according to the Scriptures, there are only two cups "the cup of the Lord and the cup of devils." All cups fall under one or the other of these two. They cannot come under both and neither can you partake of both. For as Paul tells us I Cor. 10:21, "Ye cannot be partakers of the Lord's table, and of the table of devils." In other words, you cannot live as becometh a christian and as a man of the world at the same time. For what fellowship hath the righteous with the unrighteous? Or what part hath he that believeth with an unbeliever?

The cup you accept or reject, you do according to your power of choice; that is, as long as the power of choice is extended to you. Making the wise choice in accepting the cup of the Lord is beautifully portrayed in the decision of Moses, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; es-

teeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward," Heb. 11:24-26. In accepting the cup of Lord, Moses realized that it entailed the suffering of affliction with the people of God; yet with great insight and foresight, he regarded the reproach of Christ far greater riches than all the treasures of Egypt. This reminds me of the song: The toils of the road will seem nothing, when I get to the end of the way. Yes it will be worth it all, indeed.

In speaking of the cup facing our Lord, there in Gethsemane; why did He say, "Shall I not drink it? "The sweetest thing in the whole verse is right here and it is because the Father gave it. The whole secret of accepting the cup of suffering of whatever kind it is, to know that the hand which gives it is really the hand of God, our Father. Our Lord did not look directly at Judas, even though he was standing there with those who came to apprehend Him. He looked beyond Judas and unto His Father, therefore He would accept His cup.

You have gone deep into the life of God, when from your heart you can say these words, The cup which my Father hath given me, shall I not drink it? In the middle of Mark 10:38 we find this question, "Can ye drink of the cup that I drink of? "This is a very signifi-

cant question. This was our Lord's answer to the request of James and John, that He grant one to sit on His right hand and the other on His left, in His glory. This question seems to imply that there is a cup to drink of, before one is enabled to sit with our Lord in His throne, ruling and reigning with Him. It is the cup of trial and suffering, yes God never promised the christian an easy way to the throne. In His Word He does promise grace and strength for each trial, if we fully trust Him. "Can ye drink of the cup that I drink of?" Every Christian must face this question sooner or later. His answer and attitude towards this cup will determine his place in Christ's kingdom. Think of the intense suffering our Saviour underwent, voluntarily and purposely for you and for me. He was despised and rejected of men; a man of sorrows and acquainted with grief: He was oppressed, and He was afflicted, yet He opened not His mouth; He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment. He came unto His own and His own received Him not.

Those who were nearest and dearest to Him, the ones who walked daily with Him in close fellowship, finally forsook Him, and failed Him in His time of deepest sorrow. They were sleep-

ing while their Master was pouring out His soul, sweating great drops of blood as it were, in deep anguish of Spirit. Three times they yielded to sleep and failed the Lord, while He was agonizing in the garden facing Gethsemane. We find Peter resisting, while His Master was submitting. Peter, who promised the Lord so much, followed afar off, sat down amongst His Lord's enemies, denied his Lord and his faith.

Our precious Lord was mocked, spit upon, smote, beaten, a crown of thorns placed on His head and finally crucified. Oh, what an example of submission, as He fulfilled the will of the Father and drank of the cup to the last drop. But I feel led to say, that all of this was not the reason why our Lord fell on His face in the garden and prayed, "Oh my Father, if this cup may not pass away from me, except I drink it, Thy will be done," Matt. 26.42. The bitterest part of the cup was, the hiding of the Father's face, when His soul was made an offering for our sins.

"Can ye drink of the cup that I drink of?" When our Lord asked James and John if they were able to, they hastily answered that they were able, evidently not realizing what the suffering involved. However Jesus knew, for He had said unto them, "Ye know not what ye ask." So it is with many christians today, they expect the glory without the cross. They fail to realize

that trials and sufferings are the pledge of our coming crown. "If we suffer, we shall also reign with Him," 2 Tim. 2:12. Again we read in Rev. 3:21, "To Him that overcometh will I grant to sit with me in my throne." So many christians hold the erroneous idea that the christian life should be free from trouble. Oh how lightly they sing, I'll go with Him through the garden. One would think it a garden of beautiful flowers, instead of the garden of Gethsemane, the place of suffering, the valley of decision.

Steel is treated and tried to the very limit, to determine its strength and durability under severe strain. In the testing process, pressure is brought to bear upon it to the crushing point. It is given other tests to the breaking point and thus is used in places where other metals would not hold up under the strain. Truly, this is a picture of the christian being tested and tried; not only for service here but for greater reward and glory at our Lord's appearing, if we are yielded and submissive to His leading and willing to drink of His cup. In Pet. 4:12-13 we find reasons for rejoicing, even in the midst of severe trials, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed,

ye may be glad also with exceeding joy." Another reference which speaks of the glory received through suffering, 1 Pet. 1:7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

We are exhorted in 2 Tim. 2:3, "Thou therefore endure hardness as a good soldier of Jesus Christ." A soldier surrenders all and obeys the dictates of the one in authority. His life no longer belongs to himself. It is when in the midst of hardship and battle, that determines whether he is a good soldier or not; and one worthy of advancement to a higher place of authority. So it is dear ones, with the christian. If we have the right attitude or reaction to trials and suffering, we will become good soldiers of Jesus Christ, usable in His hand and finally qualify to sit with Him in His throne. If we never reach the place of victorious living here, with certain authority or power over all that hinders our progress spiritually, how can we expect to sit with our Lord in His throne, ruling and reigning with Him? We are now in the day of preparation and training and so the school of suffering plays a very important part.

The apostle Paul was a good soldier of Jesus Christ. I believe he drank more deeply of the cup of

suffering, which our Saviour drank of, than any other man. You know at his conversion, our Saviour said, "I will show him how great things he must suffer for my name's sake" in 2 Cor. 11 Paul gives a striking account of the things he suffered for his Lord's sake. He was able to say as he neared the end of his course, "I have fought a good fight." He had the right reaction to trials. In Rom. 5:3 he said, "But we glory in tribulations also." Then he proceeds to give the benefits attained spiritually, as a result of tribulation. Truly, Paul drank of the cup of suffering unto victory. What a comfort and inspiration his life is to us today, who are passing through heart-breaking experiences. It was he who said, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Remember our very life and all the circumstances of it, may be a cup which God has given, that we should accept as from Him. In Eph. 5:18 we are admonished, "Be not drunk with wine, wherein is excess; but be filled with the spirit." As a cup and vessel of the Lord, we are to be filled even to overflowing; not with intoxicating wine, which is an excess and inordinate; but with the quickening Holy Spirit which enlivens one spiritually, which filling is not in excess, but a righteous overflowing. You remember

the Psalmist David said, in Psa. 23, "My cup runneth over." He was filled to overflowing with the blessings and favor of God, even in the presence of his enemies. So we too can say, "My cup runneth over" providing we can truthfully say with David, "The Lord is my Shepherd, I shall not want". Have you accepted the cup? Are you drinking from the precious living cup that never shall run dry? David speaks of the cup in a number of Psalms, 116:13, "I will take the cup of salvation and call upon the name of the Lord." Whoever of you, who have not yet taken the cup of salvation and called upon the name of the Lord, I pray you will do it now.

Rom. 10:13 we read, "For whosoever shall call upon the name of the Lord shall be saved." Let that be now, if you have said in your heart "sometime," let that sometime be now. Again in Psa. 16:5 David says, "The Lord is the portion of mine inheritance and my cup; thou maintainest my lot." I am thankful that by the marvelous grace of God, I am an heir of His and a joint-heir with Christ; that He is the portion of my cup; and that He upholds, supports and sustains me in that which He has allotted me. The portion of one's cup may not be the portion of another's cup.

In contrast to the verse I last quoted, let us note Psa. 11:5-6, "The Lord trieth the righteous; but the wicked and him that loveth vi-

olence his soul hateth. Upon the wicked He shall reign snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." We see here the great difference between the righteous and the wicked, as to the portion of their cup. Furthermore in Psa. 75 we read, "But God is the judge: He putteth down one, and sitteth up another. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them." Along this same line I wish to quote one more passage, Jer. 25: 15-17, "For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." This passage of Scripture is very impressive considering the saying, You can lead a horse to water, but you cannot make him drink. Generally speaking this is true, but it does not hold true here: for the Lord told Jeremiah to take the cup of fury at His hand and cause all the nations to whom he was to go, to drink it. They shall drink and be moved, and be mad, because of the

sword sent among them. Man may not be able to make a horse drink, but God can take the cup of His fury and wrath, and make individuals or nations to drink it, whether they want to or not. If men will not voluntarily accept the blessed cup of the Lord, they will sooner or later be made to drink from the cup of His wrath deep and large; for it containeth much, even the everlasting torments of Hell.

"Be not deceived, God is not mocked." So why continue on to drink the cup of devils? You cannot get by with it. "For whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." Remember, "Ye cannot drink the cup of the Lord, and the cup of devils." Would that you would this day choose, which one you purpose in your heart to drink from. From now on whether the blessed cup of the Lord or the cursed cup of devils. Remember the challenging words of Jesus, "Can ye drink of the cup that I drink of?"

Bro. David F. Brubaker
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—o—

This would be a different world if people were required to have licenses to hunt for trouble.

THE RIDER OF THE WHITE HORSE

(The following article borders on material which is controversial but which we feel needs our prayerful study in this day and age. The thoughts are the understanding of our Brother and not necessarily of the Dunkard Brethren church. If it only increases our interest and faithfulness to God's Word, it will have been very valuable to each reader. Editor)

"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee," Psalms 45:3-5. Who is this King of glory? Jesus strong and mighty, Jesus mighty in battle! He is the King of glory. The first part of Psalm 45 deals with the Bridegroom, Jesus Christ, and the second part deals with His glorious bride.

That it is Jesus Christ described here, is proven by the letter to the Hebrews 1:9, where the words of Psalm 45:7 are quoted in the glorious description of Jesus, the Son of God. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness

above thy fellows." Thus we see Jesus riding with a bow in His hand, with which He shoots into the hearts of His enemies. The sword at His loins is the Word of God. He rides out for vengeance as it is written, "For the day of vengeance is in mine heart, and the year of my redeemed is come," Isaiah 63:4.

Exactly the same scene is described in Revelation 6:2, "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." We also meet Jesus as the King of Kings, riding upon a white horse in Revelation 19:11, "And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." Upon His head are many diadems and His garment is dipped in blood; and His name is called The Word of God, which is Jesus.

There is however, a difference between the description in Revelation 6 and 19. In Revelation 6 "a crown was given to him," whereas in Revelation 19 many diadems are upon His head. Thus Revelation 6 describes Jesus when He rides out to begin His warfare, whereas Revelation 19 describes Him towards the end of His warfare when He has already received many trophies of His victories, wherefore we see Him with many diadems.

Thus the scene of Rev. 6 agrees with Psa. 45, according to which He here girds His loins and rides out beginning His warfare.

Now: when does this happen; has it happened, or will it happen in the future? Psa. 45 describes the King as He assumes His Kingly power and so does Rev. 6, for a crown was given to Him. When will that be or has it already happened? Rev. 6 gives us the definite answer, at the opening of the very first seal of the book. Nobody can take the book of the Father's hand and open it's seals except the lion, which is the tribe of Judah, the Lamb of Calvary who has overcome. The scene of Rev. 5, where the Lamb of God comes and takes the book out of the right hand of Him that sits upon the throne is exactly parallel to Dan. 7:13-14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It is the day of revelation of Jesus Christ, when Jesus shall come again with the clouds of heaven. About that future day the revela-

tion given to John speaks. It begins with the very act of breaking the first seal of the book (Rev. 6:1) and the very first thing which happens on the day of the Lord is the coming of Jesus. It is not the Antichrist who introduces the day of the Lord, O no, it is Jesus Himself, who shoots into the heart of the Antichrist. Jesus is the First and the Last, the Beginning and the End of the revelation of God.

Notice this, it is not said that Jesus come down upon the earth in Rev. 6:2. His bow is a long range weapon with which He shoots from above, down upon the earth. He rides in the air upon His white and pure horse. Thus Jesus before the great tribulation, before the ensuing judgments of God, will come in the air. Some expect the tribulation before the coming of Christ, but why wait 'till it is too late? That Jesus receives His crown means, that He accedes to His kingship as King of all Kings. That crown Jesus does not yet wear, but it shall soon be given to Him by His father.

Where Jesus in Rev. 6 receives a crown, that one crown above all, which He will always bear. The Hero-King in Psa. 45 is described as a Bridegroom who receives His bride. He rides out in majesty and splendour and His heart is happy for, He is annointed with the oil of gladness above His companions. Why is He so happy? because of omitting His enemies? O no, the

reason for His exceeding joy is His beautiful and lovely bride. Therefore all His garments are myrrh and aloes and cassia, and there is beautiful music in His ivory palaces. They play on harps and sing like harp singers, harping their harps. They sing a new song which nobody can sing except the bride of Jesus (Rev. 14:2-3). The great reason for His gladness is His bride. Therefore Jesus rides out in all His majesty and splendor, to fetch His loving bride who waits for Him.

In the ancient East it was a custom, that when a prince was engaged he waited for his bride. And she had to wait for Him, for one day which she did not know before, he would come and fetch her if she was ready. But the condition for being found worthy was that she was awake when he came. Therefore the bride, who had made herself ready and clothed herself in pure linen, only feared one thing: that she would not be found awake when her beloved came. This danger became greater when the Bridegroom delayed. Thus she burned oil in the long night and her maids had been appointed to keep her awake, by all means. Therefore when the beauty became sleepy and nodded her head, her maids pricked her with pins to awake her. I think that this is why we often get offended by our fellow-Christians, that we may awake. But suddenly

clouds arose in the horizon; a lonely rider came at a gallop. Quickly he sprang from his horse and embraced his lovely bride, and placing her upon his horse and rode back to his palace.

Jesus will come down into the air and if He finds His bride watching and waiting, fully prepared, He will catch her up from the earth to meet Him in the air, and He will lead her home to His Father's house in triumph and exceeding joy of heart. She is His reward of suffering, she is the joy lying before Him, in view of which He endured the Cross. She is His crown of glory.

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God," Isa. 62:3. The golden crown which the Rider on the white horse receives is his bride; by her His kingship is established; she is the queen standing on Jesus right hand in gold of Ophir. She is all glorious within; she shall be brought unto the King in raiment of embroidery; the virgins behind her, her companions, shall be brought in unto Him. With joy and gladness shall they be brought and shall enter into the King's palace, Psa. 45:9-15.

"Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart," 8. of Sol.

3:11. This King of Glory is Immanuel and His glorious crown, which His Father has given Him, is His exceedingly beautiful bride without spot or wrinkle, or any of such things. Shall you be His immaculate bride? Shall you ride with your Bridegroom, when He comes on His white horse? Watch!

Dearest greetings from Sister Grete and Bro. Ulf Oldenburg, 5330 Blackstone Ave., Apt. 109, Chicago 15, Ill.

NEWS ITEMS

GENERAL CONFERENCE PREACHING PROGRAM

June 5 through 8, 1965
Nazarene Camp Grounds
West Des Moines, Iowa

(Time, Speaker and Subject
—where given)

Sat. Afternoon — Joseph Flora;
Emery Wertz.

Sat. Evening—George Dorsey, "Belief," James 2:19.

Sun. Morning — Ben Klepinger;
Dale Jamison.

Sun. Afternoon — Roscoe Reed,
"God's Controversy with His
People"; H. I. Jarboe, "An Un-
concerned World."

Sun. Evening — Ernest Miller;
Young People.

Mon. Morning — Bible Study;
Eldon Flory.

Mon. Afternoon — Frank Shaffer;
Ulf Oldenburg, "Behold, The

Bridegroom Comes!"

Mon. Evening — Melvin Roesch,
1 Tim. 4:8; Hayes Reed, "It Is
Later Than You Think."

Tues. Morning — Bible Study.
(Speaker and subject to be sup-
plied.)

Tues. Afternoon — David Skiles.
(Other speaker and subjects to
be supplied.)

Tues. Evening—Millard Haldeman,
Missionary.

Directions to 1965 General Conference Grounds: General Conference will be held at the Nazarene Camp Grounds, West Des Moines, Iowa, June 5-9. The grounds are located in West Des Moines on the East side of Grand Ave. at Fuller Road, one mile South of the railroad underpass.

Those coming from the East via Interstate 80 and 35, turn off at Des Moines - West Des Moines Interchange; follow signs to West Des Moines approximately 3 miles East and North from the Interchange to Fuller Road. Camp Grounds are in the Valley on the East (right) side of the hi-way.

Those coming from the South, follow Interstate 35 to the Des Moines - West Des Moines Interchange; turn right on West Des Moines Exit and follow above directions.

Those coming from the West via U.S. Route 6, continue straight ahead where 6 junctions at the

above mentioned Interchange, 3 miles to the Grounds.

Those coming by bus, train, or plane may notify us in advance or call the Camp Grounds, Phone No. 277-8603, and someone will come for you. Send mail c/o Nazarene Camp Grounds, Grand Ave., and Fuller Road., West Des Moines, Iowa.

Bro. Ray R. Reed, Third District Clerk, R.R. 1, Dallas Center, Ia.

SNOWVILLE, VA.

Our Revival meeting at the Mt. Jackson congregation near Christiansburg, Va. will begin Monday evening, May 17 and will close May 30, Sunday evening. We will Not have a Lovefeast at the close of the meeting as planned. All are invited to attend these meetings.

Roscoe Reed, elder.

OBITUARY

SAMUEL ISAAC MADISON BASHOR

Son of Daniel and Sarah Bashor, was born Dec. 7, 1879, in Midway, Tenn., and died Feb. 19, 1965, at his home in Waterford, Cal., at the age of 85 years, 2 months and 12 days. He was united in marriage with Nora Bashor in 1899, near Homesville, Neb. To this union were born nine children.

After first moving to Kansas, they came to California in 1912. They were both members of the Dunkard

Brethren church. Preceding him in death were: two sons, John, 1923, and Glen, 1930; two daughters, Dessie Colbert, 1949, and Lola Lucore, 1958, and his wife, Nora, 1956. He is survived by: five daughters, Gerna Cosgrave of Arcata, Cal.; Cora Wyatt of Chowchilla, Cal.; Lela Wyatt of Chowchilla, Cal.; Dolly Allen of Waterford, Cal.; and Pauline Perron of Ceres, Cal.; 18 grandchildren; 21 great-grandchildren; and one sister, Mrs. Zona Heiny of Modesto, Cal.

Funeral services were conducted Feb. 24 at the Carmody Memorial Chapel, Modesto, Cal., with Bro. Hayes Reed in charge. Burial in the Modesto Citizens Cemetery.

IF JESUS WAS TALKING WITH US TODAY

Maybe He would say it this way?

Let us imagine Him turning to Peter and saying, "With desire have I desired to eat this passover (supper) with all my disciples before I suffer, or at least to eat one more supper with all of you at which time I would like to give you some last minute instructions concerning the sacraments of the church." Peter says, "Now I think that would be fine, but don't you think you would reach and influence more people to do this on Sunday morning in the temple, where people from all over the world would be appearing for worship before the

altar and your last instructions would be of value to so many more than in the guest room of a friend and at night?" Jesus quietly turns away. . . .

Then Jesus turns to Thomas and says, "With deep desire have I desired to eat one last passover with you before I go away. I have a few last minute words I'd like to offer." Thomas says, "I doubt if I can be there that night, but I'll be in the temple on Sunday morning at the regular hour of worship. I'll see you there." Jesus again silently turns away. . . .

Then I imagine I see Him approach Philip, saying, "I am truly anxious to meet privately with my disciples, especially the twelve and as many others as possible, for one more night and to eat with them one more time. I have a few very important things to say to them at this time." It would be impossible for me to come on that night." But with a hearty slap on the shoulder, he says, "But I plan to be at the regular altar worship in the temple on Sunday morning at eleven o'clock. After all, I think this is the most appropriate time and place to reach the most of the people, especially the unsaved people. After all, you are aware that the lost are the ones we want to reach." So Jesus again turns away.

Then I see Him turn to Judas Iscariot, saying, "I did so much want to say a few last and final

words to all of you." Judas replied, "Yes siree, I'll be right there; you know me, I think it a good idea. You can always count on me." Jesus turned His eyes slowly away as He says, "He that eateth bread with me hath lifted up his heel against me."

In my imagination, I see Jesus turning to Andrew and saying again, "With desire have I desired to eat one more supper with my disciples and give to them the final sacrament of the church." Andrew replies, "I'll take it up with Peter and the others, but my work schedule is pretty full this week. But I'll be on hand in the temple Sunday morning at the regular hour."

Then I see Him in desperation, almost in despair, turn to Nathaniel with the same desire and request; to which Nathaniel replies, "What night, Lord?" "I'm sorry," says Nathaniel, "but that is the night my wife is working, and I have to stay with the children. You know how hard and costly it is to get a babysitter. I just can't come that night, but I'll be on hand Sunday morning with the entire family."

Then I see Him turning to James, beginning all over again. "It is extremely important that I eat one last supper with all of you before I go away, to give me an opportunity to give to you some last minute instructions." To which James replies, "I'm sorry, but I'll be on hand Sunday morning. After all,

that's the day set apart for worship."

Last of all, I see Him turning to John the Beloved, expressing a keen desire to get at least some of His disciples together for a last supper and a meeting for encouragement and final instructions. John says, "Yes, Lord, I'll see what can be done and see how many I can get together in the large upper room of the friend you mentioned." So he began at once to make plans for this event.

Sunday morning came and Peter was at the temple bright and early for he was one who prided himself for being on time and ahead of time. He immediately entered the temple, walked solemnly and quietly down the long, carpeted aisle to the altar. Only a very few worshippers were coming in so early. After a few moments of worship and meditation at the altar, he rises and steps aside and awaits anxiously at his regular place of worship in the temple. . . .

A few minutes later Andrew enters and goes through this same altar worship and then joins Peter in their accustomed pew, and waits.

. . . Many other worshippers are now filing in for their elaborate altar worship, and one by one, they are finding their places in the temple; awaiting the regular full worship service to begin, and waiting for the priest to enter to begin the regular morning service by the congregation. This small group is

glancing back, watching for others of their group to come. But they are especially anxious for their leader to come as was his regular custom; but he did not show up. There is a slight commotion. They glance back now as the priest, richly robed, is entering slowly and quietly,

By now Peter was getting nervous and figity, as he kept looking for Jesus to enter. But He did not show up and many others of their group were not coming in, especially John and the women who were close to their fellowship. They were by now whispering to each other about the delay, when suddenly their gaze was fixed on John, who was entering a side entrance. His countenance was sad and his head bowed as he came directly to them.

Almost in unison they whispered to John, "Where is He? What has happened? Tell us what you know." Without speaking, John motioned for them to follow him through a side door into the now empty vestibule, where he told them all that had happened during the past week.

. . . How that He had met in an upper room of a friend, privately, with a very few of His followers; where He had eaten that last supper (the passover supper) with them. How, while He was eating, He arose from the supper, girded Himself with a towel, and to their surprise and amazement, washed their feet.

... Then He arose from the supper, and while they were eating, introduced the sacrament of the bread to represent his broken body, the cup (the fruit of the vine, not wine) to represent his spilt blood. John went on to tell of His suffering and prayer in the garden. . . the arrest . . . the three Hebrew trials. . . the three Roman trials. . . the crucifixion, the earthquake . . . and the other disturbances of nature . . . how He hung on the cross all day . . . and among His last words were, "Father, forgive them for they know not what they do" . . . how friends came and took His body and buried it . . . how His body lay in the grave three days and three nights, as He had said before. John explained that early this morning some of the women went to the tomb and one Mary claimed she had seen Him and talked with Him alive. She said He had told her to get in touch with the rest of us and to tell us that He would meet us in Galilee as He had promised before. So they hurried out, saying over and over in their minds those last words, "Father, forgive them, for they know not what they do."

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People are like books, in that their thoughts and deeds are written in their lives.

HEART TO HOME

A christian father lost a son in an automobile accident. He bitterly approached his minister and asked, "Where was God when my son was killed?" A christian fruit-grower lost a valuable orange crop in an overnight freeze. A nearby ungodly grower, due to different elevation, suffered little loss. The christian in distress asks, "Why did this happen to me?"

Somehow the idea has gone abroad that if we serve Christ, God by some assured intervention, will protect us from adversity, misfortune, persecution and pain. When trouble comes to people obsessed with this completely unbiblical notion, they tend to feel that God is unjust. Nothing can be further from the truth.

Paul, an example of human suffering, said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us," Rom. 8:35-37. Peter, in writing to a dispersed, persecuted people, said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings," I Pet. 4:12-13.

Friend have you been called to the ministry of suffering? Are you finding it difficult to bear? Have you studied the first book of Peter, if you do I feel you will find much comfort in christian suffering.

It seems that Dwight L. Moody spent his life smiling. The account says that as he passed a certain house, he smiled at a child and the child smiled back. The next day an older child was with the younger and soon it became an established thing for the children to smile and wave greetings to this kindly man. Later the mother also appeared in the window and smiled and soon Moody found his way into the home and it's people found their way in to his church.

Try smiling people into things you want them to do. There is a type of man who tries to get what he wants in the world, by the quick use of a heavy hand and by frightening people with harsh words. Jesus said, "Blessed are the meek, for they shall inherit the earth." You couldn't do better than get the whole world no matter how hard you tried. Jesus declared that we get things, not by highpressure methods or by forcing people to do our bidding; but by a combination of all those qualities of gentleness, loveliness and appeal, which is comprised in the word meekness. It is well to keep in mind that a smile is one of the most disarming, subtle and overwhelming factors of a

charming and forceful personality.
Sel. by Kenneth Whitmore.

DIVINE PROVIDENCE, AND THE FOLLY OF FOOL'S

Our theme for this article is the unforgivable sin of "Atheism." Our text is found in Isa. 53:1, "The fool hath said in his heart, there is no God, . . . Corrupt are they, and have done abominable iniquity; there is none that doeth good."

"ATHEISM" is the product of fool's. They worship man as God, who is no God. Therefore like the Athenians they worship the "UNKNOWN GOD" IN THEIR IGNORANCE. The true God, the God of heaven is unknown to them. An "Atheist" is a son of "Belial," meaning the devil. "And what concord hath Christ with Belial . . . or what part hath believeth with an infidel?" 2 Cor. 6:15.

In our boy-hood days there were few professed infidels, claiming disbelief in God, or that there is no God. What about today? When we go about and talk to men of today, we are made to think, by what they say, how they act, and what they do, that there are many, many infidels. If there is no God, there is no devil. How can an intelligent mind conceive that there is no God? Do they not realize there must be a Higher power, to provide the things, which "nature" teaches us? Most all men profess to believe in

nature.

If there is no Divine Provider, who provides for the birds, the sparrows and ravens, who provides food for them? Job says, "Who can number the clouds in wisdom? or who can stay the bottles of heaven," What man can number the clouds? Or stop the rain, when God sees the need for moisture. "When the dust groweth into hardness, and the clods cleave fast together? Wilt thou hunt the prey for the lion? or fill the appetite of young lions, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven—his food when his young ones cry unto God, they wander for lack of meat," Job 38:37-41. Who can deny the Providence of God? The atheist. The Scriptures show a definite pattern of God's dealing with "atheist."

The founders of our nation recognized God on their "coin", will she keep him there? In all their Constitutional and Legislative Government, and in the Bible they recognized God. This cannot altogether be said of our Government today. We almost as a majority have forgotten God. We may soon be doomed, delivered into the hands of a cruel and ruthless enemy, the devil. The basic cause for all this is "sin," "Atheism." "The fool hath said in his heart, there is no God." Hatred, lying and slander are prominent, even among our

leaders. These above sins are the characteristics of a fool. Prov. 10:18, "He that hideth hatred with lying lips, and he that uttereth a slander is a fool." Psalms 121:1-3, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber."

GOD IS NOT ASLEEP either in regard to our needs, nor as to our condition. Matt. 5:44-45, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Who makes the sun to shine and who sends the clouds to hide it? Is there no God?

Another characteristic of a fool is, they mock at sin. Prov. 14:9, "Fools make a mock at sin: but among the righteous there is favor." If America were right with God, "atheist" infiltration could not draw the leaders of our nation to betray us. America is in sin. The devil incarnated in "atheism" is the master and author of deceit, deception and lies. It is fooling the political, educational and religious world leaders into accepting and embracing "atheism." They are mocking

at sin. But the righteous have favor with God.

How can men and women deny, that there is a true God? Can they not see God's Providence? Matt. 6:26, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" The devil is deceiving the whole world. Are they looking to God, for their daily bread? Are they thankful to Him? The old Adversary is disguised, as an angel of light, and is cunningly leading the whole world astray, to hell and destruction. One says there is no hell, there is no God. The Bible says such is a fool.

"The folly of a fool." "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?", Luke 12:16-20.

"Atheists" hate religion with a

perfect hatred. They have butchered millions of Christians. They deny the existence of both God and Christ. They tell the world, God is a "myth" invented by man. Another characteristic of a fool . . . Is his self confidence. Prov. 28:26, "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered." "Atheist" are self confident, that they shall rule the world. Let us note some of their ideas. Lenin said, "Every religious idea, every mention of God, or idea of God, is unutterable vileness. We must fight all religion." Marx said, "My one object in life is to dethrone God." Trotsky said, "I want you people to organize and keep organizing, in order that you can overthrow the dirty, rotten U.S." Stalin said, "Communism (atheism) must and will conquer the whole world." Lucifer said, Isa. 14:13-15, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." And the 12th verse says, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

Recently the "Atheists" have just warned the Jews in Russia, that they must not pray, even in their own homes. Will persecution, from the "atheists" come to Christians? Before He left the world, Christ foretold of the persecutions that would befall His disciples. Also in His "Revelation" He tells in the 13th chapter what will befall His saints, in the last three and one-half years of this world, under the power of the "beast." Luke 21:12-19, "But before these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." This was for the disciples and they experienced it, but what about the saints in the future? Jesus said, "And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls."

"Atheists" philosophy . . . Teaches it is right to lie, steal, cheat, break promises, treaties, murder and de-

stroy whole civilizations, if it will promote their cause. Also they are hypocritical, which is characteristic of a "fool." Luke 11:39, "And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." "Atheists" literature . . . Teaches juvenile delinquency, impurity, sexual promiscuity, disregard of marriage, disrespect of parents. It opposes God, Christ, and the Bible religion, openly. It advocates violence and hatred.

Prov. 14:8, "The wisdom of the prudent is to understand his way: but the folly of fools is deceit." We should not fear "atheists," but guard ourselves against them. We should not fear the devil, nor any of his adversaries. Matt. 10:26-31, "Fear not therefore: for there is nothing covered, that shall not be revealed: and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

In conclusion, we again look at God's Providence. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." No, dear reader, we

must not fear "atheism," but keep ourselves from it, and guard our children. Our textbooks, from the first grade through the university, are subtly designed to turn our children from their parents. Also from love of country, from God and the Bible, and to brain-wash and prepare them for the acceptance of international "atheism." "The fool hath said in his heart, that there is no God." May God help us.

Bro. Wm. Root

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THE CROSS WAS HIS OWN

They borrowed a bed to lay His head,

When Christ the Lord came down,
They borrowed the ass in the mountain pass:

For Him to ride to town:
But the crown that He wore,
And the cross that He bore, were
His own —

The cross was His own.

He borrowed the bread when the crowd He fed,

On the grassy mountain side,
He borrowed the dish of broken fish,
With which He satisfied;
But the crown that He wore,
And the cross that He bore, were
His own —

The cross was His own.

He borrowed the ship in which to sit,
To teach the multitude,

He borrowed a nest in which to rest,

He had never a home so crude:
But the crown that wore
And the cross that He bore, were
His own —

The cross was His own.

He borrowed a room on His way
to the tomb

The passover lamb to eat,
They borrowed a cave for Him a grave,

They borrowed a winding sheet:
But the crown that He wore,
And the cross that He bore, were
His own —

The cross was His own.

Sel. by Sister Ada Whitman.

THE WEAVER

My life is but a weaving
Between my Lord and me,
I cannot choose the colors
He worketh steadily.

Ofttimes He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I, the underside.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.

Sel. by Ruth M. Snyder

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

PERSECUTION

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you," Matt. 5:10-12. We have a small part of a sermon of our Lord and Master for our meditation. We feel it will apply, some time in our life, to each and every one who conscientiously lives "for Christ's sake."

Let us first consider the word "Blessed," just what does it mean? It is a state of happiness, of Christian success and of heavenly joy. One who is blessed enjoys his privileges, has a feeling of peace and guiltlessness and of service unto others. We might sum up the feeling of a blessed person as, feeling that they are working with Christ.

The best example we have of one who is persecuted is to consider the

lot of Christ and His apostles, not just at one specific time but considering their entire lifetime. Persecution includes: run down in word or deed, pursued to harass, considered as the offscouring of a group and even to the extent of being pursued and tortured. Persecution is usually amplified in the dark or under cover, especially if the ones doing the persecution do not want to be known. "Others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment," Heb. 11:35-36. Christ warned His followers, "Marvel not, my brethren, if the world hate you," 1 John 3:13.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely," v. 11. Naturally this is cause for sorrow and remorse, but spiritually it should be considered as a blessing. Notice the reason, it is false and without sufficient foundation. They may use nick-

James, reproach and charge you with false charges. We can find numerous instances of such treatment in the Acts of the Apostles, the early church at work. The early stages of persecution usually come from the tongue, "And of all their hard speeches which ungodly sinners have spoken against him," Jude 15. Since such speeches are ungodly they are usually done behind one's back or under cover, that the source is not found out.

Why are Christ's followers thus treated? "For righteousness' sake" for Christ's sake. Christ's main interest was that all should be done for righteousness' sake. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter," Rom. 8:36. The apostles were beaten and warned not to speak in the name of Jesus, Acts 5:41. Persecution is an opportunity of glorifying Christ, of doing good, of experiencing special comforts. "What shall we then say to these things: If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:31-32.

Human nature reacts under persecution with: bitterness towards the persecutor, perhaps even to

hatred and retaliation or else some shrink into despondency, carelessness and uselessness. James tells us of the boldness and happiness of those who suffered persecution, Jas. 5:10-11. Our text admonishes those who are persecuted to rejoice, for the future holds a far greater joy for those who endure. Paul does not tell us to take pride in our trials for Christ and His purpose of life, but rather to take pleasure in them. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong," 2 Cor. 12:10.

WHERE ARE WE AT?

As a minister of the Gospel, I am greatly disturbed concerning the amount of ungodly printed material that is being circulated among our citizenry. Obscene pictures, pornography, lewd, sexual and grossly evil literature are flooding the mails. Visit the average of our news stands and what is publicly displayed there, is rotten to the core!

What was once considered reputable nationally circulated magazines now have a Sex Article headlining nearly every issue. The press, the radio and I am told, the television are appealing to the weak side of life. All highly endorse liquor, cigarettes and the very things that destroy the soul.

What used to be comical cartoons have turned into indecent, suggestive and morbid strokes of the pen to incite the animalistic nature of man. From what I read, censors no longer cut out of movie films, bedroom scenes, nudism and every evil of satan. I read that if they did, the public would raise an uproar. That they are demanding the real thing!

In the March 1965 Coronet Magazine, on page fifty-eight an article entitled, "DO WE EXPECT TOO MUCH FROM MARRIAGE" by a certain M. D., goes to some length discussing the subject of marriage. I am sorry that such an article ever came off the press. Wherein the Bible holds marriage a solemn ceremony, binding as long as life shall last, this writer has put before the reading public a very false impression.

I quote from this article, "The concept that marriages are made in Heaven and that they are a natural way for people to express their sexual needs and their heeds for love is certainly not true." He further states, "Similarly it is far from true that most married people love one another." "Certainly, as far as sex goes, neither men nor women are basically monogamous. Most married people today are not faithful to their spouses. It is only natural that their sexual interests should vary from time to time." The entire article is of such a trend.

He closes the article in the last paragraph with these thoughts, "Love, sex and marriage do not necessarily go together. These people could well stay single and satisfy their sexual and loving needs outside of marriage, as so many married people do today."

God pity one to advocate such a theory, totally against the Word of God. Marriage is of God. Marriage is "until death doth part." My Bible tells me that one who indulges in sex with an unmarried person is a fornicator and with another married person is an adulterer. My Bible tells me NO ADULTERER shall enter Heaven. My God and my Bible do not permit sex and love outside of marriage, even if many people are guilty. We are so near to the time "As it was in the days of Noah." Certainly we have a host of false teachers, deceiving and being deceived.

I thank God for the position the Dunkard Brethren take on marriage and divorce. It is Bible. But, where are the Churches that have the same Bible we do? How can they keep on their rolls, as members in good standing, those who are living in corrupt sin every minute of their lives? Divorce and remarriage is popularized today. The press is full of it. Such literature distributed by the thousands of tons every month is a cancerous sin that is eating the spiritual life lines out of our nation today. Where are the

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Hayes Reed, Modesto, Calif. 95351, Associate Editor.

preachers of our land that they do not cry out mightily against such wickedness?

As I leaf through what the world judges as good magazines, I see so many full page advertisements suggestive to the public, and particularly our young and rising generation, those things that if followed, are SIN.

For Instance, nearly every advertisement that wants to produce the proper effect and catch the eye of the public will depict a "nearly nude" woman. My Bible tells me that women are to be DRESSED and in modest apparel. The immodesty of the printed page certainly lures the public in the wrong direction.

The next I see wrong in the same ad, is the hair style of the woman

in the picture. Her hair is cut short, put up in a way never intended, and as worldly as the beauty parlor can create it. Now, turn to the word of God. Paul, in the eleventh chapter of first Corinthians condemns the cutting of hair. Who are the women of the land following? Are they following the plain, old fashioned, sincere, God-fearing, Spirit-filled ministers of the land, or are they following madam fashion? The answer is obvious.

Let us look at the ad a little closer. The woman has a cigarette in her lips. She is offering one to her boyfriend, who is laying beside her in shorts. Her very smart attitude in the way she holds her cigarette and the way she puffs the smoke is to instill in the minds of the reader, that she is doing the popular thing! That those that do not smoke, are far behind and that they better catch up.

The entire ad is very suggestion of sin. It presents its message in such a way that thousands will be induced to try to duplicate in their lives, what appears in the ad. That is exactly what the advertiser spent his money for.

Dear readers, WHERE ARE WE AT and WHERE ARE WE HEADED FOR? I recently read an article in a magazine, that employers in industry are having a problem. Women come to work so scantily clad that they have to send them home.

Personnel managers are embarrassed when women sit before them for an interview. They cannot begin to cover their legs and they don't try! I recently was in a lawyer's office. His secretary came in and was actually dressed hideous. After she left, he said to me, I do not like such attire, but if I say anything to her she will quit and the next one may be worse.

Brethren and Sisters, we have the Gospel standard for dress and hairdos. We have the Gospel standard for modest living, let's live by it. I am old fashioned enough to know that where a brother or sister are truly living for Christ in word and deed, that brother or sister is pleasing to our Father in Heaven. I know that such are the salt of the earth. They are the preserving power. It is because there is yet sufficient salt, that God has spared. But the salt is becoming very scarce. If the salt has lost its savor, wherewith shall it be salted?

May we earnestly contend for the faith once delivered to the saints. Where are we at? We are at the threshold of His coming. We can see the handwriting on the wall. May we let the WORLD go by. May it hold no attraction for any of us. May we cleave to the Church, zealously, tenaciously and continually until Jesus comes.

Bro. Paul R. Myers
Box 117,
Greentown, Ohio.

FOR THE MONITOR. . .

Since some have mis-understood the thoughts of the writer, concerning some of the statements in our article in March 15 Bible Monitor, beginning on page six, we offer the following.

Please follow . . . page six, right hand column. "Peter was given the "keys" of the "kingdom of heaven, or kingdom of God." The "keys" were given unto him personally, but not for the purpose of giving him personal authority. He was favored the use of them, or the opportunity under the power of the Holy Spirit, to open the door of Salvation through Christ on the day of Pentecost. The power of binding and loosing was given to the Kingdom, or Church, and not to the Apostle. This is proven by Matt. 18:17-18. The Apostle Peter claimed no power for himself. The Holy Spirit was the Power, through words of Christ, the Gospel.

Following our article again. . . "It was Peter who opened the "door of opportunity" to Jewish Brethren (those who would receive Christ on the day of Pentecost and to the Gentiles in the house of Cornelius, Acts 10:34-46. NOTE: The "door of opportunity" and not the "door of the Kingdom," the Holy Spirit did that. The "keys" are figurative of either expression, as a key in Scripture, as well as in the natural world is used to lock, or

unlock doors.

Near the bottom of right hand column page six. "There was no assumption by the apostle Peter of any other authority or power, except from God, through the Holy Spirit (to bind or to loose.) Note: this was written in Parenthesis. The power of binding and loosing was for the kingdom, or Church. And he claimed no more for himself other than to be an apostle by gift (I Pet. 1-1) and an Elder by office (1-Pet. 5:1). We might also add to the above, The apostles were commanded of the Lord to tarry at Jerusalem for the "POWER," (Holy Spirit) all power is accredited to Him, as He gives the Church the power to "bind and loose." Thank you, see Acts 1:4.

Bro. Wm. Root

1612 Morphy Street,

Great Bend, Kans. 67530

THE RIDER ON THE RED HORSE

For those who have ears to hear, for it shall soon come to pass.

(The following article borders on material which is controversial but which we feel needs our prayerful study in this day and age. the thoughts are the understanding of our Brother and not necessarily of the Dunkard Brethren church. If it only increases our interest and faithfulness unto God's Word, it will have been very valuable to each

reader. Editor.)

After having read about the Rider on the White Horse, a brother in the Lord asked us to write about the other riders mentioned in Rev. 6. This we shall do in the fear of the Lord. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword," Rev. 6:3-4.

Since the breaking of the first seal of the scroll and the riding forth of the rider on the white horse introduces the day of the Lord, the coming of Jesus for His bride being the very first event; the breaking of the second seal and the riding forth of the rider on the red horse is an event which will occur immediately after the rapture of the bride of Jesus. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape," I Thess. 5: 2-3. Thus we realize there will be an outward peace before the thief comes, although it is like the quietness before the storm. Then suddenly the storm will be let loose.

When the Rider on the red horse rides forth, he will take peace en-

tirely from the earth and a great sword is given to him, which means that he will bring raging warfare overall; not only among nations, but a man shall kill his neighbor and as Jesus said, "Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death," Mark 13-12. Thus the red horse is the spirit of warfare, revolution, rebellion and murder.

The prophets from of old have prophesied about that day, describing it in the worst terms. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come," Joel 1:15. "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them, . . . The appearance of them is as the appearance of horses; and as horsemen, so shall they run," Joel 2:2-4.

It was the same vision which John saw in the Spirit and this is described in Rev. 9:9-10. These terrible horses which spue out fire

and brimstone are modern tanks, the locusts are airplanes and other war machines which are now being prepared by East and West in competition. John gives the number of these horses, 200,000,000. "They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon (destruction), but in the Greek tongue hath his name Apollyon (destroyer)," v. 11. It is possible that this person is the rider on the red horse.

We shall take a deeper look at the red horse and its rider, in order to identify them. The vision of the red horse was also seen by the prophet in Zech. 6:1. He saw four chariots coming out from between two mountains and the mountains were mountains of brass. These two mountains of brass apparently are the two blocks of the big Powers dominating the world. In the first chariot were red horses and we recognize the rider on the red horse.

This chariot is followed by a second in which are black horses, which corresponds exactly to Rev. 6, the rider on the black horse coming just after the red horse. He has a balance in his hand and his voice declares, "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine," Rev. 6:6. This refers to great famine upon the earth,

when great sums of money must be paid even for the daily bread. But those who are made righteous by the blood of Jesus, shall never lack the daily bread. Zech. 6 tells us that the black horses go forth to the north country and are able to quiet the anger of God in the north country.

Next a pale horse appears and he that sits upon it, his name is death, and hell followed with him. Authority is given unto him over the fourth of the earth, to slay with the sword, with hunger, with death and by the beasts of the earth. Yet not one hair shall fall from the head of the anointed ones, without our heavenly Father's Will.

When the prophet Zechariah saw these terrible chariots appearing, he asked the angel that talked with him, "What are these, my lord?" And the angel answered, "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Thus we understand that the first chariots are the four spirits of winds of heaven. These four winds are also described in Rev. 7:1, "And after these things I saw four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." "Till we have sealed the servants of our God in their foreheads" v. 3. The four winds are being held fast today by God's four strong angels, just like

raging war horses are being held back from rushing into the battle before time has come. How terrible will it be upon the earth when they are loosed?

The red horses are the strongest horses seen by Zechariah, which are to go to and fro through the earth. The Lord said, "Go, walk to and fro through the earth." Thus we realize that God permits this, even the strongest spirit to go over all the earth, again showing that the red shall take peace away from all the earth. This red power or spirit, which so greatly desires to penetrate all the earth and which shall finally succeed in taking away all peace from the earth, has already been operating in the air long before. Even before the final riding in Rev. 6 and Zech. 6, we find in Zech. 1 which describes the time in which we now live, just before the storm, Zech. 1:8-11.

This red spirit has been operating upon the earth, where it has caused revolution, rebellion and much bloodshed. It is that wicked, profane spirit of Marxism, Socialism, Nazism and Communism, which shall finally reach its greatest power under the anti-Christ rule. It is the spirit and mystery of lawlessness which already works, only there is he who restrains (the Holy Spirit in the overcomers), now until he be gone (by the rapture of the bride) and then shall the lawless one be revealed, 2 Thess. 2:6-12.

This spirit will hate and blaspheme God, burn Bibles, persecute and kill His saints and the elect of Israel. Communism is the religion of Satan, who always counterfeits God, whereas the Gospel reveals the true love of God. The first Christians in love had all things in common, whereas the spirit of anti-Christ confiscates goods giving it to the state. The Christian says, All mine is thine; the power of Satan says, All thine is mine. The overcomers lay down their own lives in the blood of the Lamb; the anti-Christ goes forth to endless bloodshed under their red banner.

That spirit of falsehood and deception, which works either in the East or West, whether Communist or Capitalism shall finally culminate under the rule of the beast. whereas the Father sent His Son to save the world, Satan will send his son (anti-christ) to destroy the world. Whereas the Holy Spirit glorifies Jesus, leading us to worship Him alone; the false prophet, looking like a lamb but speaking as a dragon, shall work great signs to lead men to worship the beast. Whereas the Holy Spirit is the seal in our hearts 'till the day of redemption; the false prophet causes all, small and great, rich and poor, free and bondmen to receive a mark upon their right hand or upon their forehead, Rev. 13. But the Word of God tells us that everyone who accepts that mark, name or number,

shall go eternally lost, being consumed in the lake of fire, away from the face of God. He who hath an ear, let him hear.

In those days there shall be tribulation upon earth as never before nor shall ever come after that. The christians who refuse to accept the mark of the beast and will not worship the anti-christ will be persecuted by him, and more blood of saints will be poured out in the days of his rule than at any previous time in the history of mankind, Rev. 13:7-10.

The angels of God on the four corners of the earth are still holding fast the strong winds but how long will they be held back? The 'longsuffering of God waited in the days of Noah while the Ark was in preparing, into which few, that is eight souls were saved. For the sake of eight souls God postponed His judgments upon the whole world, Marvelous God, how great Thou art.

Thus Jesus is waiting today while His bride is preparing herself for His coming. This preparation is a much greater work than the building of Noah's ark. Jesus' bride is without spot or wrinkle or any such thing, she will stand before Him holy and blameless in the burning first love. There are however some, who were first called who have fallen from their first love to Jesus. Others in their stead are now being called by the Holy Spirit, to take their position and inherit their

glory. As yet the door is open and no man can shut it, Rev. 3:8. Dear brother, sister, friend the veins of Immanuel are still open, Go down into the stream, wash your garments and be transformed to an overcomer, by the blood of the Lamb. Jesus is waiting for you, Come now.

Your Bro. and Sister Grete
and Ulf Oldenburg

5330 Blackstone Ave.

Apt. 109, Chicago 15, Ill.

NEWS ITEMS

LODGING FOR GENERAL CONFERENCE, JUNE 5-9

For those who plan to attend it will be necessary for you to bring your own pillows, sheets and blankets. There will be bedding provided for those who cannot conveniently bring it. In sending your reservations, please state how many of the family will be together and how many will stay in the dormitories. There is space also for those with house-trailers.

Please have your reservations to me not later than June 1st, as we will leave for the Conference grounds about that date. Send your reservations to: Carl E. Reed, 4716 E. 139th St., Grandview, Mo. After June 1st send to Nazarene Camp Grounds, Grand Ave. and Fuller Road, West Des Moines, Iowa. Phone No. 277-8603.

Lodging Committee:

Carl E. Reed, Martin Meyers

ANTIOCH, W. VA.

The Ridge congregation met for Council March 13, with our Elder, Melvin Roesch, presiding. All business was taken care of in a christian manner. We were made happy when Bro. and Sister Pfeffer moved into our vicinity and were received into the church.

The congregation called for an election for a minister. Bro. George Dorsey and Bro. James Kegerreis took the voice of the congregation and Bro. Pfeffer was chosen and installed. In November Bro. Melvin Roesch was re-elected as presiding Elder.

We are glad for those who come and worship with us, from other congregations and invite them back at any time.

Sister Irene Harris, Cor.

BETHEL, PENNA.

The Bethel congregation was happy to have Bro. Earnest Miller from Harrisonburg, Va., with us for a two weeks revival meeting, March 14 through March 28. Bro. Miller gave us messages on what is in front of us and that we should be ready to meet our master. We all were filled with many thoughts to dwell upon and we should strive to do better each day. We were very happy to have Sister Miller and Bro. Alfred in our midst also. May we remember Bro. and Sister Miller and his family in prayer as he goes into other fields of labor. We

were blessed with good crowds and were made very happy, when four were received by Christian baptism and five were received by their former baptism.

On April 25 we held our Spring Lovefeast. Although the day was a little gloomy, we had good attendance and were fed richly both spiritually and physically. We were happy to have the following ministers with us throughout the day: Jacob Ness of Shrewsbury, Adam Fahnestock, Ammon Keller, Laverne Keeney, and Allen Eberly of Lititz. They each gave us good thoughts on which to dwell. In the evening 115 were seated around the tables with Bro. Ammon Keller of Lititz officiating.

We want to thank each and everyone for coming out to these meetings and enjoying them with us and invite all back again.

Sister Darlene Longenecker, Cor.

NOTE OF THANKS

I do not have the opportunity to thank you individually, so I wish to thank all the brethren and sisters for the cards, hankies and all, during my affliction and most of all for your prayers. We know the Lord is yet able to perform miracles today and we praise Him for Divine healing. Thanks so much again and God bless you till we meet again, if it be not upon this earth we wish to meet you in Heaven.

Sincerely, Mrs. Amos Rutter

OBITUARY

TIMOTHY LEE EBERLY

Timothy Lee Eberly, 22-month old son of Luke B. and Rita Y. (Longenecker) Eberly, Bernville, Route 2, Penna., died in the Reading Hospital, April 4, 1965 after a long illness. In addition to his parents, the child is survived by his grandparents, Mr. and Mrs. Marvin F. Eberly, Lebanon, Rt. 1, and Mr. and Mrs. George H. Longenecker, Bernville Rt. 1; his paternal great-grandparents, Mr. and Mrs. Samuel Z. Balsbaugh, Myerstown; and his maternal great-grandparents, Mr. and Mrs. Nathaniel Longenecker, Lancaster and Mrs. Alma Meade, Bernville, Route 1.

Services were held Wednesday, April 7, at 2 P. M. in the Bethel Dunkard Brethren Church with Bro. David F. Ebling and Bro. James Kegerreis officiating. Burial was made in the adjoining cemetery.

LITTLE TIMMY

One little boy has gone from our side,

To his heavenly home, there to abide,

'Till his Mama and Daddy come up there, too

Where there's no more sorrow and no one gets blue.

We can't understand why these things must be,

But one thing we know, that one day we'll see

Our little Timmy if we're faithful
and true,
It sure gives us something to look
forward to.

Everyone loved him, don't ask me
why,
Cause there's too many reasons to
reply.

He was one little angel come down
from above,
He was made full of happiness and
full of love.

Whoever thought that he'd have to
go
Through so much suffering, pain
and woe.

But he bore it all, poor little tot,
He sure went through an awful lot.

While in the hospital he was every-
one's pet,
Nurses gathered round and he'd
their attention get.

They'd tell him to wink, so he'd
blink his big blue eyes,

Mama would push him in his wheel-
chair so he would not have to
cry.

How he loved the little playroom
down beyond the hall,
He'd play with the stove and ket-
tles, and ride the horse 'till
you'd think he'd fall,

Then at the end of the day, he'd
have to go back to bed,

With his pillow puppy on which
he'd lay his blonde head.

He'd look forward to Mama com-
ing in day by day,

She sure was faithful to him in ev-
ery way,

Then would come the time that he
could go home,

To be with Mama and Daddy, but
not for very long.

Then it was back to the hospital
he'd have to go ,

Oh, why did little Timmy have to
suffer so?

Only God knows, so He called him
up home

To be with other little children that
he had known.

There was Debbie and Crystal and
Grandma Eberly, too,

Who are all up there in heaven,
somewhere beyond the blue,

Now we sure do miss him, the lit-
tle boy of our hearts,

But we hope to go, too, where no
one departs.

So let us look forward to that hap-
py day,

When we can see Timmy and with
Jesus stay,

I know we'll be happy when we get
up there,

Where there's only happiness for
everyone to share.

—Written by an Aunt

Church member, are you a lifter
or a drifter?

THE LOVE, GRACE AND MERCY OF GOD

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. God is love and is bestowing His great love upon us. His great love passes worldly understanding for His is rich in mercy. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 21. We should be strong in the grace and wisdom of God, for the riches of His grace are of great value.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him," Luke 2:40. We should grow in the grace and knowledge of our Lord and Saviour. His kindness is shown towards us through His grace. The grace of God was abundant in sending Christ Jesus unto us. "For the grace of God that bringeth salvation has appeared to all men," Tit. 2:11. If it were not for God's grace and mercy, where would we be today?

It is not God's Will that anyone should perish but that all should come to the knowledge of the truth and be saved. True Christians have a desire that all people turn from darkness to the marvelous light of the Gospel. "Be ye therefore merciful, as your father also is merciful,"

Luke 6:36. Turn to the Lord for He is gracious and merciful. Blessed are the merciful for they shall obtain mercy. God's mercies give us protection from destruction. A merciful man doeth good to his own soul. The psalmist said, I trust in the mercy of God, all His paths are mercy. Do justly and love mercy. We should develop the mercy of Jesus in our lives. God's mercy will always be with us as long as time lasts.

The Christian spirit is a spirit of grace and mercy, extended to others. When Christ was here on earth some called to Him to have mercy on them in their afflictions. God-fearing people are filled with mercy. If we are filled with the good and holy Spirit, we will extend love unto others. "Bear ye one another's burdens and so fulfil the law of Christ," Gal. 6:2. When we think of the laws which people had who lived in the time of old dispensation, the severe punishment which was meted out for sins. Today the gift of God's Son to the world means to us a great blessing of grace and mercy. Through God's love we are abundantly blessed with grace and mercy. What are we extending to others?

I and my wife were blessed with the privilege to leave the cold part of the country for a short time and visit some friends in the sunny and warm climate of Florida. We were made to feel that here people extend a more gracious spirit towards

one another than in some parts of the country. While we were visiting some friends there, they insisted for us to visit some of their relatives here. We received a hearty welcome and an expression of gratitude for our visit. The Bible was brought to the family table and an expression of how it's reading is neglected. Are we a light to the world, do we make people think how they should turn unto God's Word?

We all should hear, read and obey the Word of God. The psalmist said, "Blessed is the man that walketh not in the council of the ungodly . . . nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doeth he meditate day and night," Psa. 1:2. The Bible is neglected in homes among many who will not abide by it. Other things are taking its place that should not be permitted in our homes. We have heard some good sermons from ministers pleading for the people to obey God and turn away from the evils and sinful pleasures of the world.

We have seen people from many parts of our country and have spoken to some who seemed to be grateful to meet others from far away. We have seen many large orange groves and many other trees and plants which do not grow in our cold climate. We visited Key West, the south-most city of our Country. Here we saw trees imported from

Africa, planted and growing. The earth is the Lord's and the fullness thereof, I know the most of us will be able to see only a small part of it. The earth and its contents are perishable. God has prepared a better place for His servants. No sorrow or tears in that city four-square, whose walls are of jasper and whose streets are paved with gold. The upper-most desire in our hearts should be, that we are true and faithful to God so that we may receive all the blessings that are in store for His children.

While we were touring Key West we were told to look at those small boats in which people risk their lives to cross ninety miles of ocean to get out of their communist homeland. We were told that thousands come here each year. Do we appreciate as much as we should, the blessings of God which are still ours? Our mind should be centered above the perishing things of this world and our aim that which is good and acceptable unto God. As those who profess to be followers of Christ, are we doing our duty? If tried could we stand up the test like the faithful men of God which are recorded in His Word. What is awaiting the rising generation?

We hear that communism, which has spread over a great portion of the earth, is an enemy of Christianity and people are being destroyed for their belief and worship of Almighty God. During the past, cruel

merciless dictators have caused much suffering, misery and the destruction of millions of lives. Our Nation's sacrifice for the freedom of all peoples appears to a large extent not appreciated. It is terrible to think what would take place if the great nations would use the terrible destructive weapons of today in warfare. Many are turning their ears away from the truth and turning unto fables, turning the grace of God unto lasciviousness. It appears that freedom and religious liberty are threatened today. We are abundantly blessed by a coming gracious and merciful God. We have showers of blessings. The blessings of God rest upon His people. The poor in spirit are blessed.

By seeking first the kingdom of God the necessary blessings will come. Blessed are the meek for they shall inherit the earth. If we are true and faithful God will bless us with all spiritual blessings. In our Country we are abundantly blessed, yet the blessings of God were with John the revelator on the lonely Isle of Patmos. Blessed are the pure in heart for they shall see God. Blessed are they that are persecuted for righteousness sake for great is their reward in heaven. As we hear of people risking their lives and being destroyed in other parts of the world to gain freedom. Are we thankful, do we appreciate the blessings we have?

We are blessed with the Holy

Bible, the church and its services, the Bible Monitor where we can read about our church at work across the nation. It is filled with very interesting things of the Bible and concerning the experience and good work of some of our elders while they were in other parts of the world; including the Holy Land where Christ and His disciples and faithful apostles labored. It is sad to think that many seek the perishing things of this life only and are not making any effort to gain the great eternal City of God. Its beauties cannot be fully realized in these perishable bodies. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. 2:9. No darkness, no storms but great peace and the eternal light of God. Blessed are the peacemakers for they shall be called the children of God. Blessed are they which do hunger and thirst after righteousness for they shall be filled.

Christ, our pattern, was filled with the love, grace and mercy of God. As comfortable weather, green trees and plants brighten our lives physically, just so the love, grace and mercy of God should continue to brighten our lives spiritually. In this world there are terrible things taking place that come through hearts filled with evil. God's blessings rest with people that are true to Him and to the nations that do

not forget Him. Those who forget God, destruction is awaiting them. Blessed are they that do His commandments for they shall have a right to the tree of life and enter in through the gates to the eternal city of God.

Opportunity is neglected as many do not accept the blessings of God. Blessed be the name of the Lord. The apostle Paul looked beyond the hardships and trials of life on earth because the blessed crown of life is awaiting those who love Christ's appearing. What our Country needs is to turn unto God and His Word that they may learn and know what is required of them. Through His help and guidance we will always have His protection and blessings.

Bro. J. F. Marks
R. 3, York, Pa.

WHICH ONE?

Pilate saith unto them, "What shall I do then with Jesus which is called Christ?", Matt. 27:22. This question was asked of the chief priests, the Elders, the Sanhedrin and the multitude of people who were seeking to destroy Jesus. This same question is asked today of every person who is old enough to reason, not by governor Pilate but by the Holy Spirit. These people all met with a decisive hour, all had a decision to make which would determine their eternal destiny. So

they said, Give us Barabbas and destroy Jesus, His blood be upon us and our children.

Judas betrayed Him for thirty pieces of silver. Peter denied Him thrice and the others fled away from Him. My what a night, what a day, what a time that must have been; did it ever grip your heart? My Jesus all alone! Listen to me please, everyone who ever has and is walking upon God's earth, from that day to the end of the age, who has come to the age of accountability and must answer this important question. What will you do with Jesus which is called Christ? "What think ye of Christ? whose Son is He?", Matt. 22:41-42. Permit me to say, The way you answer these questions will determine where you will spend eternity, in heaven or hell.

The sin question has been settled, Jesus settled it once for all, forever, Heb. 10:14. The sin debt has been paid, redemption has been purchased, the ransom has been satisfied. Jesus was God in flesh, reconciling the world unto Himself, 2 Cor. 5:19. Salvation has been brought down to man and presented in Christ Jesus. But unless you think right about Christ, accept Him as your sin-bearer, for your cleansing, as your justification and as the power that will take your life and make you what the Father would have you to be.; yes, receive Him and I mean all of His teach-

ings, into your heart: activating, dominating and motivating your entire life by His Spirit, or you will never enter into the pearly-white City.

They said, "Give us Barabbas." Barabbas appears to have committed three crimes at the least: he was imprisoned for murder, for sedition and for felony. A sorry combination of offences; we may pity the parents of such a son. Think of it, this wretch is brought out and set in competition with Christ. They are so blood-thirsty against the Saviour and so moved by the Jewish rulers, that they with one consent asked for the freedom of Barabbas. We hear nothing of a single objecting voice. So with marvelous unanimity they cry, Not this man but Barabbas. No doubt they knew that he was a notable offender and guilty without a doubt.

This fact is very significant. There is more teaching in it than we might imagine at first sight. Have we not here, first of all in this act of the deliverance of the sinner and the binding of the innocent, a sort of type of that great work which is accomplished by the death of our Saviour? You and I may fairly take our stand by the side of Barabbas. We have robbed God of His glory, of our love and devotion unto Him, we have been seditious traitors against God the Father, the Son and the Holy Spirit. If he that hateth his brother

be a murderer, how great is that sin and especially among professed Christians? Beloved, suppose we take inventory of our national life, our commercial life, our social life, our economical life and our religious or spiritual life. It comes to this, we with Barabbas must die or Christ must die. You the sinner must perish or Christ Immanuel, the Immaculate, must die. He died that we may be delivered, For the wages of sin is death, Rom. 6:23. The soul that sinneth, it shall die, Ez. 18:20. Sin, when it is finished, bringeth forth death, Jas. 1:15. Can we all have participation in such a deliverance today? Though we have been robbers, traitors and murderers, yet we can rejoice that Christ has delivered us from the curse of the law, having been made a curse for us, Gal. 3:13.

Christ has borne our law-curse that we might have the faith-blessing. We can accept His finished work on the Cross and appropriate it by faith unto ourselves. He (Christ) stood covered with His people's sins, had more sin laid upon Him than that which rested upon Barabbas. In Him was no sin, He was altogether Holy, harmless and undefiled; guile was not even found in His loving mouth. "He who knew no sin, was made to be sin for us: that we might be made the righteousness of God in Him," 2 Cor. 5:21. Jesus' imputation, but you better not do what: the chief priests,

the elders and the multitude of the people did, nor even Pilate; for you cannot wash your own hands from sin and be free.

How can you say, Not Christ but Barabbas? By your very actions. Hear me please, Actions speak louder than words. Jesus says, "His words are spirit and they are life," John 6:63. "Now if any man have not the spirit of Christ, he is none of His," Rom. 8:9. Jesus says, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me," John 14:24. "In the beginning was the Word, and the Word was with God, and the Word was God," John 1:1-2. He watches over His Word to perform it, the Word is settled and sealed in Heaven, and will judge everyone in the last day. So all you need to do is reject, neglect, disobey, disregard and deny His Word. Yea, any part of it, and you are saying "not Christ but Barabbas." The Holy Spirit tells us, "Be ye not unequally yoked together with unbelievers," 2 Cor. 6:14. Many professed Christians say, we can fellowship with the unrighteous, we can have communion with darkness, we can have concord with Belial, we can have part with an unbeliever and we can have agreement with idols. Yes, we are not as narrow as some, read 2 Cor. 7:1 and 6:17. I want to inform you, who ever you are, without fear or

favor and very dogmatically and positively, whoever takes an attitude like this is simply saying, Away with Jesus, Crucify Him, give us Barabbas. Definitely you cannot have both.

What is the foremost thought and desire of the mind and heart of the great majority of people today? Money, pleasure, honor, fame, self-esteem, self-respect, self-exaltation, and we could go on. Few people want to follow the meek and lowly Lamb of God, that taketh away the sin of the whole world; Who suffered and died that all could be saved from a burning, blistering hell. His great love wherewith He loved us has not been laid unto the heart by most people, as it should be. Sad, that most people who hear or read the story of the crucifixion, it has no more effect upon their mind and heart than a common tale. What this world, yea churches everywhere, needs is a real, genuine, heaven inspired, Holy Ghost revival. Yea a born again experience which must begin with the individual, and largely from the pulpits of the churches. Everyone can have it, if they really want it. Revival means new life, new energy and a rebaptism of the Holy Ghost. What then is our inspiration? What is it that we want most? Why is it that we reject Christ, by occupying our minds, time and talents with the "Lust of the flesh, the lust of the

eyes and the pride of life," 1 John 2:15-17. Are you not conscious of the many good things you receive of Him? Had it not been for Him, you would be dead in the beggarly elements of sin.

But for the marvelous grace of God, you would be shut out from hope, enduring in body and soul unutterable pangs of eternal punishment. The fact you are not there, should make you love and bless Him. Who has said, "Come unto me and I will give you rest. Take my yoke upon you and learn of me." Why will folks prefer their own gain and self-indulgence to that Blessed One, to whom we owe so much? Just common gratitude should cause everyone to deny themselves for Him who denied Himself so much that He might bless us all. There are no neutrals, no betweenites; you either serve Christ or Belial; you are either with the Lord or with His enemies. Who is on the Lord's side today? Who is for Christ and the cross, for His blood and for His throne? You are either for Him or against Him, you are either numbered with Him and His people or with Cain's group, Balaam's group, Korah's group, Gen. 4:1, Num. 16.

The decision is yours and affects each and every person. "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on

the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord," Josh. 24:15. Today is the day of salvation, now is the accepted time to determine our place and attitude of Christ, for the end of the church-age is near. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. 3:20. Will you hear Christ and the apostles? Will you open your heart's door? God grant that this little message may at least cause us to stop and think seriously and soberly.

E. F. Schildt,

R. 1, Taneytown, Md.

THE WAY

"There is a way which seemeth right unto a man, but the end thereof are the ways of death", Prov. 14:12. Never in history was there a time when men thought their ways were right, as it is in this day and age. I met a man in the hospital last year who was seeking knowledge of the Bible, who said, If I could only find a way and believe in that way, I would be alright. I tried in my weak way to explain to him that anyway would not do. That Paul believed with all his heart that he was doing right, when he persecuted the church before he was struck down on the way to Damascus, but

his sincerity did not save him because his way was wrong.

A minister came to see him and he read from John 3. Concerning the 5th verse, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," the man asked, What does it mean to be born of water? This minister answered, We were all born of water when we came into the world from our mother's womb. Is it any wonder that people are deceived, when ministers thus explain the meaning of the Bible. Is it any wonder that the world is in such a condition, that peoples hearts fail them for fear and for looking after those things which are coming upon the earth. People do not know what to believe because they do not study their Bible.

We talked of the doctrine of our church and many things, but it seemed he was seeking an easy way. Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, but by me." Jesus taught us the way, the way of the Cross leads home. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," John 10:1. We know that no thief or robber will enter There, except they repent. Yet people are trying to climb up many ways. They want to go, say and do, just like the ma-

jority do and that seems right unto them. The Bible tells us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," I John 2:15.

Jesus said, "Verily, verily, I say unto you, I am the door of the sheep," John 10:7. There is one door into the kingdom and only one, There are two sides however, the inside and the outside, on which side are you? If we are on the inside of Christ, we are safe from the storms of life, but if we are found on the outside we will find no warmth when the storms of life rage. We can be almost persuaded and stand close to the outside of the door, but we will find no shelter unless we are inside. Perhaps there is just one thing in our life that keeps us on the outside, away from His protecting care. Let us search our hearts daily for the things which may keep us from entering the service of Christ. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matt 7:13-14. It seems today everyone follows the crowd, they stay on the broad road that looks smooth and wide, and are not concerned of where this way leads. Thus they do not see the little narrow path, that leads from earth to

glory. A few may stop and look, but as it seems rocky and rough, they rush on in their haste along the broad road. But ah, there are a few that are concerned where the path leads and strive along the narrow way which leadeth unto life everlasting.

Oh if only people would seriously consider, in the light of God's Word, they would realize that the broad road and the pleasures of this world are leading to destruction. May we turn and labor for Jesus before it is too late? David said, Thy word is a lamp unto my feet, and a light unto my path. Not every one that sayeth, Lord, Lord shall enter into the kingdom of heaven, but he that doeth the Will of my Father which is in heaven. We have the Will of Almighty God to follow, why spend valuable time in our own way? There is only one sure way, surrender your all unto the nail scarred hands of the Lord Jesus and He will cleanse all your sins. He will confess you unto the Father and He will stand with you at the judgment throne.

Beware if you do not serve Jesus, you will fall into the hands of an angry God. A God who is angry with sin and wickedness every day. There's just one way to the pearly gate. To the crown of life and the friends who wait. It's the old Cross road and the way goes strait. Yes, there's just one way to the pearly gate. —Sister Myrtle Broadwater

LOVE, THE PROOF OF DISCIPLESHIP

John 13:35, "By this shall all men know that ye are my disciples, if you have love one to another."

To be able to understand our text fully we should also read the preceding verse which says, "A new commandment I give unto you, that ye also love one another." Ask any Sunday school child how many commandments there are in the law, and immediately he would say ten. However, if you were to search the commandments you would not find the one spoken by our Lord recorded in them. God would have done the people a grave injustice if with His finger of lightning, He would have inscribed this commandment on the Tablets of Stone. Not that love wasn't taught under the Law, it was, but love under the law had many reservations connected with it, for no provision had been made for a new life. Therefore it was necessary to intersperse with love, the code, "An eye for an eye and a tooth for a tooth."

But now all is different—no more are we controlled by the "eye for an eye and a tooth for a tooth," standard, but we are enjoined to "love one another as I have loved you." In other words Jesus says, My love for you is my standard for your love for one another.

To evaluate the depth of Christ's love for us, we need but consider

His life while here on earth and especially the last three years of His earthly ministry. Read in the Scripture how He was abused, spit upon, smitten, beaten, mocked, rejected by His own people, and then taken out to Calvary's mountain to die the most cruel death known to man, the death of crucifixion. Was He compelled to die? Was He forced to take upon Himself our sins? Did He do it unwillingly? Did it take much persuasion to cause Jesus to be willing to suffer? No, a thousand times no, Jesus suffered willingly. He didn't have to be coaxed or persuaded. Why? Because He loved us.

My friend, can't you see the love of Christ in that rich crimson flow from Calvary that is ready to cover your sins? He wasn't compelled to die, but He knew that you and I could never be reconciled to God without His blood being shed. Jesus is saying, Calvary is the exhibition of my love for you—now you go and love one another as I have loved you. My friend this is staggering, for Jesus goes on to say, By this, this is when you love one another as I have loved you, then, all men shall know that ye are my disciples. Jesus didn't say your talents, your gifts, your preaching, your praying, your testifying, giving, etc., was an evidence that you are my disciples. Only when you love another as Christ loved you, do you have the proof or evidence of discipleship.

Possibly some are saying, I just can't love everybody. There is so and so down the road, and across the field is another one I can't love. Then, my friend, don't talk about being a child of God, a new creation, or a disciple; for unless you can love as Jesus did your profession is an empty thing.

If you have the love I'm talking about, spite fences will be torn down. Long standing feuds and grudges will be forgotten. You will stop gossiping about everybody in the church. Instead of cliques producing factions your church will pull together. You will not serve "roast preacher" to your family for Sunday dinner. The old deacon's prayer will not seem so dry after all. Brother, sister, without this love you as a professing Christian will fuss and fight, fume and steam, complain and growl, and everybody will be wrong excepting "thee." Then on Sunday morning you will put on your best "pious and sanctimonious look" and loudly sing, "Oh how I love Jesus." Paul says that that kind of love is "sounding brass and a tinkling cymbal." John says such a man is a liar. The world says, that kind of a Christian is a hypocrite. Finally God will say, as you try to gain entrance into Heaven, depart from me ye workers of iniquity I know you not.

Will you come to Jesus today, and allow Him to make you a new creation and impart to you a love

that will make you love everyone?
 God bless you, we are praying for
 you.

—William L. Rosenberry
 Sel. by Sister Shella Stump

UPSTREAM

The easy roads are crowded
 And the level roads are jammed.
 The pleasant little rivers with
 The drifting folks are crammed.
 But off yonder where it's rocky
 Where you get the better view,
 You will find the ranks are thinning
 And the travelers are few.

Where the going's smooth and
 pleasant
 You will always find the throng,
 The many mores the pity
 As they seem to drift along.
 But the steeps that call for courage
 And the task that's hard to do,
 In the end results in glory
 For the true and faithful few.

Sel. by Naomi Ruth Snyder

To know one's own ignorance is
 the best part of knowledge.

Preacher, be sure your trousers
 are wearing out at the prayer spots.

Helping others is like a wheel—
 there is no end to it.

Some people don't look up until
 they are flat on their backs.

A soul can never be defeated till
 it gives up of its own accord.

SOME DAY

I do not know why oft' round me
 My hopes all shattered seem to be,
 God's perfect plan I cannot see
 But some day I'll understand.

I cannot tell the depth of love
 Which moves the Father's heart
 above,
 My faith to test, my love to prove
 But some day I'll understand.

Tho' trials come thro' passing
 days
 My life will still be filled with
 praise,
 For God will lead thro' darkened
 ways
 But some day I'll understand.

Some day He'll make it plain to
 me
 Some day when I His face shall
 see,
 Some day from tears I shall be
 free
 For some day I shall understand.
 Sel. by Margaret Myers

He who fails to pray does not
 cheat God, he cheats himself.

SUNDAY SCHOOL LESSONS FOR JUNE 1965

PRIMARY LESSONS

June 6—Andrew's New Friend. I
 Chron. 16:8-10, John 1:35-42.

June 13—A Good Neighbor. Luke
 10:25-37.

June 20—Four School Boys. Dan-

iel 1.
June 27—A Boy's Lunch. John
6:1-14.

ADULT LESSONS

June 6—Our Citizenship. Eph. 2.
1—Is the blood of Christ the key
by which we gain citizenship
in God's kingdom?

June 13—Preaching the Gospel to
the Gentiles. Eph. 3.

1—Is being rooted and grounded
in love the key to a broader
understanding of his work?

June 20—There Is One Body, One
Spirit, One Hope of Our Call-
ing. Eph. 4.

1—How can we determine wheth-
er we are keeping the unity
of the spirit?

June 27—Christ's Love For The
Church. Eph. 5.

1—What does redeeming the time
consist of?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JUNE 1965

SIN

Memory verse, Rom. 6:23, "For
the wages of sin is death; but
the gift of God is eternal life
through Jesus Christ our
Lord."

Tues. 1—Jer. 31:31-40.

Wed. 2—Isa. 59:9-19.

Thurs. 3—Heb. 10:9-26.

Fri. 4—Job 10.

Sat. 5—Ezek. 3:15-21.

Memory verse, Psa. 32:1, "Blessed

is he whose transgression is
forgiven, whose sin is covered."

Sun. 6—Rom. 14:13-23.

Mon. 7—Heb. 3.

Tues. 8—Eph. 4:17-32.

Wed. 9—Acts 7:51-60.

Thurs. 10—I Jno. 5:6-21.

Fri. 11—Psa. 51.

Sat. 12—James 1:1-16.

Memory verse, Psa. 51:2, "Wash
me thoroughly from mine in-
iquity, and cleanse me from
my sin."

Sun. 13—I Jno. 3.

Mon. 14—Jno. 1:29-39.

Tues. 15—Isa. 53.

Wed. 16—I Pet. 3:13-22.

Thurs. 17—I Pet. 2:13-25.

Fri. 18—Psa. 103.

Sat. 19—Ezek. 18:1-9.

Memory verse, Prov. 14:9, "Fools
make a mock at sin; but among
the righteous there is favour."

Sun. 20—Prov. 8:13-26.

Mon. 21—Deut. 24:14-21.

Tues. 22—Josh. 7:6-15.

Wed. 23—Heb. 9:19-28.

Thurs. 24—Isa. 59:1-8.

Fri. 25—Gal. 1.

Sat. 26—Rom. 4:1-8.

Memory verse, Rom. 5:12, "Where-
fore, as by one man sin entered
into the world, and death by
sin; and so death passed upon
all men, for that all have sin-
ned."

Sun. 27—James 4.

Mon. 28—Rom. 6:1-16.

Tues. 29—Jno. 16:1-16.

Wed. 30—II Thess. 2.

BIBLE MONITOR

VOL. XLIII

JUNE 1, 1965

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ONE THING THOU LACKEST

It is a great individual satisfaction to feel that we are doing what we should, or perhaps what we are able to do. None of us like to be singled out as being disobedient or sinful. One man prided himself by saying, Well, I try to do as good as I know anyway. How many of us will honestly confess that we do, or even try to do, as good as we know? Perhaps the greatest guilt we have is to feel that we are not honest with ourselves. To fall short when we honestly feel, that we did the best we could, is nothing to be sorry of. Not one of us will boast that we lack something, for God has abundantly blessed each one of us, although in different ways.

Christ was a perfect man. He was heir to heaven. He was always true to His Heavenly Father. Yet how did Christ feel about Himself? "And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God," Mark 10:18. What do I have to boast about? We find the humble Christ-like spirit in the prophet Isaiah, Isa.

6:5, "Then said I, Woe is me: for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Humility is one thing most of us lack. No doubt it is easy for each of us to name one thing and perhaps many things in which we lack.

Just what can we be certain of? It is certain that if we lack the Lord Jesus Christ as our Saviour, we lack all. If we lack the spirit of Christ in our lives, we lack much. We have some very precious promises in the New Testament, which we all can personally realize. These promises are for those who believe, trust, obey, humble themselves and are willing to serve Christ, according to His instructions. If any of these promises are not ours, the fault lies with us alone. We cannot excuse ourselves because someone else does not live as they should.

"But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her," Luke 10:42. We are not all gifted to excel others in various abilities. We each have some abilities by which we can serve our

Lord and Master. Notice "by which we can serve our Lord," that does not say we must or even will, but if we can why not do it? As long as there is future time, there is an opportunity to choose and not lack. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before," Phil. 3:13. That which is behind we cannot change but a vast opportunity may lie before us. Notice the zeal "reaching forth," is that my zeal? How much of my talents and efforts reach forth?

May we conclude with a Scripture which encourages each of us to consider lest we might lack, one or many things. It warns us against that common sin which so many fail to take a sure hold upon, belief or faith in Almighty God. It warns us to urge, caution and beware, not just once but daily, lest we might be deceived and lack a steadfastness which will endure unto the end. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end," Heb. 3:12-14. "If we hold," do any of us lack the faith which we had at one time?

FOLLOWING JESUS, IN SUFFERING REPROACH

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps," 1 Pet. 2:21. Verses 19-23 give us a picture of a beautiful life, because it suffers for well doing. Looking to the example Who was perfect, we find He endured grief, suffered wrongfully, was oppressed and afflicted, yet He opened not His mouth. When He was reviled, He reviled not again; when He suffered He threatened not. Then His heart touching prayer: "Father, forgive them, for they know not what they do;" such love, such patience and such compassion.

For even hereunto were ye called: that ye should follow His steps. Now if we follow His steps we will not go along with the world and do the things "everybody is doing," but will choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Neither will we be ashamed of Him and His Word in this adulterous and sinful generation. Though they think it strange that we run not with them to the same excess of riot, speaking evil of us. Suffering the reproach of Christ is not something to be avoided, for we read, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God rest-

eth upon you: on their part he is evil spoken of, but on your part he is glorified," 1 Pet. 4:14.

Following Jesus in humility. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:5-8. Jesus being equal with God, and having the glory with the Father even before the world was, John 17:5, was willing to leave that glory and become a servant, and suffer the agony of the Cross for our redemption. He was rich, yet became poor that we might be rich.

The great necessity of humility is given by Jesus when He set a little child in the midst of the disciples and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," Matt. 18:3-4. It is hard for human beings to admit they are a sinner, but the one who said, God be merciful to me a sinner, went down to his house justified, Matt. 18:13-14. The young man who learned through trials, that the way of the trans-

gressor is hard; when he came to himself, went to his father and said, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Thus he was met with open arms of love and with much joy, Luke 15:17-24.

We begin with God in humility and it must be a daily walking in humility, for Peter tells us to be clothed with humility: "For God resisteth the proud, and giveth grace to the humble," 1 Pet. 5:5. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones," Isa. 57:15. Pride and self must go, if we are to have the indwelling of the One who should have first place in our lives. These few Scriptures show, not only the necessity of humility but give encouragement to follow Jesus in humility.

Following Jesus, in Forgiveness. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye," Col. 3:13. In Matt. 18:21-22, we read that Peter came to Jesus and said, Lord how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times: but, until seventy

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times seven. Following these two verses we learn of one who was forgiven a great debt of ten thousand talents. Yet this man would not forgive his fellow servant who owed him only an hundred pence and cast him into prison. When the lord of the first servant, who had been forgiven such a great debt, learned of this he was wroth and delivered him also to the tormentors till he should pay all that was due him. We have been forgiven of a debt, that was impossible for us to pay. The burden of that debt, which we could not bear, was taken off of us when we sought forgiveness from God. Shall we not have compassion on others, as God had compassion and pity and mercy upon us? Jesus said, "For if ye forgive men their trespasses, your heavenly Father

will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. 6:14-15.

Following Jesus, In Service. Jesus came not to be ministered unto, but to minister. When the people murmured because Jesus was eating and drinking with publicans and sinners, He said, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance," Mark 2:17. Jesus prayed, "As thou hast sent me into the world, even so have I also sent them into the world," John 17:18. As He continued to plead with the Father on behalf of His own, He prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one, as thou Father art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me, Vs. 20-21. In V. 23 He repeats His plea for unity, that the world may know that thou hast sent me and hast loved them, as thou hast loved me. Jesus was greatly concerned for His very own followers. Also His concern for the world was, that they might know. So the ministry of reconciliation was given to us and we become ambassadors for Christ, to go forth with the message of reconciliation, 2 Cor. 5:18-21.

Jesus' commission was to go with

the Gospel, baptize and teach His commands, Matt. 18:19-20. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd," Matt. 9:36. Then He called His twelve disciples unto Him and gave them power to cast out unclean spirits and heal the sick. Thus He sent them out preaching that the Kingdom of Heaven is at hand. In Luke 10 we find Jesus appointed seventy and sent them out, two by two, to heal and say to them, the Kingdom of God is come nigh unto you. Here again we find Him pleading with the seventy, that since the harvest truly is great and the labourers few, they would pray that the Lord of the harvest would send forth labourers into His harvest.

Jesus gives us a beautiful picture of the union between Him and those who belong unto Him and also the results of this union. As the branch must abide in the vine to bear fruit, so must we abide in Him and He in us, to bear fruit. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing," John 15:5. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you," John 15:16.

If we have experienced the saving and keeping power of Jesus Christ, if we have come before God with a broken and contrite heart, yielding unto Him as clay in the hands of the potter, presenting ourselves as a living sacrifice, to be prepared by Him and used by Him, then we are ready to go forth to the harvest field. The preparation is important. The next thing of importance is to go. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psa. 126:6. Nothing is said here of eloquent speech or of a magnetic personality, but the compassion, love and concern that sends one forth weeping, is of tremendous importance. Now to bear the precious seed. Yes, you can tell the love of Jesus, you can say He died for all.

This world is sick. Man is trying to find life on the level of self interest. He is seeking life from the wells of pleasure and material gain, but this only ends in disappointment and frustration. Surely the harvest is great and the Lord of the harvest needs labourers. We do have the responsibility of keeping separate from the evils of the world and be not partaker of their evil deeds. But we have also a grave responsibility of going forth with the remedy for those evils, for God is not willing that any should perish.

While the souls of men are dying
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do."

Gladly take the task He gives you,
Let His work your pleasure be.
Answer quickly when He calleth,
"Here am I, O Lord, send me."

Bro. Roy J. Swihart
Goshen, Ind.

THE LORD'S TREASURY

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living," Mark 12:41-44.

I have wondered already why Jesus was sitting and watching the people throw money into the treasury when He was so little concerned about this world's goods. The Spirit has shown me lately concerning these few verses and I believe He wants us to understand, and has pointed it out as He did to His disciples. I thought perhaps the

revelation may help others as it has helped me to understand. Also I have often wondered about the immense building of the temple and why it was so costly when Jesus rebuked anxiety for costly things upon earth, where moth and rust corrupt and thieves break through and steal. The people of our age uphold, elaborate, and justify their costly church buildings because Solomon built a great and costly structure wherein to worship God.

Beloved, let us not take Scriptures and rob them of their true meaning. Solomon was an O. T. type of Christ. He built the temple according to God's plan. The house which he built was a type of God's Church. As it was many years (46), Jno. 2:20, in the building so has God's Church been many years in the building. Much pure gold was used. Pure gold is God's choice metal which has been tried in the fire and all dross removed. So is much of God's Church made up of pure gold saints, tried in the fire of affliction. There are many truths concerning this temple, the Church of the Living God. As the temple has been destroyed or partly destroyed in past ages so has the light of God's Church been brought very dim through the powers of Satan. But praise His Holy Name there have always been those who have been willing to sacrifice and rebuild the temple—so it has been with the Church of God.

In my spiritual mind's eye, I can see Christ, haggared and worn sitting there quite a while, watching over the treasury, and what people are dropping in. The treasury was at the door of the temple, and as the people entered they may drop into the box however much they chose. So with us when we enter the church of God we immediately begin our offerings to the Lord. He does not force us to put into His treasury. We do that of ourselves according to our love for Him.

The picture today: Christ is the Head of His Church, He is still very much interested in His treasury and He is standing by taking note of what we put into His treasury. Not that He is interested in dollars and cents, but in the things that we are committing unto Him against that day, II Tim. 1:12. Although this, too, means money it includes much, much more — the best possible witness we can be for our Lord and Master in faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Read I Peter 1:4-8. By so doing we keep our Lord's commandment, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure

is, there will your heart be also," Matt. 6:19-21.

Because the Jews did not accept Christ they were cut off, leaving them to be the widow. Hence the Gentiles was the wild olive branch that was grafted into the tame olive tree, through the Church of God, His Temple, His Building. Therefore the Gentiles were the first ones to throw into His treasury. Some have been rich in God's sight and have put in much, but Brethren and Sisters, we have not done our best, we have not given all. I believe Christ is now haggared and worn, He has spent a life on earth where He gave all, even to His life blood for His Church that we might be of gold in that temple. How much of our all are we doing? Is everything we do to the honor and glory of God? Is He foremost in our meditations? Are we constantly witnessing for Him? Do we give Him our earthly substance?

Christ has been taking note of our offerings ever since the day He sat in the temple. Our account book will be opened and face us some day. I wonder if we will be ashamed? I do not believe the poor widow will be. As I mentioned before, the poor widow represents Israel. At the crucifixion of Christ, Israel's eyes were blinded (what a blindness), but when Jesus comes to the Jews at the rock Peter to which they have escaped during the tribulation they will all accept Him there

when they see the nail-pierced hands and feet and be forever His people. At that time they will have nothing of their own except what they have on when they flee Jerusalem. The Lord will be supplying all their needs. But so complete will be their acceptance of Him that they will give all that they have. They will be late comers into the kingdom just as the widow was the last entering the temple.

Dear reader, the end of the age is near. Storm clouds are fast over-spreading the sky, the machinery of Babylon is fast going into full operation. Who will answer the call and flee the doom intended for Satan and his angels? Read Jer. 51:6. Read God's Word, study His precepts, ask for wisdom and understanding and knowledge, for the guidance of the Holy Spirit, pray without ceasing, praise Him, cast out, cast out, cast out self reservations, and do all He shows you that you might be sanctified and accepted with the Philadelphia Church of Rev. 3:7-13.

Our Lord Jesus Christ and the Holy Spirit be with you is our constant prayer.

Ruth M. Snyder
R.D. 2, Box 170
Oakland, Md.

CHRISTIAN CONDUCT

I have received much good from these references and hope others

will benefit also by them:

"Thou shalt love thy neighbor as thyself," Lev. 19:18; Matt. 22:39. If we all would do as this verse tells us, the world would be a much better place to live in. Many times there are little things we can do for our neighbors, which will in return bring us the joy and satisfaction of having done something worthwhile.

"Depart from evil, and do good: seek peace, and pursue it," Psa. 34:14. Also shun evil and look for good. These will keep us from much danger.

"Even a child is known by his doings, whether his work be pure, and whether it be right," Prov. 20:11. If children can be known by their doings how much more us grown-ups should realize what our life shows to others.

"Blessed are the peacemakers: for they shall be called the children of God," Matt. 5:9. Have you ever thought of what the people of the reverse attitude can be called? Think of all the riots in the South and the many people who are persecuted because of their race and color.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them," Matt. 7:12. If all in America would follow this rule, turmoil would cease, riots end and much happiness and peace of mind could be found.

"Love your enemies, do good to them which hate you," Luke 6:27.

Many find this hard to do, but it is one of the commandments God expects us to obey. Once I had a neighbor who caused me all sorts of trouble. One day I did something for her and after that she was one of my best neighbors and helped me whenever she could. I felt I had gained a friend instead of an enemy.

"Be ye therefore merciful, as your Father also is merciful," Luke 6:36. Where would all of us be if our Father in Heaven were not kind and merciful to us all? Why not return mercy to all we come in contact with?

"Forgive, and ye shall be forgiven," Luke 6:37. Haven't you heard people say, I just can't ever forgive that person for what he has done to me? Where will you and I stand in the day of judgment if we take that attitude?

"By love serve one another," Gal. 5:13. If we serve one another with envy and strife in our hearts, we only gain enemies and unhappiness.

"Bear ye one another's burdens, and so fulfil the law of Christ," Gal. 6:2. I have many times felt like my burdens were great, but after looking around I saw many with greater burdens than I. By helping others it helps lighten our load and makes you feel like your life has been worthwhile.

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath

forgiven you," Eph. 4:32. If we follow this advice we will feel peace within our hearts and will gain much.

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother," Eph. 6:1-2. If all children would love, honor and obey their parents, so many would not end up in the courts of our land. I think, if many fathers and mothers would love their children more, their children in return would love, honor and obey them more. Many a child is driven from home and into trouble because of the lack of love from their father and mother. Who then is to blame?

"Children, obey your parents in all things: for this is well pleasing unto the Lord," Col. 3:20. Think of how many times the Lord is displeased with the action of disobedient and ungrateful children. Then also, think how pleased and happy He is with each child who obeys and honors his parents.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares," Heb. 13:2. Many times as we see a dirty, poorly dressed person on the street or highway, we feel as if we would not want them in our home. Sometimes we see someone in need but feel we just don't have time to stop and talk to them or see in what way we could help them.

"Create in me a clean heart, O God, and renew a right spirit with-

in me," Psalms 51:10. If we all would say this verse each day as a prayer, I am satisfied and know we would not need to worry about our conduct. Thus people could see the good in us and we could see more good in other people. If we had the right spirit, we would follow all the commandments which are in the verses I have mentioned. May we all strive for better Christian conduct in the future.

Sister Almeda Strayer
P.O. Box 354,
Converse, Ind. 46919

NEWS ITEMS

REVIVAL MEETINGS

Clearville, Pa.—June 18-27.
Mechanicsburg, Pa.—July 11-25.
Broadwater, Md.—July 23-Aug. 1.
Grandview, Mo.—July 25-Aug. 8.
Plevna, Ind.—Aug. 8-22.
Swallow Falls, Md.—Aug. 15-28.
Bethel, Pa.—Aug. 15-29.
Ridge, W. Va.—Aug. 16-30.
Walnut Grove, Md.—Aug. 30-Sept. 12.
Lititz, Pa.—Sept. 19-Oct. 3.
Waynesboro, Pa.—Nov. 8-21.

SAVAGE RIVER, MD.

The Lord willing, the Broadwater congregation will begin a Revival meeting July 23 and close Sunday, Aug. 1, with Bro. Harley Flory as evangelist. All-day meeting and Communion Saturday, July 31. To these services you are in-

vited, come and enjoy these meetings with us.

Sister Bertha Dorsey, Cor.

GRANDVIEW, MO.

The Lord willing, the Grandview congregation will hold a two-week's series of meetings from July 25 to Aug. 8. There will be all-day services Saturday and Sunday, Aug. 7-8, with Communion services Saturday evening. Bro. Hayes Reed from Modesto, Cal., will be our evangelist. Everyone is invited to come and enjoy these services with us.

Sister Jolene Andrews, Cor.

CLEARVILLE, PA.

We, the mission point of the Waynesboro congregation, are looking forward to a Revival meeting at Ward's church, if the Lord wills, from June 18-27, with Bro. Ernest Miller as evangelist. Services to begin each evening at 7:30 P. M., daylight saving time.

All are invited to attend these meetings with us and enjoy Christian fellowship. At the closing of these meetings there will be all-day services on Sunday, June 27. Bring your lunch as dinner will be served on the grounds. Come and hear what the Spirit saith unto the churches.

Sister Rachael Mallow, Cor.

MINISTERIAL LIST

Please make the following corrections in your Feb. 1st Issue:

Hartz, Paul A., 703 W Cherry St.,
Palmyra, Pa., M.

Peffer, John, Star Rte. 6, Spring-
field, W. Va. 26763, M.

Roesch, Melvin C., Antioch, W. Va.
26702, E.

PLEVNA, IND.

The Plevna congregation held their regular quarterly council March 31. After hymn #705, Bro. Clarence Surbey read Psa. 1 and led in prayer. Our Elder, Vern Hostetler, took charge. Arrangements for District Meeting were made. Four more brethren were appointed for our building committee. It was decided to start in the near future, on the most needed repairs of our church building. After the treasurer's report, Bro. Harley Rush led in prayer.

Bro. Jacob Ness of York, Pa., has consented to hold our Revival meetings from Aug. 8 to 22. On Mar. 14 Bro. Hostetler preached a very good message for us. On April 4, Eld. Herbert Parker brought us a very timely message, Prepare to meet thy God, Amos 4:12. Again on May 2 Bro. Parker brought us another message, Christ in you, hope of glory, Col. 3:1-17.

Five weeks ago Bro. and Sister Robert Parker and two of their children were in an automobile accident. The parents were in the hospital for five weeks and the children were released the next week. They are now at their home, R. 1,

Peru, Ind. Pray for them that they will continue to improve. Pray for the church here at Plevna. Visitors are always welcome.

Sister Almeda Strayer, Cor.

GOSHEN, IND.

The Lord willing, the Goshen congregation will be holding their Revival meetings June 20 to July 3. Bro. Ulf Oldenburg will be our evangelist. We give a hearty welcome to all who can come and be with us in these meetings.

Sister Maxine Swihart, Cor.

PERU, IND.

The Midway congregation met in council March 13 with our Elder, Vern Hostetler, presiding. Bro. Hostetler gave us an interesting report of the situation at the Torreon Mission as he found it when visiting there last December.

We did not meet in January and February, but now have resumed services the first and third Sunday of each month. The General Mission Board is to supply us with a minister on one of these Sundays each month. For this we are thankful. We welcome any to come and worship with us.

Bro. Paul B. Myers, Cor.

MARRIAGE

Sister Lois W. Cassel, daughter of David and Ruth Cassel of Mannheim, Pa., and Bro. Lindley Wells, son of Cameron and Sister Mabel Wells, Lancaster, Pa., were united

in marriage, Jan. 23, 1965, by Alton Bucher, minister and uncle of the bride. They are now residing at R. 1, Lebanon, Pa.

APPRECIATION

We want to take the privilege just one more time, to thank all the beloved brethren and sisters and kind friends for their help, gifts and faithful prayers, on the behalf of our little Timmy's illness and death. May God bless each one and continue to remember us in prayer, that we may meet him again some sweet day.

Bro. and Sister Luke Eberly

OBITUARY

ROYAL V. HOLL

Was born Sept. 19, 1891, son of J. Peter and Alice (Mohler) Holl. He lived in the North Canton, Ohio, area most of his life, except a few years near Mogadore.

He was married to Lottie Slick in 1908. To this union were born two daughters, Marjorie Humbert of North Canton and Edna of the home. He was baptized into the Mogadore Church of the Brethren in 1910 and united with the Orion Dunkard Brethren in 1926 and maintained his membership there until death.

He is survived by: two daughters; two sisters, Mrs. Ada Arehart of Mogadore and Mrs. Stella Myers of Elizabethtown, Pa., a sister, Myrtle, died in infancy; three

brothers, Russell of Louisville, O., Howard of Miami, Fla., and Willard of North Canton, O. Also four grandsons and ten great-grandchildren. His wife, Lottie, passed from this life five years ago.

Royal was a carpenter by trade and was employed by the Mohler Lumber Co. until 1946. Since that time he has been confined to the Massillon State Hospital. Funeral services were conducted at the Wideman funeral home, North Canton, by Eld. Paul R. Myers, assisted by Eld. Lester Sentfen and Eldon Petry.

SERMON PREACHED BY JOHANNES HANSEN OF DENMARK AT THE COVINGTON, OHIO DIS- TRICT, JUNE 21, 1960

Interpreter, J. Wm. Miller,
Dayton, Ohio

Matt. 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." 1 Cor. 3:11, "For other foundations can no man lay than is laid, which is Jesus Christ." Eph. 2:19-20, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief cor-

ner stone."

Those who are members of the assemblies of Jesus Christ can expect to encounter jarrings from within. This must be, that the righteous may prove themselves and that the true and false may be revealed. The first Christians suffered much tribulations from the world, and even today those of the true faith will have tribulation. If we today will live close to Christ, tribulation will come from the world. These trials from without are a sure proof of our faith, and we are glad that our faith can overcome the world, Yea, our faith overcomes the world and Satan. To have this faith we must fast in our hearts. We cannot overcome if we do not have a strong faith. The first Christians had faith and love from God through the Holy Ghost. The first Christians were filled with the Holy Ghost. After being thus filled, then came tribulation over the assembly of believers at Jerusalem. Consequently, the early Christians were scattered everywhere. The true faith of Jesus Christ came first from the apostles. The first martyr was Stephen, and likewise did the rest of the apostles give their lives for God.

From history we find that between the years of 100 and 200 A.D. the Christians held fast to the apostles' teaching and baptism. For 200 years the Christians had severe persecution and strife with the great

powers. In the period of history between 200 and 300 years after Christ, we find that Constantine took on Christianity and brought to the assembly (or church) heathen ways. The Christians then had great troubles from him over baptism, and many had to give their lives for their faith. This cost the Christians much blood. I believe those who gave their lives for Christ during the first 300 years are the souls under the altar, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

I have a history book printed in 1772 entitled "History of the Old and New Brethren, 300 to 860 A. D." This book is at my home in Denmark. Also, I have one with me beginning with 860 and continuing to 1770 A.D. It is called "History of the Brethren, Old and New." In it we can follow the line of the true faith very closely. There is much written in it about Waldenses. They follow in a direct lineage from the first Christians. They were before Peter Walso. He was not their foundation. He came from Leon, France, in 1100 A.D. He came into contact with them and became one of them. They eventually split into two groups. The first group held fast to triune immersion baptism, the lovefeast, the holy kiss, feet-washing and the communion. We find a line of the true Christians

coming from these. Because of strife among the Catholics, many of the Waldenses were misled. The first group went to the mountains. They had much persecution, and from this time many Christians gave their lives.

I was in Leon, France and Vienne, France, where the first Christians gave their lives to the wild animals in amphi-theatre, were burned at the stake, etc., but they held fast in the faith. This should be a strengthening of our faith. We are not yet in Heaven. We have to prove ourselves. We find the true Christian Assembly came into great strife with the Catholics in the mountains. History tells us the greatest strife was between the early Christians and the Catholics. Of the two groups who came from this strife, one took the weapons of war in self-defense, and the other would not. Those who took up arms are the ones we read and know about today. They accepted infant baptism, etc. The other group remained non-resistant and kept the Bible baptism, and consequently were cast out of the land. They came to Bohemia and became known as the Bohemian Brethren. We notice these brethren came from the group that held fast to the apostolic faith. In 1400 John Huss became one of them, and is known in history as a leader among them. These believers had much strife from the Roman church.

About this time there was a great baptist awakening among many in Europe. These Bohemian Brethren were eventually scattered to Germany, Switzerland, Holland, etc. Here we find what history calls the Anabaptist movement. These first brethren in Germany from whom we have descended came from the Old Bohemian brethren, who had roots back to 200 A.D. So we see the lineage is unbroken. From Bohemia to Germany came many Bohemian Brethren. There were two groups of them in 1700. First the Bohemian Brethren came to Count Zinzendorf, who had a free state. Later, in 1723, many of them who were with Count Zinzendorf fell away over infant baptism and stood alone in like faith to the Lutherans. Some of the old faithful group went to Schwarzenau. In 1700 in Schwarzenau there were many Pietists and Separatists. History says there was much strife in Schwarzenau over baptism, the communion etc. Alexander Mack is not the foundation of the assembly, Christ is the foundation. The assembly has ever stood on the Word of God. I believe Alexander Mack was a very honest man. He was not baptized by one of the brethren in 1708 before he baptized the others. He had much fellowship with the brethren from Switzerland — the Bohemian Brethren — who had triune baptism, etc. There is a book in Hamburg, Germany, which Bro-

ther Ulf Oldenburg had in his possession for one week, which tells about Christopher Hochmann from Haven. It says that Alexander Mack had baptism from the Old Bohemian Brethren. I believe he was formerly baptized of these brethren and that he later baptized the others even in 1708.

There was also persecution in Germany, and the brethren had to leave. The first ones came with Peter Becker to America. Others stayed in Europe, Hamburg, Altoona was then in Denmark. They had their own king, who gave them a special place so the persecuted people could live in safety. From Schwarzenau many also came to Creyfeld. from Creyfeld many went to America, but the Solingen Brethren stayed in Creyfeld, then later went to Hamburg, Altoona where lived many Mennonites, Quakers, Taufers, Tunkers, Dunkers.

From Copenhagen came two blood brothers, Soren and Simon Bolle. They searched the Bible, then went to Hamburg, Altoona where they came into fellowship with the Creyfeld Brethren and were baptized by them. They went back to Copenhagen and held meetings in homes and baptized many there. Soren Bolle went to Norway in 1742 and baptized 25 there. The Danish church history tells that they had much persecution in Norway and elsewhere, but they have kept the faith until today.

Now we would like to speak concerning the assemblies in the last times. First we find that Israel suffered much in her day. Next we observe the sufferings of the household of the Holy Spirit. Now the assemblies in these last times must expect similar trials.

The seven churches of Asia, in the book of Revelation, represent various ages of time. The last days are depicted as the Laodicean age. We are living there today. Rev. 3: 14-19 reads, "And unto the angel of the church of the Laodicean write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and Chasten: be zealous therefore, and repent." From this we find the assembly thought she was in good condition and in need of nothing.

and did not realize the miserable condition she was in. We must prove ourselves in this time. We feel too much that everything is all right. We think we are right in all things, but instead we are wretched, and miserable, and poor, and blind, and naked." Brethren and Sisters, here we stand before God. His eyes see deeper than ours. He will prove out in our lives and will cast out the evil.

We are so fortunate that Jesus has given us the opportunity to make ourselves right with God. We can see the love of Christ for the Church, Who gave His blood on Golgotha. The Lord Jesus will not leave the assembly to die out. We must think seriously and buy gold that we may be rich, and white raiment that we may be clothed. We must buy Gold from God. Gold in the Bible represents the godly nature. This is the pure gold Christ has given. He gives us the godly nature. We are not of the old nature. We have been born of Christ Jesus. We have been purified through the bread of the lamb, and there we must stand. That is what God is seeking, and we stand in this place with Him, and He will give us riches that are not from the world but from Himself. What we have in this world shall pass away. Those who will stand for God have received from God.

The Bible tells us we shall not have treasures on earth but in hea-

ven. The Bible tells us that if the heart is centered on things of earth, where the treasure is there will the heart be also. Brethren and myself, our treasure must be with Christ, our Bridegroom. We must clothe ourselves to hide our nakedness. We are unclothed before God. From men we can hide much, but before God everything is revealed. God knows us better than we know ourselves. God proved Abraham, God proved the early Christians, and he will prove us in these last times.

In Rev. 19 we find that white linen is what the Bride shall have. God knows our works and our doings. The Lord tells us, "I will give you white raiment." Do you want it? You must be humble before God. You must know Him, and by yourself you must give a true witness. We must give ourselves over wholly to the Lord. He says, "Anoint thine eyes with eye salve, that thou mayest see." God will give you oil to anoint your eyes that you may see. It is very necessary that we receive it in these last times. It must come from God, not ourselves. We live now in these days when prophetic word is going into fulfillment. The time of the Gentiles is getting short. The fig tree is shooting forth buds. Jesus says, Look up, I am coming quickly. Brethren, let us watch and pray to stand before He who comes quickly. Let us cleanse ourselves in

the blood of the Lamb. Let us ever watch for Christ day and night so we can say, "The Spirit and the Bride say, Come." May we Keep our hearts pure and be ready in these last days. I pray this every day, in Jesus name. Amen.

Explanation:

It was our privilege to hear this message on History of The Brethren, as given by Johanna Hansen of Denmark. This was truly inspiring and informative.

It has been very precious to us and we pass it along to our Bible Monitor readers.

Bro. and Sister Parker
Troy Rt. 3, Ohio

MY SHOPPING LIST

I have shown unto you a more excellent way, therefore covet earnestly the best gifts.—I Cor. 12:31.

While reading an old magazine last night, I came across the following quotation from an unknown author:

"One of these days I must go shopping. I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility, which they say is less expensive and wears longer. I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that, and one can never have too much of it. And,

by the way, I must try to match some patience with that my neighbor wears. It is very becoming on her, and I think it might look well on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it. And I must not forget to have my sense of appreciation mended, and look around for some inexpensive everyday goodness. It is surprising how quickly one's stock of goodness is depleted."

This list was developed by someone else to fit his or her particular needs, but each of us can make his own list. A good place to start is as we stand before the mirror early in the day. But a shopping list is of no value unless used as we market.

Scripture Reading: I Cor. 13: 4-7.

Sel. by Hayes Reed.

A CHALLENGE TO YOUTH

Youth is the time to seek the Lord,
Time to insure our great reward.

Yet while the lamp holds out to
burn,

The vilest sinner may return.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them," Ecc. 12:1. These are the words of the wise man.

It is very important to surrender

our lives to the Saviour while young. There will be less desire to do so as the years go by. The following are some figures to prove this: Dr. Spencer examined 1000 persons who professed faith in Christ. 548 were converted under 20 years of age. 337 before they reached 30 years of age. 86 before they reached 40 years. 15 before they reached 50 years. 5 before they reached 60 years and only 1 between 60 and 70 years. "Come ye children, hearken unto me: I will teach you the fear of the Lord," Psa. 34:11.

In our youth we have plenty of ambition. We are hopeful of everything and trust everyone. We have our lives before us and all looks bright. If we have the Lord in our heart we are happy in His service. In fact we find our greatest pleasure in His service. If we serve Christ half-heartedly, with some thoughts of Him on Sunday and our interests in worldly things through-out the week, our lives are miserable. He requires our whole-hearted service. When we ponder over what Jesus sacrifices for us, our "all" is so small a sacrifice to yield unto Him. Do we find greater pleasure in following the actions of others and the fashions of the world, than in living the simple way of life for Jesus? May honesty and truthfulness be our measuring stick. Paul gave us a good example to follow, "Finally, brethren, whatsoever things are true, what-

soever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you," Phil. 4:8-9.

It grieves our heart to see our youth waste their precious time in useless things. They could accomplish much in the Lord's service and for others with their strength and ability. Following are a few thoughts I will quote from a clipping:

Time is power — we have no right to dissipate it.

Time is money — we have no right to waste it.

Time is influence — we have no right to throw it away.

Time is life — we must value it greatly.

Time is God's — He gives it to us for a purpose.

Time is a sacred trust — we must answer for every moment.

Time is wisdom — we have no right to be ignorant.

Time is preparation for eternity—we must redeem it.

So often when we are young we do not realize how important it is to obey our parents in the Lord. If we obey them we will have no regrets. People will be sorry the

rest of their lives, if they disobey their parents when young. Paul tells us in Eph. 6:1-3, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

And if my parents speak the Word

I must obey them in the Lord.

Not steal, nor lie, nor waste my days

In idle tales or foolish plays.

It is very important to seek the Lord's Will when making decisions in early life, lest we make a miserable failure of things. It is good to choose the best associates so there will be less temptation to sin. We can keep ourselves out of a lot of problems by refusing to go to evil places. We do so need the Lord's help in choosing the right companion. So many choose too hastily and regret it later. Last year at General Conference I was happy to learn, there are young people who seek the Lord's guidance when they spend the evening together. What could be better for a successful christian life, than praying together? Some also discuss the Bible doctrines together. Such couples will follow the Lord's leading and ever be happy in Him. May there be many such believers in our Lord. "O taste and see that the Lord is good: blessed is the man that trusteth in him,"

Psa. 34:8.

O children, come and taste His love,

Come, learn His pleasant ways

And let your experience prove
The sweetness of His grace.

Then let us love and serve the Lord

With all our youthful powers,

And we shall gain a great reward
And glory shall be ours.

Sister Ethel Whitmer
40286 Lincoln, Street,
Beaumont, California.

REDEEMED

The soul is sealed hard with pride.

Dark is the hidden grave,
And who shall roll the stone aside
That Jesus Christ may save.

The foes of truth have thought
to win

Their demon tongues rejoice;
They set a watch, lest one within
Should hear the Saviour's voice.

But moving tireless through the night

He gently speaks once more;
The gracious hand that bears a light

Has touched the prison door.

"Awake! Awake! and I shall be

Thy resurrection power—

Thy pardon for eternity

Hangs on this very hour."

The watchers quake before His
word,

The great stone rolls away.
And in the listening dawn is heard
The glad redeemed one pray.
Sister Myrtle Broadwater.

I VOTED TO CLOSE MY CHURCH

I missed church last Sunday. By so doing, I cast my vote with the enemy to close our church doors. I voted also to keep the Bible closed, and to silence the voice of my preacher. By staying home, though I did it not deliberately or intentionally, but because of neglect and laziness. I allowed myself to be used by the enemy by staying away, therefore the devil and the Athiests should rejoice by gaining my vote with their endeavors to close every Bible, and every Bible believing and Bible preaching preacher in America.

How many of you can I persuade to stay home with me next Sunday?

Sel. by Hayes Reed.

SOUTH FULTON, ILL.

God sent Bro. and Sister Walter Bird to us in February. How wonderful are good sermons and christian fellowship. How timely was Bro. Bird's stirring message. Pray God to help us to be numbered among the few who choose this day to say, "As for me and my house, we will serve the Lord."

God's people are few. Of the thousands living when Noah built the Ark, only eight were saved. Throughout history God's people have been in the minority. In consideration of the drawing near of the end of time, we will try to bring a lesson from Deut. 6:1-25, Beware lest ye forget the Lord.

This chapter is very good to teach us of God's protecting hand to the family of Egypt. Joseph was sent of the Lord to Egypt to save his people. It seemed cruel to be sold as a slave, but he was soon in Pharaoh's favor and was made a ruler. God had a purpose to protect Joseph so that he might save his family from famine.

Isa. 31:1-3, God says, Woe to them that go down in Egypt. Horses are strong and chariots are many, but "they look not to the Holy One neither seek the Lord. I feel certain this is the cause of our nation's difficulties. We are headed for a downfall. In spite of the many beautiful new churches being built each year, the crime rate is rising. This is a symptom of evil times.

When the people of Israel were brought out of Egypt to Canaan, only two of the original adults got into the promised land. Here is a spiritual comparison: let Egypt be the world of sin, those who want to be saved leave Egypt and become christians; on the way to Heaven, spiritual Canaan, the christian

travels through a wilderness. In Egypt we live in the bondage of sin, until Jesus comes and releases us by conversion, from that bondage. Eph. 2:2, "Ye walked according to the course of this world." 2 Cor. 4:3-4, But if our gospel be hid it is hid to them that are lost, and those that believe not. Eph. 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These scriptures prove that the nations are ruled by the forces of evil. Sad as it's condition seems now, our nation was founded on God's Word. The constitution was formed by God-fearing men, but it is now being called unsatisfactory by a great number of people, who want to remove God's name from all things once credited to His providence. All these are symptoms of a sick nation.

In Egypt the Israelites had nothing to look forward to but slavery, yet they yearned for the ease of life and the fleshpots of food, being dissatisfied with the freedom of the wilderness under God's care. They were sure that they would all die for hunger. They forgot entirely that they were free, that God was leading them to rest and comfort. Satan is a harsh taskmaster. A little evil leads to great evil. How else can we account for crime? Violence is done as witnesses refuse

to come to the aid of a victim for fear of "being involved." They say, it is none of my concern. Am I my brother's keeper?

The people of Israel came to Canaan, not on merits of their own for they could not earn it. God promised it to Abraham and his descendants. Deut. 6:10, "brought thee to the land which He swore unto thy fathers." His promise must be kept so the remnant would receive the promise. Vs. 11:12, "Houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." We might think it cruel that God drove the people out of the land the Israelites were to have, yet they were not God's people because they had forgotten Him long before. We have done nothing to earn or merit Heaven. By His grace and love we are given this opportunity. People forget where the blessings come from. The prosperity and security we are desperately searching for, is based upon things and not upon God.

This Country's economic depression was a sad experience. Those who lived through it now are trying to give their children what they missed. This is under-

standable but it can be dangerous. In gaining economic security we might forget it was God and not man who brought us out of trouble. V. 5 tells us to love God with all our heart, all our soul and all our might. This includes even our thoughts. What we do is based on what we think. If our thoughts are right our deeds will be right, if wrong our deeds will be evil.

V. 7, "Thou shalt teach them diligently unto thy children." I wonder how many families of our nation have read these words to their children, taken them to church and taught God's Word to them? V. 8-9, "Bind them for a sign upon thine hand and write them on the posts of thy house and gates." We may have difficulty understanding these verses, our brains and hands are the means of accomplishing things and God's Word on their hands as they worked, was a reminder of His instructions. Remember these people had no Bible to read, as we do. How do we regard our many Bibles? A book a thousand years old is considered precious and costly. Our Bible is centuries old, is it precious to us?

If we want to live good lives, we must have good thoughts. The fact that there are so many names on church books and so few God-fearing christians, shows that we as a nation do not think of God often enough. Jesus said, "Watch ye therefore, for ye know not what

hour the Lord cometh. We read of forces in our land dedicated to the destruction of christianity. A newspaper printed two striking comments. The one quoting a noted historian, We cannot afford to have a national government, we need a world government. This is the only way to survive in an atomic age. The other account was on the world peace conference. It's purpose is to work better understanding between religions. Beware dear reader, when the day comes that church and government are united, will be an opportune time for the anti-christ to take over.

The christian has many reasons to feel that something terrible is about to happen. Ministers everywhere are proclaiming the prophecy of the end of the world. Men in high places are dedicated to bring about one power, intertwined in the National Council of churches. "Wherefore come out from among them, and be ye separate, saith the Lord, 2 Cor. 6:17. Many professors seem blinded to this instruction. It would seem natural that the church down the road and the one across the street, all christians, would be more united. Yet watch the merging, where is the Gospel obedience, the Gospel salt?

I trust that we may direct our acts and thoughts, that we might be prepared for Heaven, even though we must stand alone. We know the wicked will want rocks and moun-

tains to hide them from the power of God. The true christian will be happy to see Christ come, because he knows that He is coming to deliver the faithful from this evil world. The true christian is looking forward to that glorious meeting.

Sister Elta K. Blythe
822 W. Calhoun,
Macomb, Ill.

WHERE WILL YOU SPEND ETERNITY?

My careless friend, how can you go
Along from day to day,
Without a thought that after death
Your soul shall live for aye?
What use for Christ to shed His
blood

And die on Calvary,
But man to ransom and prepare
For long eternity?

A fading flower, a with'ring leaf—
How quickly life is o'er;
Then where will you your future
spend?

Oh think!—forevermore.
Can gold or silver, home or friends,
Or comforts to you be
Of greater worth than to prepare
Your soul eternally?

Remember, time is passing fast;
Its end is very near;
Though heedlessly you sneer and
say,
“Oh, I have nought to fear,”

Vain man! You're drawing near
the cliff

That ends brief time for thee;
A few steps more and you will sink
Into eternity.

Life e'en at longest, oh, how short!
The cradle, then the grave—
A vast eternity beyond
Our souls for which to save,
Oh why not turn while yet you
may;

Too late it soon will be—
A glorious life you may possess
Throughout eternity.

Sel. by Sister Jeanette Poorman.

He that does good deeds will
some day have a “deed.”

Reformation is no guarantee to
eternal life.

Two marks of a Christian—giv-
ing and forgiving.

O Lord who lends my life, lend
me a heart full of thankfulness.

A loose tongue often gets his
owner in a tight place.

Smile awhile and give your frown
a rest.

It is a sad religion that is never
strong except when its owner is
sick.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BROTHERLY LOVE

"For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more," 1 Thess. 4:7-10. Which is more holy: sincere brotherly love towards all who try to serve Christ or selfishness, enmity and hatred of one another?

Notice the sharp warning in our text; if we despise man, we despise not only man but God who hath so spiritually blessed each of us. Also brotherly love for one another is so certain, so necessary, so Godly that it should be no question. Whether we are to strive earnestly to have brotherly love or not. Definitely, God is love and He has instructed His writers to mention it so often that it should be no ques-

tion among us, whether it is necessary or not. Love for God and for our fellow man are the two most essential commandments of the New Testament.

Paul commends the Thessalonians for their love to all the brethren in all Macedonia and that includes practically the entire church, except for the parent church at Jerusalem. Yet Paul expects their love to increase more and more. Now if they had love to all the brethren, How could it increase? Does not this expression simply strengthen the importance of brotherly love? "Be kindly affectioned one to another with brotherly love; in honour preferring one another," Rom. 12:10.

Can we carry out this exhortation without sincere brotherly love? Many in the world do not have brotherly love, but rather try to down someone else or get ahead of them, so they do not prefer them but rather belittle and hinder them.

As the Christian graces are added into our lives we find, "And to godliness brotherly kindness; and to brotherly kindness charity," 2 Pet. 1:7. Can you possess brotherly

kindness without having brotherly love, I doubt it. As we go through life there are some things that we wish to forget, some things that we are sorry of, some things that we wish to improve upon very much. "Let brotherly love continue," Heb. 13:1. Are there any of us who do not cherish brotherly love enough that, by all means we wish it to continue?

"Honour all men. Love the brotherhood. Fear God. Honour the king," 1 Pet. 2:17. This book which Peter has written is direct, definite and might be referred to as a summary of Christian teachings. Among the many things which he exhorts us to do is, Love the brotherhood. Did you ever meditate upon these several chapters or this thought in particular? Just what all does it include to "love the brotherhood"? Certainly something particular, some deep feeling and some special concern is meant to be perpetuated between those of like precious faith. Can anyone deny that brotherly love will bring: peace, joy, concern for others, mutual concern and rid us of selfishness, hate, envy and a haughty spirit?

THE HOLY SPIRIT

"And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other ton-

gues, as the Spirit gave them utterance," Acts 2:1, 4. How does this compare to ceremonial worship? Is our life and mind directed by the Holy Spirit? Christ had told the disciples, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1:5, 8. How much are we, as professing Christians, witnessing for Christ in this world in our day and age? Are all Christians, all churches, and all church-members of one accord? "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me," John 14:6.

"My sheep hear my voice, and I know them, and they follow me," John 10:27. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," John 10:9. Does Jesus lead you and I to all kinds of sports, that which amuses, entertains and satisfies the lust of the flesh? "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John 14:23. "For the prophecy came not in old time by the will of man: but holy men of God spake

as they were moved by the Holy Ghost," 2 Pet. 1:21. "And they were all filled with the Holy Ghost, and they spake the word of God with boldness," Acts 4:31. How does this compare with our usual gatherings today? "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. 12:2. Is Jesus the author of the way you are living?

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost," Rom. 9:1. "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14. The apostles were chosen and sent to administer the Gospel to the Gentiles, that they might be acceptable, being sanctified by the Holy Ghost. No man is justified by the law in the sight of God. Christ hath redeemed us from the curse of the law. For ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. Some professors worship the Father in heaven and disregard the Lord Jesus, the mediator and advocate of their soul. Jesus Christ the righteous is, "The propitiation for our sins: and not for ours only, but also for the sins of the whole world," 1 John 2:2. "Even the righteousness of God which is by faith of

Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God," Rom. 3:22-23. We conclude that salvation is through faith and not by the deeds of the law. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5:8. We are justified before God through the blood of Jesus. We find joy in the worship of God, through our Lord Jesus, by whom we have now received the atonement. As sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life in Jesus Christ.

Though we are not under the law, but under grace, yet we must walk in newness of life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6:23. Redeeming grace came by Jesus Christ and His shed blood upon Calvary. "For I determined not to know any thing among you, save Jesus Christ, and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God," 1 Cor. 2:2, 4-5. That we might know the things that are freely given to us of God. Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. The

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natural man receiveth not the things of the Spirit of God. How about many church-members of this day and age? "Let this mind be in you, which was also in Christ Jesus," Phil. 2:5. That at the name of Jesus, every knee should bow and every tongue should confess that Jesus is Christ. "For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit," Rom. 8:5. To be spiritually minded is life and peace.

Our life is a testimony for Christ. Thus if any have not the spirit of Christ, he is none of His. For as many as are led by the Spirit of God, they are the sons of God. The Spirit beareth witness with our spirit, whether we be the children of God and joint-heirs with Christ.

"For the Holy Ghost shall teach you in the same hour what ye ought to say," Luke 12:12. It shall come to pass that whosoever shall call upon the name of the Lord shall be saved. "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart," Eph. 6:6. "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ," Gal. 1:10. How can anyone claim to be a Christian, without serving Christ and obeying His words? We cannot come to the Father outside of the Lord Jesus.

How precious is Thy book divine
To shed abroad the Saviour's love.
Come Holy Spirit faithful guide
With all Thy quickening power.
Come Holy Spirit with love divine
That we might receive the Saviour's
love
To guide us by It's power.
His gentle voice we may heed
By Thy wisdom, power and grace.
Thy love divine all love excelling
Gracious Spirit guide us home.
Oh Lamb of God, for sinners slain
Follow Jesus, t'will guide us home.
By heeding the Gospel's cheering
sound
The Holy Spirit will be our guide.
Come sinners and seek His grace
Through the shelter of His Cross.

Your brother in Christ,

Wm. N. Kinsley
Hartville, Ohio.

NEWS ITEMS

ENGLEWOOD, OHIO

The members of the Dunkard Brethren church at Englewood are looking forward to a two-weeks Revival meeting, from Aug. 2-Sunday evening, Aug. 15. Bro. James Kegerreis from the Bethel congregation has consented to be with us at this time. May God richly bless Bro. Kegerreis, that he will bring such soul stirring messages that much good will be accomplished for Christ's Kingdom. Please come and enjoy these meetings with us.

Sister Maxine Surbey, Cor.

WAYNESBORO, PA.

The Waynesboro congregation met for regular Council March 27. Eld. Addison Taylor opened the meeting, read 2 Thess. 2 and led in prayer. Our Elder, Howard Surbey, then took charge of the meeting. Sunday school officers were elected. All business was taken care of in a Christian manner.

On May 2 we met for our spring Lovefeast. We were glad for the presence and help of many visiting brethren and sisters. The following ministers gave us much spiritual food to meditate upon: David Eb-ling, Ray Shank, Laverne Keeney. After taking the voice of the congregation, Bro. Frank Shaffer was ordained to the eldership, and he and his companion were received, by the right hand of fellowship and

holy kiss, into more important duties of the church.

In the evening, we surrounded the Lord's tables with Eld. Addison Taylor officiating. After observing the ordinances of the Lord's house and partaking of His sacred emblems, we should be better prepared to serve the Lord and our fellow-men. May the Lord bless each one for their coming.

Sister Elizabeth Wisler, Cor.

LET'S SEE YOUR TONGUE!

An explanation of James 3:1-12

Notice that word "your" in the title. That means YOU, and not your neighbor! This is to be an individual examination in the light of the Scripture.

Most of us have been sick at some time in our lives, and have called in a doctor. I very well remember the visits of our family doctor to our home when I was a boy. I saw him pull his chair up close to the bedside of the patient, take out his watch, check the pulse, listen to the heartbeat, and then (almost always) he would say, "Now let's see your tongue!"

And if the tongue was coated with a thick yellowish coating, he would declare that the sickness was due to an upset stomach. Strange, isn't it, that a little organ like the tongue, so far removed from the stomach, should be a sort of index to our physical condition? But may

I say that your tongue is not only an index to your physical condition, but your tongue also reveals your character!

Listen to a person talk for a few minutes, and his conversation will tell you a great deal about his character. Conversation mixed with profanity and cheap slang reveals a mind and heart that are not clean, for, "out of the abundance of the heart, the mouth speaketh." The one who talks constantly, but never says anything of value, indicates an empty life. There IS truth in the old saying, "An empty wagon rattles the loudest." We need to learn the truth of an old Negro's prayer:

"Oh Lord, please fill my mouth
With worthwhile stuff,
And tap me on the shoulder
When I've said enough!"

The Scripture says, "Be slow to speak," James 1:19; and, "Study to be quiet," I Thess. 4:11. Wise men talk because they have something to say; fools talk, because they just have to say something! Your tongue not only reveals your physical condition, but it exposes your spiritual condition as well.

Language is the dress of thought. Everytime you speak, your mind is on parade, and you are revealing to others what lies hidden under the surface. Even the underlying character of Jesus was disclosed by the use of His tongue. Some Pharisees, John 7, had sent out officers to take Jesus, but they returned without

Him. When asked why they did not take Him, the officers answered: "Never man spake like this man."

Do you know why no man ever spoke like Jesus? Because no man ever lived like Jesus! His speech revealed His sinless character! And just so *your* tongues discloses *your* spiritual condition. What do men see when they hear you speak? Are they convinced that you know Jesus Christ? Or do they classify you with the rest of the hell-bound sinners of this world?

We go now to the third chapter of James for the Bible teaching bearing upon the Christian's use of the tongue. James uses seven commonplace things to illustrate three great truths pertaining to the tongue:

I. HOW THE TONGUE GUIDES LIFE, vs. 3, 4.

The first illustration is found in verse 3: "Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body."

The "bit" is just a small instrument, but men can control the movements of a large animal like the horse with it. The horse itself will not know which is the right and best way to go, but the small "bit" will regulate that. And just so, a little "bit" of a word can set the direction of a young life for good, or for evil! D. L. Moody (evangelist who led thousands to Christ),

said that he was led to give his life to God by a thoughtful Sunday school teacher who spoke a few encouraging words to him. Parents and Sunday school teachers have opportunities to drop little "bits" of words that will have tremendous effects. The words you speak may determine the difference between Heaven and Hell for your child's eternal destiny! In fact, the opportunities and responsibilities are so far-reaching that James says in verse one that we should not desire the position of the teacher.

The second illustration is found in verse 4: "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

I like to think of this verse as picturing the lives of older folks who have battled across life's oceans and storms and tempests of trouble, wave after wave of misfortune breaking over them, hardly knowing where to find a haven of peace . . . and there are many unfortunate souls out on life's sea, driven with the wind and tossed . . . how often in such circumstances, has a word of good cheer, or of simple testimony or of fervent prayer, or of joyful song, served as a "helm" to guide the troubled, tempest-tossed soul into the great calm of the Saviour's blessing!

How can your tongue *guide* life?

Little "bits" of words can guide a child's life into the right mold, just as a "bit" in a horse's mouth can guide him in the right direction. Secondly, the tongue in your mouth plays a role as great as the steering apparatus of a huge ship, for it can guide some tempest-tossed soul into the great quietness of the Saviour's blessing. Your tongue (properly controlled) has a great ministry in guiding others!

II. HOW THE TONGUE HARMS LIFE, vs. 5-10

The first illustration is given in verses 5-6: "Even so the tongue is a little member and boasteth great things. Behold how great a matter (forest) a little fire kindleth. And the tongue is a fire, a world of iniquity, so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

One tree will make a million matches, but one of those matches will burn a million trees. So destructive is a little fire, and the tongue can be equally destructive! The great Chicago fire in 1871 destroyed almost half the city, and made 125,000 homeless. And it all started because a stubborn cow kicked over a lantern in a barn near the edge of the city! A pan of rice boiled over onto a charcoal stove in a small home in Korea back in 1953. Before twenty-four hours had pas-

sed, three thousand buildings were completely destroyed. Fire is destructive, but so is the tongue! The tongue can make the whole of life a blazing hell!

The second illustration is given in verses 7-8: "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind, but the tongue can no man tame."

And what a beast the tongue can be! Ferocious beasts of the forests and wild birds of the jungle can be tamed! I heard of one man who put his head into the open mouth of a big shaggy lion! History tells of the early Roman governor who tamed fish. He had a name for each fish, and when he called a particular name, that fish would appear at the surface of the water! Yes, even the fish of the sea can be tamed. But the tongue can no man tame. That verse does not say the tongue *cannot* be controlled, but it does declare emphatically that *no man* can tame it. But I know Someone who can! I know because I've seen Him do it! But without the taming touch of God, what a beast the tongue can be!

The third illustration is found in verse 8: "It is an unruly evil, full of deadly poison."

A deadly, poisonous drug does not need to be taken in large doses to be effective, just a drop or two will suffice. Just so, the tongue does not need to utter long speeches

in order to be poisonous, just a word or two can set mischief afoot! Let a child's poem tell you what I mean:

"I lost a little word, only the other day;
It was a very naughty word, I had not meant to say.
But then (it really was not lost) when from my lips it flew,
My little brother picked it up, now he says it too!"

The tongue can be like a deadly poison, a destructive fire, and a ferocious beast. And before leaving this part of the message, I would like to take up the bitter job of pointing out some of the very common mis-uses and sins of the tongue, which are harmful to ourselves and to others:

1. Euphemisms — A euphemism is a mild word substituted for a more unpleasant word. Most of us have used these words at some time or another. I want you to consider what I am about to say in the light of Matthew 12:36, "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." To be practical, here are some specific examples (in the fear of God):

(a) *My goodness*, wasn't that a heavy rain? It simply poured down! What will people do who live along

the rivers? *Goodness me*, they'll be flooded out!"

(b) "*Judas priest*, that was a close game."

(c) The fisherman who saw a large black bass fall off the hook and back into the water, says, "*Gosh* that was a big one."

(d) The farmer missed the nail and the hammer hit his thumb and he said, "*Doggonit!*"

Did you know that "gosh" and "golly" are euphemisms for "God"? They are mild words that actually mean "God." And "darn," and "darned," and "darnation" are mild words for "damn," "damned," and "damnation." And when one uses the phrase "gosh-darned," he is actually uttering the shocking expression, "God-damned." Careless expressions, such as "goodness," "mercy," "gracious," "well I'll be," and "so help me," should have no place in the vocabulary of the child of God!

Where the use of such slang expressions appear in the home, you will usually find very little devotion to God! Jesus says that we will give account for every "idle" or "careless" word. Notice, NOT "every *profane* word," or "every *lying* word," BUT, every idle word!"

2. Criticizing. I'm speaking of ways in which the tongue *harms* life. Criticism is a deadly poison that destroys character, consumes churches, and discourages the spiritually weak. You say, "But just

exactly what do you mean?" This is it:

If a fellow-Christian gets a new car, he's too worldly.

If his family is poorly dressed, he's too lazy.

If the preacher is emotional, he's a fanatic.

If he is not emotional, he's stiff, starchy, and reserved.

If a brother changes his place, and sits farther back than usual, he's backsliding. If he sits farther front, he's trying to impress the preacher!

Satan is the accuser of the brethren. Jesus told the Pharisees that those who do the deeds of the devil, are the children of the devil. One who constantly criticizes and accuses others, becomes a child of the devil because he is doing Satan's work. Now that may be rubbing the fur the wrong way! Cats don't like to have their fur rubbed the wrong way, and I think that's what prompted one man to tell Billy Sunday that his sermons rubbed the wrong way. But Billy said, "I'm not rubbing the fur the wrong way, let the cat turn around!"

A weary man, riding a Pullman car, was unable to sleep because a little baby (being cared for by another man) kept on crying. The man (trying to sleep) finally blazed out: "Why don't you take that baby to its mother so the rest of us can get some sleep?" "Friend," said the kindly man who was caring for

the baby, "I wish I could. But my wife, the baby's mother, died yesterday. Her body is in the baggage-car ahead. We're taking her back to her old home town for burial." Immediately the other man was sorry, and he himself took care of the baby for a while, so the heart-broken father could get some rest! If we would only know the burdens that others are bearing, we would not be so critical.

3. Judging Others. To judge is "to pass an opinion." And most of us are not in a position to judge others, for we have too much in our own lives that would not sound so good if it were blazed abroad! Jesus said, "Judge not according to the appearance, but judge righteous judgment," John 7:24. In other words, never pass an opinion unless you are absolutely sure of the facts!

There was a poor couple who attended services regularly at a certain church. Both dressed poorly, but one Sunday the husband had a new suit, but the wife wore the same old faded blue dress. Of course the people noticed it. Immediately some began to say that he was cruel and inhuman and inconsiderate. "Probably paid \$65 for it," and "guess he used his wife's washing money to buy it"; such expressions could be heard. Those folks judged that man by his appearance, but they did not know the facts. First, his sister's husband died two weeks before and gave the suit to him. Secondly, he

begged his wife to let him sell the suit and buy her a new dress, but she wouldn't have it that way, because the suit was given him!

We need to learn an old Indian prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his mocassins." Fellow-believer, let's stop this awful judging and criticizing, and stop it forever! You're injuring yourself, the church, and the kingdom of God!

4. Gossiping. The gossip knows everybody's business. He finds out all about the most intimate family matters. Whenever you see him (or her), he has something new to tell someone. And how a story can grow as it travels across party-lines and backyard fences! To gossip is "to repeat something which may injure someone else." This is a very common sin among professing Christian people, and I fear we don't realize how *hateful* a thing it is in the eyes of God! The Bible says, "He that uttereth a slander is a fool," Prov. 10:18. And when God calls a man a fool, there is something seriously wrong with him! That word "fool" is so awful in the eyes of God, that Jesus said that if I call my brother a "fool," I am in danger of "Hell-fire"!

Lives have been blasted, minds poisoned, reputations smeared, and churches have been split as a result of gossip. "But," you say, "it is only natural to discuss other peo-

ple." And I answer, "Yes, but the Christian is super-natural, he has received a divine nature, the nature of God!"

"There is so much that is bad, in the best of us,
And so much that is good, in the worst of us,

That it doesn't become any of us
To talk about the rest of us!"

"Some of you are tattlers and and busybodies, speaking things which ye ought not," wrote the Apostle Paul, I Tim. 5:13. Please don't repeat anything you hear that is injurious to others.

5. Lying. A lie is any kind of planned deception. A lie can be spoken or acted. Billy Sunday started a revival campaign in a small western town one Sunday evening. He told the audience to read the seventeenth chapter of Mark until the following evening. He called for a show of hands (those who had read the seventeenth chapter of Mark). Almost half the audience raised their hand. Mark has only sixteen chapters!

The Bible says, "Wherefore put away lying and speak every man the truth with his neighbor," Eph. 4:25. Again, "He that speaketh lies shall perish," Prov. 19:9. And yet, so many times, things are said which are not meant! Compliments are made, without being felt! I've had people stand up and tell me bare-

faced lies without even blinking an eye! Lying lips are an abomination to the Lord, His wrath will be revealed against all who speak and act lies! God is the sovereign, unerring Lie Detector!

6. Foul Talking. To tell impure stories, or to enjoy hearing others tell them, or to make witty remarks that have a double meaning (one innocent, the other, unchaste) . . . these are all out of the question for the man of God!

The Bible says: "Put off all these; anger, wrath, malice, blasphemy, *filthy communication* out of your mouth," Col. 3:8. Neither filthiness, nor foolish talking, nor jesting . . . let it not be once named among you as becometh saints," Eph. 5:4.

7. Loud Talking (Anger). Anger is primarily a sin of the spirit, but it usually results in losing control of the tongue, and so I say a word here. The Bible says, "A soft answer turneth away wrath, but grievous words stir up anger," Prov. 15:1.

A wife was seeking advice from her minister. Her husband was becoming unbearable. He flew into a rage at the smallest matters. If supper wasn't ready when he came home from work, he was angry. If she made something that he was not especially fond of, he stormed and fumed. And the wife confessed that she too would get angry in return, when her husband became angry. The minister said, "I have

some medicine that has worked wonders in other cases similar to yours." The directions were as follows: "When your husband gets angry, go into another room and take two large tablespoons-full of this medicine, and hold in your mouth until your husband quiets down. When empty, return to have the bottle refilled." The medicine did work wonders! When she returned the third time, the minister told her to re-fill it at her kitchen faucet!

The seven points we have just discussed should be sufficient to show that the tongue can be harmful like the destructive fire, the ferocious beast, and the deadly poison.

III. HOW THE TONGUE BLESSES LIFE, vs. 11-12

James uses the "fountain" in verse 11, and the "tree" in verse 12, to illustrate how the tongue blesses life. How inviting and refreshing is a cool fountain of water on a blistering hot day! Just so your tongue can be a *blessing* that will refresh the lives of others (just like a fountain of cool, sparkling water). Did you ever notice the obscure verse, I Cor. 16:17? "I am glad for the coming of Stephanas and Fortunatus and Achaicus: for they have *refreshed* my spirit and yours." It must have been a joy to be in their fellowship! The time seems to be so short in the presence of such people!

Often when folks reach the point of death, they struggle to speak for the last time! I have seen the loved ones standing around the bedside of their dying father, waiting anxiously for some parting word, perhaps a word of thanks, or a word of advice. But there always comes that strange moment when a great stillness touches the dying one!

The eyes stare from the sockets!

The lips become as dry as the desert sand!

The lips have spoken for the last time!

Not a word can be added to the conversation of life, and not a word can be retracted!

What has been spoken, has been said for eternity!

Christian friend, my prayer in closing is, that each of us will so resolve, that when we finish the journey of life, and our eyes will start from their sockets, and our lips will become as dry as the desert sand . . . that our words will have been such that will have helped, and not hindered; encouraged, and not discouraged; brightened, and not dimmed the hopes of others, both for this life, and for eternity!

Peter was recognized as one of the disciples of Jesus by the test of the tongue. Poor Peter, in the hour of trial, resented it, *but we should welcome it* . . . that is, we should be glad if our manner of speech *does* betray us to Jesus!

"Oh that it might be said of me,
Surely thy speech betrayeth thee,
Thou hast been with Jesus of
Galilee,
Thou hast been with Jesus of
Galilee!"

Let us pray, as did David, Psa. 19:14, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord my Strength and my Redeemer."

Have you never become a Christian? Do you have trouble controlling your tongue? Just as the "tree" which God showed Moses (Exodus 15:23-25) made the bitter waters of a place called Marah, sweet . . . just so, another "Tree," the cross on which our blessed Lord died . . . can heal the poison of your bitter tongue and *sweeten the flow of your speech!* I invite you to come to the foot of that Tree, and let Jesus be the Master of your life . . . and your whole bitter life will be made sweet!

"Set a watch, O Lord, before my mouth; keep the door of my lips,"
Psalms 141:3.

—Sel. from Bible Helps

IT'S A HARD WAY

Our text today is taken from the wise saying of Solomon as found in Proverbs 13:15, "The way of transgressors is hard." Notice our text does not say the ways of transgressors are hard — but the way of

transgressors is hard. I've known some transgressors whose ways were quite commendable. They were at times quite sympathetic, kind, liberal in their gifts to God's work and were anxious to help "the cause" whenever they could; yet they were transgressors. They were transgressors not necessarily because of their ways, but because of the way they followed.

For a little while we want to notice why the Way of Transgressors is hard. First, the way of transgressors is hard because that way separates and takes one farther from God. Jesus said in His Word, I am the Way the Truth and the Life, no man cometh unto the Father but by me. Almost 2,000 years ago Jesus was born in this world to prepare a plan by which man could find his way back to God. Jesus accomplished this by shedding His blood on the cross. But the way of transgressors is the opposite to the Saviour's way. That way leads away from God and the following of that way destroys the possibility of getting back to God. The way of transgressors is the broad way which leads to destruction and eternal death.

Ever through life the call of God comes to the transgressor appealing to the soul to return to the Straight and Narrow Way and God. Sometimes this call comes strong and other times it comes weak. Yet we confess the call was heard. But

traveling the way of the transgressor tends to drown out the call of God and conviction through the pleasures that sin has to offer. Yes, sin has pleasure, pleasure that appeals to the lust, pride, and flesh. But this pleasure does not satisfy and finally the thing enjoyed becomes empty and repulsive.

The Way of the Transgressor is Hard. I've talked to men, especially now am I thinking of one, who comes to our door for help. Even though we do not the work of the Slum Missions occasionally we have the privilege of helping a slum derelic. This man comes to us under the influence of Liquor, dirty, and vile. Nevertheless his drunken stupor reveals the true contents of the heart. Weaving back and forth to keep himself on his feet he breaks down and sobs, "What can I do; how can I find deliverance?" That man is prayed with, given something to eat, and then staggers off to another saloon. He is traveling on the transgressors hard way.

I've stood behind the pulpits of Missions in the slum section of the city, and looked into the faces of men and women bloated with drink, dirty, ragged, shoes worn out — bodies full of dope, cheap bootleg liquor and nicotine. They heard the Gospel, were touched to tears and sobs when spoken to about their mothers and what Christ could do for them. After service they staggered out into the dark night to

sleep, God only knows where. No future — no hope only sin, suffering, disease, and finally Hell without God, yet one day those same men and women were pure boys and girls.

Some time ago I stood face to face with a man who once knew God. But now his business was poor, bills were piling up. He was threatened with the electric being turned off — couldn't pay his building and loan payments. Worse than that he was experiencing home problems and poor health. Hear me dear friends the way of the transgressor is hard.

Notice further that God has permitted the way of transgressors to be hard because people turn to God only as a last resort. Sin, as stated before, is appealing and finds its pleasure in the flesh, appetites, lust, and pride. The soul being corrupted is restless and drives the flesh to worldly pleasure for satisfaction. Even though the soul has tasted at sin's fountain that lasting satisfaction and contentment does not come. During this time the Holy Ghost is appealing to the soul to try God's way. The soul, however, will disregard God's call until its cup of iniquity has become so full that in desperation or as a last resort the soul calls out to God for help.

This is what Paul experienced before his conversion on the Damascus Road. We don't know when Paul was first convicted, but after

he witnessed the stoning of Stephen, God spoke with such force that Paul tried to drown out conviction by persecuting the church. Going down to Damascus God spoke again, and this with such power that Paul was knocked down, stunned, and blinded. Paul upon hearing Jesus' question, asked, "Who art thou?" Notice Jesus reply, "I am Jesus whom thou persecutest, it is hard for thee to kick against the pricks." In other words, Paul you are trying to drown conviction by your persecuting the church. Paul then gave up and yielded his life to Christ. But my friend don't wait until God gets you down and as a last resort, to save yourself, you must give up. Such a way is a hard way.

The way of transgressors is hard because the end of that way is hell and eternal destruction. My friend, you can't afford to be a transgressor, for you will lose your soul. But if you will come to God and come repenting, you shall be saved. Come now and confess your sin, your meanness, your ugliness. Do it now and turn away from it all and God will accept you.

William L. Rosenberry.

Sel. Sister Shella Stump.

THIS YEAR MAY BE THE LAST, EPH. 5:16

It may be the last of the years
quickly flying,

It may be the year when the Master will come;

When the land of the holy, for which we are sighing,

Will burst into view — The Father's glad home.

It may be the last of earth's checkered story,

The last of the desert, the furnace, the thorn;

The last too, of service in weakness, then glory,

The Lord will have come, the Star of the morn.

It may be the last time the earth to awaken,

To finish the story of sorrow and toil;

Of feeling unloved, neglected and forsaken,

Of treading in pain earth's thorn covered soil.

It may be the last time the daily cross choosing,

The foot-prints of Jesus retracing below;

Earth's glitter and glamour so tempting, refusing

Companionship with the unseen Christ to know.

It may be the last! Then all mystery ending,

In radiant light from the sunshine of God;

And oh, what a welcome as we are ascending,

'Twill more than make up for the difficult road.

Sel. by Sister Ethel Whitmer.

MY CONCERN

What care I for the world
Her glory or esteem,
Since she with all boasted power
Can not my soul redeem.
But Jesus Christ on Calvary's tree
There bore my sin and died for me,
He gave to me the victory
What care I for the world.

The world with all her pomp
Her vanity and zest,
Could never still my restless soul
But only bring unrest.
Jesus gave me rest and peace
He made my doubts and fears to
cease,
Since now He doth my joy increase
What care I for the world.

What care I for the world
Her course will soon be run,
And vanish like the morning dew
Before the rising sun.
The living Christ will e'er abide
He is the rock in whom I hide,
Since He doth all my need provide
What care I for the world.

What care I for the world
Since all in Christ I find,
He is so very dear to me
So tender and so kind.
My constant friend, my faithful
guide
The One in whom I dare confide,
Since He is ever by my side
What care I for the world.

The world, her wealth, her fame
And all she holds so dear,
Cannot endure the wrecks of time
They all must disappear.

But Christ the rock will e'er en-
dure

My anchor holds, I know it's sure,
Since now in Him I rest secure
What care I for the world.

Sel. by Sister Rebecca Beck..

WHAT DO THEY SAY?

O what do you think the angels
say?

Said the children up in Heaven.
There's a dear little boy coming
home today,

He's almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of joy,
Open them wide for this dear little
boy,

Said the children up in Heaven.

Far on the earth do you hear
them weep?

Said the children up in Heaven;
For the dear little boy has gone to
sleep

The shadows fall and the night
clouds sweep,

O'er the earth we used to love in.
But we'll go and open the gates of
joy.

O why do they weep for the little
boy?

Said the children up in Heaven.

God wanted him where His little
ones meet,

Said the children up in Heaven.
He shall play with us in the golden
street

He had grown too fair, he had
grown too sweet;

For the earth we used to live in.
He needed the sunshine the dear
little boy

That gilds this side of the gates of
joy.

Said the children up in Heaven.

Fly with him quickly, O angel
dear.

Said the children up in Heaven.
See! he is coming, look there, look
there

At the jasper light on his sunny
hair,

Where the veiling clouds are riven.
O hush, hush! the swift wings furl
Taking the hand of the tired little
boy

And leading him into Heaven.

Mrs. Rita Eberly.

THE NATURE OF GOD

"God is a Spirit." A spirit is a person, and a person is a being who has self-consciousness, a self-determining will. God is a Person, whose attributes are infinite.

"They that worship him must worship in spirit and in truth."

We read also that "God is light," but what is light? That is a mystery. The Bible tells that "light is that which makes manifest." That tells us what light *does*, not what

light *is*. Every ray of light is capable of being analyzed into the seven prismatic colors of the rainbow. Blend the seven colors of the rainbow, and you have rays of white light. Blend all the seven attributes of God, and you have the God-light, — the whiteness of Deity.

"God is love." What a glorious Being God must be, whose very nature and name is love! Love is not so much an attribute of God, as it is the sum of all His attributes. In a sense, all His attributes flow out of love, and twine around and beautify and glorify His love. His attributes all flow out of love, just as the seven prismatic colors flow out of the white ray of light.

For example: God would have no attribute of holiness, were He not love. Holiness means wholeness or perfection. God would not be perfect without love. God would have no attribute of justice without love. God loves justice and hates injustice. God would not have the attribute of righteousness without love. God loves righteousness and hates iniquity. God would not be omnipotent without love. God could make a world without love, but He could not redeem a world without love. God would not be omniscient without love, for love knows some things that God would not know, were He not love. God would not be omnipresent without love, for He could not dwell in a human heart were He not love. God could

not be merciful or gracious without love. So, *all God's attributes flow out of love*. They are so many different forms of love.

Now to present the subject in another way. All God's attributes twine about love. His is an *infinite* love, an *eternal* love, an *omniscient* love, an *omnipotent* love, an *omnipresent* love, a *holy* love, a *righteous* love. Thus all His attributes flow out of love and twine around love.

Now, if all God's attributes are so many forms of His love, it is easy to see that God is love and nothing but love in His nature and character. Love is written on all the mountain tops and flashes in the evening stars. The deep, heavy sea rolls its music and every note is love.

Love waves in the fields of corn. Love is in the morning dew. Love comes in the musical drops of the shower. The fact is, all nature is one gigantic flower and its world-wide perfume is love. Love dances in all the harps of gold, breathes in all celestial songs, glistens in the jasper walls, and sits upon the great white throne. The *thoughts* of God are love. His *will* is love. His *dispensations* are love. His *judgments* are love. His *words* are love. His *labors* are love. His *joys* are love. His *tears* are love.

Man was made in the image and after the likeness of God. Therefore, "Thou shalt love the Lord thy God

with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. This do, and thou shalt live," Luke 10:27-28b.

Sel. by Montez Sigler

THE MODERN CHURCH

(We are living in a time which demands our very serious thinking and praying concerning the teachings of the Holy Bible. The following article is the serious concern of our brother and not necessarily the feeling of the Dunkard Brethren Church. —Editor.)

The writer by inspiration of the Holy Scriptures, dictated by the Holy Spirit of God, feels the need for a closer investigation of the Holy Word of God, the "New Testament" and this applies to every member of the Dunkard Brethren Church. This, to see whether we are properly indoctrinated, concerning the function and the leading of the Holy Spirit: John 14:26, 15:26-27, 16:7-9, 1 Jno. 5.

Beloved brethren and sisters of the Dunkard Brethren Church, greetings: We are of the body of Christ, with many of our dear ones who have gone on before. We solemnly admonish all of us, the writer included. Developments have now (some recently taking place) developed of the highest significance to all our local congregations. In more than the 257 years of the his-

tory of the existence of our Brethren, there has never been such "sifting of the wheat" concerning our faith, which is the "faith which was once delivered unto the saints," as there is at this time.

Surely we are living in the days, in the period of the Gospel Church Age, in which the Apostle Paul has warned us. That which would come to pass, the "Rapture of Christ's Saints," His Church, which is His Body, of which He is the Head, and which "Rapture" we believe is at the "Day of Christ." 2 Thess. 2: 1-2, "Now we beseech you, brethren, by the coming of the Lord Jesus Christ (which we believe to be at the time of Armageddon), and by our gathering together unto him." (This we believe will be the Rapture, at the "Day of Christ." Two events in one coming.) 1 Thess. 4: 14-17, 1 Cor. 15:51-52, Luke 17: 28-29, 1 Thess. 5:1-3, Zech. 12:2, Zeph. 1:2-3, Zech. 12:2-3, Zech. 14: 1-4, Rev. 16:15-16, 2 Thess. 1:7-10, Rev. 19:11-17. This will be the day when Christ will be revealed, the day of His Revelation, it will be in two events, yet one coming. Luke 17:30, "Even thus shall it be in the day when the Son of Man is revealed." It will be a day of separation. "Let no man deceive you by any means: for that day shall not come (the day of the Rapture and coming, which is the day of Christ, see texts above), except there come a falling away first (a

great apostasy of the true saints, and not their being taken away), and that man of sin be revealed, the son of perdition." Who is he? We say the devil and Satan in the form of the first beast of the Revelation, the "beast out of the sea," Rev. 13:1.

This beast of "Mystery Babylon" must first be revealed, before the Rapture of the saints and the "day of Christ, at His coming." This is according to Paul's word here, yet modern translators of the Holy Scriptures have changed the rendering of this, the King James Version of the Holy Scriptures. Nothing like what we now see, has ever happened before, since Christ built His Church, which is His Bride, of which He is her Head. Of which, consequences will reach unto many, many, so-called churches of Christ, all over the world. A new, so-called "Confession of Faith," a new spirit has crept in and is creeping in, very near to the "flock" which is the body of Christ. See Matt. 25: 1-10, Luke 13:6-10.

In our day the new confession of faith, actually lays the ground-work and is a pattern for the development of "apostasy," in which a multiple of so-called Christian faiths in Christ is leading in the channel of the one World Church. Brethren, let us beware. Great emphasis is placed upon what is called "Christian Unity," which is not a unity, based upon the Sacred Word, led by the Holy

Spirit, because it repudiates much of that "Word." The demand for true Christian unity, is so pressing, that the most radical changes are being recommended, so that all the so-called churches of like faith, only so-called, of the various denominations, may be prepared to unite organically. Their goal is an ultimate reunion, or union, apart from the Gospel, for the preparation of Christ's Coming, which does not indicate they believe in "a falling away first," as saith Paul. God help us. Where are we? It is later than we might think. This goal leads ultimately to a reunion with the Roman Catholic Church. This confession of faith, is indeed very new among our people. Yet we have seen its approaching for some ten or more years. This new element stands alone, in the history of the beloved Church. It is not modern enough to guide the present, neither is it ancient enough to represent the past, the Church of our fathers.

"Does the Church's message change?" Has our Gospel changed? God never changes. With the most emphatic emphasis we declare to all our Brethren and to all Christians, who may read this article, that we confess our faith by declaring what the Bible, the Holy Scriptures teach, that is just what God has said in all His Word. We believe God! God does not change. Our conservative faith is a preserving faith, Woe be to him, or her who

taketh away therefrom or addeth to. His Word does not change from generation to generation, neither can it be amended. Jesus Christ is "the same yesterday, and today, and forever." The Gospel does not change. It is the everlasting Gospel of the grace of God.

Paul said to the Galatian Brethren, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another: but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have received, let him be accursed," accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. 1:6-9; see 1 Cor. 16:22. This new Confession (emphasizing the Holy Spirit, apart, or out of harmony with Christ, the Word), therefore turns the church away from what the Holy Scriptures teach us, the "thus saith the Lord" to confessing what the present apostate church feels is its present message, mission and current need.

Let us therefore consider what the new Confession says about those who hold on to the "faith once delivered unto the saints." They say they have no zeal for "Mission Work," no love of Christ in the heart, that they are dead, a formal

group, who hold to "rules" of legislation, rather than having a zeal for the Salvation of souls. My beloved Brethren, let us not be disturbed by false accusations. "God knoweth them that are His." We judge no man, but we do know that God's Word is our judge. "Judgment must begin at the house of the Lord." Let us take courage and press on. There are many souls all around us in whom we should strive to bring to Christ. "The harvest is great but the labourers are few" . . . indeed.

In closing let us note: 1 Tim. 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits (spirits of men) and doctrines of devils." Spirits of men who are not willing to be led of the Holy Spirit, yet claiming visions through the Holy Spirit. V. 2 of the same chapter, "Speaking lies in hypocrisy; having their conscience seared with a hot iron." Also 1 Tim. 6:11, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." See 2 Tim. 3:1-7. "In this the children of God are manifest, and the children of the devil: who-soever doeth not righteousness is not of God, neither he that loveth not his brother," 1 Jno. 3:10. V. 7 of the same chapter, "Little children, let no man deceive you: he that doeth righteousness is right-

eous, even as he is righteous."

Is there any obedience required in carrying out the "Great Commission"? Are the all things, which Christ taught His disciples, required in making disciples in all nations? Matt. 28:19-20. We know the answer. "The new neutralists, these of the new confession, tell us: "The words of the Scripture are the words of men, conditioned by the language, thought, forms and literary fashions of the places and times at which they were written." My beloved, this is a doctrine of the devil. Let us beware of the doctrines of devils. Also they say, that they reflect the views of life, history and the cosmos which were then current and the understanding of them requires literary and historical scholarship. Further they say . . . The variety of such views found in the Bible shows that God has communicated with men in diverse cultural conditions, and that this gives the Church confidence that He will continue to speak to men in a changing world and in every form of human culture." If this be so . . . God will continue to speak to us today as He did in the past and "in every form of human culture." This therefore would make the Word of God, that is its words, simply the words of men.

How different this is from the Inspired words of the Apostle Paul. Heb. 1:1-2, "God, who at sundry times and in divers manners spake

in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "See that ye refuse not him that speaketh (which is Jesus Christ the Son). For if they escaped not who refused him that spake on earth (that is God the Father through Moses), much more shall not we escape, if we turn away from him that speaketh from heaven." He that speaketh now is Christ, through His Holy Word, led to it by His Holy Spirit. Let us one and all hear that Word. May God help us.

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PROCRASTINATION

I wish to speak of a very serious subject. Of a deadening malady and a closing of one's eyes to his best interests. It affects the welfare of the soul. When I went to school, I copied from the blackboard, "Procrastination is the thief of time." I find in God's Word that is not half of the definition, it will rob you of your soul's salvation! We find in evangelistic meetings and in personal work after preaching the Word, much evidence of the presence of the Holy Spirit. Many go away, one to his farm, another to his merchandise. The evangelist need not be discouraged or ashamed

if he has done his duty, the responsibility is on the hearers; Jas. 4:17, "To him that knoweth to do good and doeth it not, to him is sin." "Behold, now is the day of salvation," 2 Cor. :3. We have no promise of tomorrow.

Someone has said, "The way to hell is paved with good intentions." How true that many yield to the devil's subtle voice, wait for a more convenient time. Felix no doubt heard the urge of the Spirit to accept the perfect way, but deferred the matter saying, when I have a more convenient season, I will call for thee, Acts 24:25. King Agrippa gave evidence of the Spirit's pleadings when he said to Paul, "Almost thou persuadest me to be a Christian," Acts 26:28. For one so close to the kingdom and then to fail causes one to drop a tear.

There are three steps into the kingdom of God: Faith, repentance, and baptism. There is only one step to death and destruction. At a perilous time in David's life he said, "There is but one step between me and death." 1 Sam. 20:3. Jesus met a learned man, a scribe, acknowledging the words of Jesus as the truth he said unto him, Well, Master thou has said the truth; for there is one God; and none other but he. And to love him with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings

and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, thou art not far from the kingdom of God, Mark 12:32-34. Not far, is how far? It could be where time ends and where eternity begins.

Pleasure, riches and the cares of this world are hindrances to the pleadings of the Holy Spirit, Mk. 10:17. One came to Jesus and ask him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. He answering him said, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions.

In Luke 16 we have recorded a man that enjoyed every thing this world affords and he fared sumptuously every day. He had no regard for the poor and sick, even to give the crumbs from his table. He died and in torment realizing his condition cried for mercy, and begged

for water to cool his tongue. All hope of deliverance was gone and he became concerned about his five brethren, lest they come to this place of torment. A tragic account of a wasted life and a lost opportunity. Dear Reader, are you heeding the warnings given of impending danger and sudden destruction? This may be my last message and it may be your last invitation. We may not be able to hold a great revival or go to foreign shores, but we can stand in the way and warn those on the broad road of that awful chasm of destruction. Are you ready for the judgment? Are you concerned about your loved ones? Have you told your neighbors of the love of Jesus? Do they know the penalty of disobedience? Now is the day of Salvation.

L. A. Shumake, Louisa, Va.

SUNDAY SCHOOL LESSONS FOR JULY 1965

PRIMARY LESSONS

July 4—**TEMPERANCE.** Hannah,
A Woman Who Loved God.
I Sam. 1:9-28.

July 11—**In A Big Storm.** Matt.
8:23-27.

July 18—**Six Friends.** Mark 2:1-12.

July 25—**Thank You For Jesus.**
I Thess. 5:18, Luke 17:11-19.

ADULT LESSONS

July 4—**TEMPERANCE** — Prov.
23:1-35.

1—Is the fact that many parents

withhold the rod of correction
from their children the cause
for much intemperance today?

July 11—The Christian's Armor.
Eph. 6.

1—Can we possess any one part
of the armor of God without
possessing all?

July 18—Christ Living In Us.
Phil. 1.

1—What were the things that
happened to Paul which he
spoke of in verse 12?

July 25—Every Knee Shall Bow
and Every Tongue Shall Con-
fess. Phil. 2.

1—Are men today trying to work
out their own salvation without
fear and trembling?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JULY 1965

PERSEVERANCE

Memory verse, James 1:6, "But
let us ask in faith, nothing
wavering. For he that waver-
eth is like a wave of the sea
driven with the wind and
tossed."

Thurs. 1—Josh. 23.

Fri. 2—Eph. 4:1-16.

Sat. 3—Rev. 2:18-29.

Memory verse, Gal. 6:9, "And let
us not be weary in well doing:
for in due season we shall reap,
if we faint not."

Sun. 4—Heb. 3:1-12.

Mon. 5—Heb. 6:1-15.

Tues. 6—Heb. 12:1-14.

Wed. 7—James 5.

Thurs. 8—Jno. 15:1-14.

Fri. 9—Gal. 5.

Sat. 10—Rev. 2:1-11.

Memory verse, Rev. 3:11, "Behold,
I come quickly: hold that fast
which thou hast, that no man
take thy crown."

Sun. 11—I Tim. 6:6-21.

Mon. 12—Acts 4:13-22.

Tues. 13—I Kings 13:1-11.

Wed. 14—II Kings 22:1-7.

Thurs. 15—Job 23.

Fri. 16—Dan. 3:13-25.

Sat. 17—II Thess. 3:6-18.

Memory verse, James 4:8, "Draw
nigh to God, and he will draw
nigh to you. Cleanse your
hands, ye sinners; and purify
your hearts, ye double minded."

Sun. 18—Col. 1:21-29.

Mon. 19—Col. 4:1-9.

Tues. 20—I Cor. 1:14-30.

Wed. 21—II Pet. 3:8-18.

Thurs. 22—Rom. 12.

Fri. 23—I Pet. 5.

Sat. 24—Acts 13:38-43.

Memory verse, Matt. 10:32, "Who-
soever therefore shall confess
me before men, him will I con-
fess also before my Father
which is in heaven."

Sun. 25—Job 11.

Mon. 26—Luke 9:51-62.

Tues. 27—Acts 1:1-14.

Wed. 28—I Cor. 15:45-58.

Thurs. 29—Gal. 5:1-18.

Fri. 30—Eph. 6:10-24.

Sat. 31—Mark 13:1-13.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE

Through the protecting care, bounteous blessings and the many liberties granted by our Heavenly Father and the concern of brethren and sisters, we were again privileged to enjoy the General Conference of the Dunkard Brethren church.

A number of things greatly impressed us throughout our journey of over 2000 miles:

The beauty and growth of vegetation resulting from the rainfall this year. We cannot ever remember of seeing trees and crops so green and thrifty over the Country in general. Although some sections show late growth because of wet and cool weather.

The security and activity so manifested by the many buildings under construction and the many good highways being developed, gives us an idea of the blessings and wealth of our Country. We realize the utmost necessity of very carefully following the guide maps and also the loss of time and disappointment of poorly marked roads, es-

pecially at confusing points. I wonder how much concerned we each are about very carefully following the unquestionable guidebook, the Holy Bible? Do we allow confusing interpretations of God's Word to cause us delay, uncertainty and possible sidetrack, on our journey heavenward? I am impressed by the numerous publications aiming at directing people heavenward. Is our first concern on the teachings and admonitions of Christ and His apostles, which Almighty God has so well preserved?

The speed and carefree attitude at which people in general are living, was outstanding. When only a moments thoughtlessness or a slight mistake can cause severe hardships or even sudden death, yet people in general rush on. There will surely only be a short time until all will be ended for you, for me; then what?

The amount of wealth at the discretion of each individual, as shown by the automobiles, machinery, clothing and food available to nearly every person. Whatever my portion of these blessings, how am I

using them? How much am I glorifying God, through my control of a portion of God's blessings?

The number of young people and growing children present at Conference impresses one with the blessing of being brought up under Godly influence. To know and believe the fact of an eternal God to be praised and the soul-thrilling joy of their praising Him with hymns, was very impressive to me. May we each be impressed with the joy and lasting fellowship of Godly deportment, at all times throughout our entire life.

It was an encouragement to find those from Europe with a zeal for Christ and His kingdom. To find those who have not enjoyed the blessings and freedom which we have, with a zeal and devotion to Christ and His kingdom. To find those of similar precious faith seeking fellowship and the privilege to worship with people who believe in the saving blood of a risen Redeemer. We pray that we may understand one another in the light of the New Testament and that we may labor to so live for Christ that many souls may be drawn unto Him.

The many Gospel messages warned us and encouraged us in our christian service. Are we carefully and prayerfully living the "Faith once delivered unto the saints"? Time is rushing on, our blessings are many and our concerns are many; do we take time to be holy?

I see no reason for not faithfully following our Lord and Saviour. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise," 2 Cor. 10:12. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life," Rom. 2:5-7. Do we compare ourselves among ourselves, or do we compare ourselves with Christ and the apostles? We cannot evaluate "eternal life" but of the small part we understand about it, we cannot help but ever long for it.

As long as we are in these carnal bodies, we have nothing to brag about, for we are prone to err. The faith and examples of our forefathers will do us no good, but rather make each of us more responsible unto Christ our Saviour. We each have made grand and sincere vows, are we living such lives daily? Are we still following all the Gospel teachings fully? Are we living to please God or to please men? Do others see Christ in me? How much of our time and talents are used to follow the temptations of Satan?

The faithful were called christians at Antioch because those who were not of them, saw the christ-like life in them. Do people see the big I in me, is pride controlling me or is Christ living in me and I in Him, to the extent that it overflows unto others? "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20.

GOD'S "REMNANT," THE "ELECTION OF GRACE" THE "CHURCH OF JESUS CHRIST"

Part I

(a) It is our purpose, in this work, to show that the Bible teaches that the Church of Christ, spoken of by the Apostle Paul in Rom. 11:5, is the "election of Grace," is the Church, which is the "Bride" of Christ. (b) We wish to follow this "remnant" of God's people, referring to them from Gen. 3:15, which teaches the ideal "seed" of God (which is Jesus the Son of God), through the entire Bible to the "Marriage Supper of the Lamb," Rev. 19:6-7, on through the "Millennium" to the "New City," the "New Jerusalem." (c) Abraham, a type of Christ, is faith and a test of our faith. He was an ideal man, called out by God. For

two thousand years under God's "universal government," He (God) made His Will known to man as individuals, which was the "Messianic hope." (d) The ideal mediator Moses, who is a type of our Mediator Jesus. Deut. 18:15-17. (e) The ideal law, which was not perfect, which precedes the law of grace, which is perfect, Exod. 20:1-18; Jer. 31:31-34.

(f) The ideal priest . . . "Aaron," who is a type of Jesus Christ our High Priest, who is in heaven, reigning over His Bride the Church. The ideal "Priest," Christ, who entered once for all into the Most Holy Place, heaven itself, with His own blood to make an atonement for the sins of the people. The whole world, those who will accept Him, and none others, Num. 25:12-13. (g) The ideal King, David, who was a type of Jesus Christ, who is King of kings and Lord of lords. Christ was born "King of the Jews." He acknowledged His Kingship, while here on earth. He will be King of kings when He comes to reign in His kingdom the "Millennium," on earth. He is the King of Glory, 2 Sam. 7:11-16, Psalms 11. (h) The ideal temple, Solomon's Temple, a type of God's Holy Temple the Church. Isa. 2:14; Zech. 6:12-13; Isa. 9:6-7. (i) The ideal Suffering Servant, who is Jesus Christ, both in prophecy and all throughout the New Testament. Isa. 42:1-5, and all texts in

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the New Testament, teaching of His Atonement, His shed blood. At this point we quote from E. S. Young's book, "The New Testament History", page 12, 13, "Slowly but surely the chain that brings to the Ideal unwinds. Through the Prophetic age there is a gradual unfolding of the Messianic Hope in the portraiture of the 'Suffering Servant.' Israel and Judah were carried into captivity and the obedient remnant is willing to suffer for the sake of those who are to be delivered. Thus the remnant that is to save through obedience the disobedient, is a *suffering servant*, typical of the ideal Suffering Servant, Christ, who is by His own suffering through obedience to save the disobedient." We believe the "obedient remnant," are those who

did and those who will receive Christ and His Gospel, through the Church, Jno. 1:11-13, Jno. 12:48.

(j) The ideal prophet, Moses, a type of Christ. Deut. 18:15-19, "The Lord thy God will raise up unto thee a Prophet from the midst of thee (from Israel of their lineage), of thy brethren, like unto me (like God, the Father); unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. And I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." See Acts 7:37-39, 10:38. The prophets were the most spiritual teachers of the Old Testament. They were God's mouthpieces by which His messages were delivered to the kings and priests. Their mission was to set out into clearer view the coming of the "Ideal Prophet" and arouse the nation with the spirit of expectation. Isaiah, an ideal prophet, prophesies of God's Remnant.

We now begin our subject. "The Election of Grace." What is it? 1 Sam. 12:22, "For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you (His chosen Israel) his people." The preceding verse says, "And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain." Let us now turn to Rom. 11:1, "I say then, Hath God cast away his people? God forbid." What do we think prompted Paul to speak these words? His message—of this entire chapter, concerning the fall of Israel, the Jews, we think prompted his words. It was the Inspiration of the Holy Spirit. He received all his Gospel from Jesus Christ. He may have been directed to the ancient Scriptures, the Prophecy of Isaiah, written in approx. 760 B.C., Isa. 1:1-9. Let us note the ninth verse, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Sodom and Gomorrah were utterly destroyed, obliterated. Please read verses eleven through seventeen, which shows their utter depravity. Also note Israel's state. Verses 3-8, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; (Beloved we might take this as a lesson for the apostate church) but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment (the oil, the Holy Spirit's guidance through God's Word). Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

This was to come to pass and has come to pass. "And the daughter of Zion (Christ wept over her) is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." This was the remnant of Israel in the time of Isaiah 760 (?) B.C. Let us follow that "remnant" to the time of the coming of Christ the Messiah. Isa. 4:2-3, "In that day shall the branch of the Lord (Jesus who was to build the temple of the Lord, the Church, Zech. 6:12-13, also when He re-

turns to earth to Jerusalem in the coming day, a double significance) be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion (Jerusalem, which is a type of the Church), and he that remaineth in Jerusalem (when Christ comes to Jerusalem), shall be called holy, even every one that is written among the living in Jerusalem (the Jews, the 144,000 sealed, when Christ comes to the Mount of Olives at Jerusalem)." Please note also verse 4, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment (by the Holy Spirit), and by the spirit of burning (a purging, purifying by the blood of the Lamb)." See Rev. 14:1-6.

We believe this "remnant" prophesied of here by Isaiah has a double significance, to the remnant of grace and also to the redemption of blinded Israel, when their eyes shall be opened and grafted back into their own "olive tree." Following the remnant. Isa. 11:1-2 (713 B.C.), "And there shall come forth a rod out of the stem of Jesse and a Branch (Christ the Messiah, He came, in the days of John the Baptist, 4 B.C.?) shall grow out of his roots (the roots of David, Israel): And the spirit of the Lord

shall rest upon him (it did at His baptism in the river Jordan), the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Here we have the seven spirits upon Christ, figurative of the one Holy Spirit, in the plentitude of His power, frequently spoken of in the "Revelation."

A prophecy for blinded Israel after the redemption at Mount Olives and Jerusalem. Isa. 11:16, "And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." The reader will notice that we are following the remnant of blinded Israel, before the second coming of Christ the Messiah. Isa. 37:4 (710 B.C.), "It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left." Jer. 6:9 (612 B.C.), "Thus sayeth the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets."

A future gathering of the remnant of Israel. Jer. 23:3 (599 B.C.), "And I will gather the remnant of my flock out of all countries

whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase." Space forbids our writing out all the prophets have said, and what our Lord hath said concerning this, but suffice it to say, we believe this regathering of God's remnant of blinded Israel will take place, "when ye shall see the budding of the fig tree." We think God will seal them in their foreheads near the middle of the 70th week of Daniels prophecy and they will flee to their wilderness (mountains) until the coming of their King Jesus, there to redeem them; Zech. 12:9-10, Rev. 14:1-6. See Rev. 12.

The blessing for the blinded remnant in the coming day. Jer. 31:7 (606 B.C.), "For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." Ezek. 14:22-23 (594 B.C.), "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it,

saith the Lord God." Micah 2:12 (730 B.C.), "I will assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." Zeph. 2:9 (630 B.C.), "Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom (at Armageddon), and the children of Ammon as Gomorrah (wasted and destroyed at Armageddon), even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them (those who fight at Armageddon, Judah also shall fight at Jerusalem, Zech. 14:14), and the remnant of my people (the sealed of the 12 tribes) shall possess them.'

We have now followed the "Remnant" of blinded Israel to the New Testament. Our next article, after a brief review of the last 400 years B.C., we shall take up the "Remnant of Grace," the Church.

(To be continued.)

Bro. Wm. Root

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Kindness is a language the dumb can speak, and the deaf can hear and understand.

Be kind to your enemies; after all you are the one that made them.

WHERE DO WE STAND?

Luke 6:46, Jesus speaking, "Why call me, Lord, Lord, and do not the things which I say"? Luke 16:13, "Ye cannot serve God and man-non." Eph. 6:6-7, "Not as man-pleasers, but the servants of Christ, doing the will of God from the heart: with good will doing service as to the Lord, and not to men. Neither is there respect of persons with him." Do you seek honor from man or God? John 12:26, 35, 43, If any man serve me, let him follow me. Jesus said unto them, Yet a little while is the light with you. Walk while ye have light, believe in the light, that ye may be the children of light. I am come a light in the world, for they love the praise of men more than the praise of God. Col. 1:10, "That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." V. 13-14, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Be dead with Christ from the rudiments of the world, which are all to perish with the using, after the commandments and doctrines of men.

Col. 3:10, 15, 17, Having put on the new man, let the peace of God rule in your hearts, to the which

also ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom and whatsoever ye do in word of deed, do all in the name of the Lord Jesus. Set your affections on things above, not on things on the earth. Col. 3:23-24, Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Jesus. Whatsoever ye do, do it heartily as to the Lord and not unto men. Not with eyeservice as menpleasers. Jesus Christ is the rock, the foundation of His church. Matt 16:18, Upon this rock I will build my church. Jesus Christ being the chief corner stone. I Pet. 2:6, It is contained in the scriptures, Behold I lay in Sion a chief corner-stone, elect, precious and he that believeth on Him, shall not be confounded. Unto you which believe He is precious. Eph. 2:19-20, We become fellow-citizens with the Saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Who hath called you out of the darkness into His marvellous light. Ye were redeemed with the precious blood of Christ, as of a lamb without blemish. Gal 3:13, Christ hath redeemed us from the curse of the law, being made a curse for us: that the blessing of Abraham might come on the Gentiles through Jesus Christ. We are saved by grace and not by the works

of the law, that we might receive the promise of the Spirit through faith.

Gal. 3:26-27, For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. For ye are all one in Christ Jesus. Gal. 5:4, Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Gal. 5:18, If ye be led of the Spirit, ye are not under the law. How many so-called church members believe these Scriptures? V. 14, For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. How many practice this command? By love serve one another. Walk in the Spirit (the Holy Spirit) and ye shall not fulfil the lust of the flesh. Bear ye one another's burdens and so fulfil the law of Christ, not referring to the old Mosaic law. Be not deceived, God is not mocked, For whatsoever a man soweth, that shall he also reap. He that soweth to the Spirit shall of the Spirit reap life everlasting. As we have therefore opportunity, let us do good unto all men.

Eph. 2:4, But God, who is rich in mercy, for His great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved): and hath raised us up together, and made us sit together

in heavenly places in Christ Jesus. For by grace are ye saved through faith. Without faith it is impossible to please God. It is not of our works, lest any man should boast. For we are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. That at that time ye were without Christ and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. And came and preached peace to you which were afar off. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints.

I Paul, the prisoner of Jesus Christ for you Gentiles. The Gentiles did not get the Gospel until after Pentecost. Acts 2, When the day of Pentecost was fully come, they (the apostles) were all with one accord in one place. And they were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance. Before this time the Gospel was preached to the Jewish nation or people, which were under the law. Christ's resurrection began a new age. Matt. 10:5, These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.

He taught them how to pray, as they at this time and age were ignorant of the day of Pentecost. Jesus did not teach the Gentiles how to pray, He sent the Holy Spirit to teach us how to pray. Some Gentiles say the Lord taught me how to pray thus, and repeat what they call the Lord's Prayer.

2 Pet. 3:1-10, Beloved, I now write unto you, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour. There shall come in the last days, scoffers, walking after their own lusts. The heavens and the earth are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The Lord is not slack concerning His promise, but is longsuffering to usward, not willing that any should perish; but that all should come to repentance. The day of the Lord will come as a thief in the night, in which the heavens shall pass away and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless we according to His promise look for new heavens and a new earth. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of God. Luke 13:3,5, Jesus said, I tell you, Except ye repent ye shall all likewise perish. Matt.

7:14, Strait is the gate, and narrow is the way which leadeth unto eternal life and few there be that find it. The harvest truly is great but the laborers are few.

Hark, the voice of Jesus calling
Follow Me, follow Me.
Still His patient voice is pleading
Follow Me, follow Me.

Yes leave all at His bidding
Follow Me, follow Me.
For Thy love all else forsaking
Follow Me, follow Me.

John 1.16, For the law was given by Moses, but grace and truth came by Jesus Christ. All things were made by Him. He was in the world and the world was made by Him, and the world knew Him not. Matt. 7:12, Therefore all things whatsoever ye would that men should do to you, do ye even so to them. How many people practice this motto? Hear the voice of Jesus calling? Matt. 18, Except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Be ye also ready, for such an hour as ye think not, the Son of man cometh. Boast not of thyself of tomorrow, for thou knowest not what the day may bring forth. Partiality is becoming prevalent in the world, injustice by advantage, force or power.

Man receives the knowledge of God and the Lord Jesus Christ, by divine revelation. Who then is a

wise and faithful steward? John 5: 39, Search the scriptures, for in them ye have eternal life.

Grace is the joyful sound
And charming tidings it will bring,
Hear the Gospel's cheering sound
Bring salvation to all the world.

Come sinners, and seek His grace
By the shelter of His Cross.
Grace our souls to Jesus lead
And peace from our Lord.

Grace brings pardon for sin
Grace allows us to enter,
Through the steps grace displays
Grace will bear us safe above.

Lord, I care not for riches
Neither silver or gold,
I want to make sure of heaven
And to enter into that fold.

Oh Jesus, my Saviour
Is my name written there,
In the book of Thy kingdom
On the pages white and fair.

Your brother Wm. N. Kinsley
Hartville, Ohio

NEWS ITEMS

CORRECTION

The Lord willing, the Broadwater congregation will hold a Revival meeting from July 23 to Aug. 1, with Bro. Harley Flory as evangelist. Services on Saturday, July 28, at 2 P. M. and all-day meeting on

Sunday. To these services you are invited, come and enjoy these meetings with us.

Sister Bertha Dorsey, Cor.

NORTH CANTON, OHIO

The Lord willing, Bro. Ernest Miller will hold our evangelistic meetings, beginning July 27 and ending Aug. 8. Come and enjoy these meetings and worship with us.

Bro. Alvin Silknitter, Cor.

APPRECIATION

At this time we would like to thank all the brethren and sisters, of all congregations for: their help in prayer, gifts and many cards, sent to us during our stay in the hospital. May God bless everyone in your thoughtfulness and continue to pray for our recovery, so we may be able to continue with the work left for us to do.

Bro. and Sister Robert Parker
R. 1, Bx. 175, Peru, Indiana

Trust in yourself and you are doomed to disappointment. Trust in your friends and they will die and leave you. Trust in your money and you will have it taken from you. Trust in reputation and some slanderous tongue may blast it. But trust in God and you are never to be confounded in time or eternity.

—D. L. Moody

Discontented people do the complaining.

DOES THE SOUL SLEEP?

by B. E. Kesler, 1912

"Those who speak and write intelligently upon the subject, speak of the unconscious interim between death and the resurrection morning, in which sentient being is suspended as a 'sleep'."—Pastor Russell in *What Is the Soul?*—Page 7. Then follow a number of Scriptures in which the dead are said to "sleep" or to have fallen "asleep," all of which is very good. But now hear Mr. Russell again:

"So the dissolution of these (organism and breath of life) from any cause, puts an end to sentient being,—stopping thoughts and feelings of every kind. The soul (i.e., sentient being) ceases. So if a human or animal body be destroyed, as by consumption or accident, the *soul*, the life, the intelligence, *ceases*. So the *soul*, life existence, of man or animal would cease, if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound. But so soon as the spark of life is gone, soul or being has ceased."—*What Is the Soul?*, pages 7, 9, 10.

Now, Mr. Russell is the present day champion of what is known as "the soul sleeping doctrine," but how, in the name of reason, intelligence or the Bible can a thing be asleep that has "ceased"? In four different statements he says that the soul at death "ceases." Then, as if

by conscious inability to do so, he fails to tell us how it can be asleep after it has "ceased." Nor have any of his followers, so far as I know, attempted to tell us how it can "sleep" after it has "ceased."

But why does Mr. Russell teach that the soul "ceases" at death? Why is his theory subject to just criticism? Because he says the soul is *mortal*. He says that man, at his best estate, is only a higher *organism* than the beast, that in his organic and associated characteristics he is only a brute of *higher* order.

But does not the very fact that the dead are said to be "asleep," or to "sleep" prove the undying quality or immortality of the soul? When one sleeps, do the organic or vital processes of life cease? True, in *sleep* as in *death*, muscular activity ceases, but the vital and the intellectual processes, to a limited degree, are as active as when awake. Indeed, the mind, in some instances, has been known to accomplish the solution of problems and questions during sleep that were impossible while awake. Thus the Scriptural statements about death being a "sleep," fully harmonize with the doctrine of the immortality of the soul, and are positively against Mr. Russell's idea that the soul "ceases" in death.

But we are cited to Eccl. 9:5, "The dead know not anything." Here we should remember that it is only the body that dies a cor-

poreal death. Psalms 115:7 says, "The dead praise not the Lord." Of course not, while dead. At the transfiguration of Christ, Moses and Elias, who had been dead a number of years, appeared,—not in resurrected bodies, however. Did they themselves know they were there? Certainly. Were they conscious beings at this time? Surely. Did the apostle know they were conscious beings? Most assuredly, for they saw them "talking with Jesus," Matt. 17:3.

The body of these men, we know, had decomposed, and if the soul "ceased" at death, what part of them was it that appeared here?

At the burning bush "the voice of the Lord came unto him (Moses) saying, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Jesus explains by saying: "God is not the God of the dead but of the living," Acts 7:31-32; Matt. 22:32. Then Abraham, Isaac and Jacob were not dead, i.e., the real spiritual part, the soul, was not dead, and while dissolution of the "organism and breath of life" had taken place long ago, yet the soul did not "cease," as Mr. Russell teaches.

Again, "I (John) saw under the altar the souls of them that were slain (previously to this) for the Word of God, and for the testimony which they held (while living): And they cried with a loud voice, saying, How long, O Lord, holy

and true, dost thou not judge and avenge our blood on them that dwell on the earth" (now)? And it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled," Rev. 6:9-11.

Here are some martyrs who had died before John, and whose souls John saw under the altar while he was living. Had their souls "ceased" when dissolution of their "organism and breath of life" took place in death,—as Mr. Russell teaches?

If these souls were not conscious, rational beings, how could they be concerned about their living enemies? When asked about their punishment, the answer is to wait a little while yet. How could Dives (Luke 16:28) do the same thing if his soul "ceased" at death, and there is no consciousness after death?

Dives had not lost his memory. He remembered he had some brothers, and knew the exact number—five. He was very sure that hell was not a desirable place to be in, for he was "tormented in this flame." So his consciousness must have been very keen. He saw his brothers were coming to the same "place of torment", so his perception must have been quite acute. He realized that it was wrong living that put him there and was bringing his brothers there, so his reasoning and thinking powers must have been

quite normal. It is further presumed that he was not enjoying very much of his repose in sleep, and that if he had ever heard the teaching of Mr. Russell about the soul, hell and torment, he now realized that somebody could be woefully mistaken about the place.

Now, does the soul sleep? No, if it ceases at death, as Mr. Russell teaches. No, if it be mortal as he teaches. No, if it be only the "bringing together of an organism and the breath of life," as in the brute, as Mr. Russell would have us believe. Yes, if it is the vitalizing energy that permeates spiritual beings, and lives on and on after dissolution of the body. Yes, if it is the "spark of life" that is infused into us by the great Father of spirits and returns to him at death. Yes, if it is the part of man which, though he may "kill the body," he cannot harm. Yes, if it is the immortal, undying energy imparted by God to man, which God has in his own keeping, until the morning of the resurrection, when it will be given another habitation in our glorified resurrection bodies, raised incorruptible, and so to live one and on forever and forever.

Yes, the soul sleeps the "sleep of death," but not the sleep of "cessation," inactivity and unconsciousness. The soul possesses consciousness, thought, perception and reason,, even while the body lies cold in death. True, "there is neither

work, nor knowledge in the grave," but the soul does not go there.

"Were I so tall that I could grasp
Creation in my span,
I must be measured by my soul,
It is the mind that makes the man.

Sel. by Montez Sigler

A NOTE OF WARNING TO ALL CHRISTIANS

"Watchman, what of the night?
Watchman, what of the night? The
watchman said, The morning com-
eth and also the night: if ye will
inquire, inquire ye: return, come,"
Isaiah 21:11-12.

Jesus in speaking to his disciples in regard to conditions in this world just prior to his return to this earth said, "And what I say unto you I say unto all, Watch." Mark 13:37. Again, Paul in I Thess. 5:5-7 says, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober, for they that sleep, sleep in the night; and they that be drunken are drunken in the night." As is generally admitted, we are in a time of confusion of voices and therefore tension and uncertainty everywhere. The cause may not be understood nor a remedy apparent; So, there is a temptation to refuse to retain it in one's consciousness because its contemplation is painful. Therefore as Paul says, they that sleep,

sleep in the night of darkness. On the other hand, there is a general trend toward material wealth and prosperity everywhere. The standard of living is rising even in so-called backward countries. This causes men to indulge in various luxuries; Their mind being drawn away from the spiritual and true values of life, they seek exciting entertainment and indulgence of their sensual natures. Judgment being warped, strange and spurious doctrines, both politically and spiritually, are imbibed. This is drunkenness — spiritual drunkenness, because of the night of spiritual darkness

But the Apostle Paul says we are Children of the day and not of the night: so let us watch, be alert and sober, not drunk with spurious doctrines and ideas. To this end are we sending out this message, that the light of truth of the word of God may shine in the darkness.

Since the first ecumenical council called by Pope John XXIII at the Vatican, Sept. 1961, there has been a great change in the Catholic Church. They have completely reversed their policies in many respects. They are cooperating with protestant social programs and church services which could not have occurred before. They have changed the language of the mass from latin to the language of the various countries in which the church services are held. They have allegedly granted limited communion

to the Greek Orthodox Church from which they separated many centuries ago, and are making overtures to the Protestants and also the non-christian religions in the Far East. They are sending an appeal to the heads of all protestant denominations all over the world to join them in forming one universal world church.

Pope Paul VI called the third session of the ecumenical council early in September, 1964; It closed October 21st. It was expected that the matter of liberty of conscience in worship would be voted on in the session. But at the last, the Pope would not let it come to a vote. But it will be the first matter of business for the next and last session. There is no doubt but that it will be granted for it is said there is a strong sentiment in its favor. If this is granted it means that all religious groups may unite with the Catholic Church and still retain their present forms and ceremonies, but only by the authority and under the auspices of the Pope.

All this brings a situation before each and everyone in the world, with new decisions to make. Just what is liberty of conscience in worship? Here in America we have hailed it as a great pillar upon which our political government is based, because it separates church and state and prohibits the state from enacting laws which prohibit us from worshiping according to

our own conscience. But if a religious organization becomes a world church, embracing all religions as a basic principle, then the principle of liberty of conscience becomes nil and void to all who connect themselves to that organization. For all who do so, must accept all religions as valid and as authoritative as their own. This is exactly what the Roman Catholic proposition means. The Bible tells us that such a world religion will obtain in the latter days and will enforce its tenets upon all the inhabitants of the world, as we shall see.

We turn to Revelations 13, and read of a beast which John saw rising out of the sea having seven heads and ten horns. Horns indicate power, authority. The fact that there were ten of them, would indicate there were various nations over which the beast had sway. The name of Blasphemy was upon his heads, and in the seventh verse we read, "It was given him to make war with the saints, and to overcome them." When we read church history of the early centuries, we find the Roman Hierarchy fulfilled this description. The Pope did, and is still making the blasphemous claim of being the vicar of the Son of God. And when the Church obtained the secular power of Rome they persecuted the Christians as severely, or even more so, than the secular government before them.

In the third verse we read: "And I saw one of his heads as it was wounded to death." In the 15th and 16th centuries, after the art of printing was discovered and books were cheaper and the Bible was more generally read, Martin Luther, followed by many others, broke away from the cruel and oppressive yoke of the Roman Hierarchy. This was followed by a general Protestant movement all over Christendom and the Pope lost his secular power over the nations. This gave rise to many Protestant sects. Many migrated to America to get away from the confusion and persecution caused by the Protestant movement. Finally America broke away from the oppressive yoke of the King of England and established its own government on the principle of religious liberty for all.

In this atmosphere of religious liberty for all, the antagonism between the various groups subsided and a spirit of religious unity grew and became more popular as time went on. Out of it came various church unions; the American Council of Churches followed by others and finally the World Council of Churches. Quite a few major denominations united separately. So it has become a universal trend. Democracy is often spoken of as synonymous with Christianity. The idea is of Protestant origin, and develops into the second beast as spoken of in Revelation 13:11-12,

and we quote: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." As we stated above, the idea of world church unity is a Protestant idea. The Catholic Church has stayed aloof from it for a long time, until now they are going all out for it, and we can expect rapid developments. And by it the deadly wound is being healed. As we read in the seventh and eighth verses: "And power was (will be) given him over all kindreds, and tongues, and nations and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

This paper, pleading for all religions to join the Roman Hierarchy to form a one world church, quotes various passages from the Bible in support of their proposal. We heartily agree that the Church of Christ must be one and not divided. "There is only one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and father of all, who is above all, and through all, and in you all." This allows no room for various deities with various theories and

hopes of the ideal life. It gives no room for various ideals of the one God by the same name. It gives room for only one Father, who is above all, and in all; one faith and doctrine.

Such a unity cannot be obtained by a federation of all the perversions of truth, all the many denials of truth, all the heresies and disobedience of God's commandments and all the corruption which Satan could invent down through all the centuries to the present time. Union by federation with such principles, without conversion, is a union on disobedience and contempt against the God of heaven and his commandments. It is none other than the golden cup of spiritual fornication which the woman whose name is Mystery, Babylon the Great, is offering; and the whole world has become intoxicated on it. (Rev. 17: 1-2). Rev. 18:2 says "she has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." — "And I heard a voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not her plagues."

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Those who pawn themselves to the devil, must go to Christ to be redeemed.

WHAT WOULD YOU DO?

There are always reactions when a man or woman steps out and believes on Christ, and especially is this true in non-Christian lands. The religious pattern of the society has been broken, and the Satan-inspired persecution that often follows stems from both fear and hate. Thousands of individuals during the centuries have been beaten and tortured and killed for their faith in Christ.

In our day of ultranationalism and distrust between nations, political overtones are added to this persecution. Christianity is equated with what is called "imperialism," and it becomes an act of national disloyalty — or even treason — to worship the Lord Jesus Christ. This is what happened in China.

In other areas where the Alliance works, which must of course be nameless here, this same strategy is being used, as illustrated here. Under the weight of such pressures *what would you do?*

... The police visited our village and quietly told my family they didn't think it was necessary for us to believe any longer. They didn't order us to stop believing or threaten us with punishment. They used that phrase, "It's really not necessary." ... *What would you do?*

... I was studying the messages the Lord had laid deeply on my heart for Sunday when someone

came to the door. It was a city official with a notice that I should march in the anti-American parade on Saturday. . . . The implications were subtle. If I didn't march I might be accused of being linked to "the other side"—or worse. If I did, in the public's eye I would betray my beloved missionary friend, who happens to be an American. . . . *What would you do?*

... That morning I heard it over the radio: "Anyone who has any contact whatever with American government officials will be charged with treason, punishable by death." . . . Of course, the missionaries aren't with the government; everyone knows that. Or do they? "They are still Americans," I overheard a group of men say at the corner eating stall. . . . If I attend church when the missionary is present I might be suspected. But it's now I need Christian fellowship. It's now I need to hear the Word of God. . . . *What would you do?*

... Again and again the police came to talk to us about working for the American. I wouldn't listen at first. I had worked for this missionary almost ten years. I understood him. I loved his God. But then the threats began to get worse. They affected my son who was a student at the local high school. They had pictures of him washing the American's car and doing other things. . . . *What would you do?*

These are days of confusion with

many kinds of trials for the Christian. Take this as an urgent call to intercession. Pray first that each believer will be given spiritual understanding and wisdom in every test. Then, as he sees the issues clearly, pray that each will decide resolutely and decisively so as in no way to betray his Lord.

Sel. by Sister Jeanette Poorman

HEBREWS 12:18-29 (verse 28)

I firmly believe that the Church of God will have to confess her own sins before there can be any great work of grace. There must be a deeper work among God's believing people. I sometimes think it is about time to give up preaching to the ungodly and preach to those who profess to be Christians. If we had a higher standard of life in the Church of God there would be thousands more flocking into the kingdom.

Sel. by Sister Jeanette Poorman

Any cult that adds to or takes from the Word of God, is false and dangerous and is the deception warned of by Jesus.

I have had many troubles in my life, but the worst of them never came.

To use a pretense of religion to lead God's people astray, is one of the greatest evils of all time!

GOD'S ALARMIST

When a man lives clean and godly,
Walks by faith and acts through
love,

Keeps himself in tune with heaven,
With his heart on things above;
Knows the Bible and its Author,
Leans upon His holy arm,
It is wise to give attention
When he speaks to give alarm.

Gods alarmist sees the danger
That's confronting you and me,
And he sounds a note of warning
Lest we lose our liberty,
And go down beneath the surface
Of the raging ocean waves,
Like the vessel that is sunken
And no captain ever saves.

God's alarmist knows the purpose
Of the sly and cunning foe;
Knows that he is set to drag us
To damnation down below;
Set to keep us out of heaven
Where there's peace for evermore,
And where saints across the ages
Have marched safely on before.

Oh, give heed to God's alarmist
Who may preach across the earth,
Or proclaim a note of warning
That is of profoundest worth;
Who is prayerful in his warning,
Honest, earnest in his soul,
Telling you of what is coming
That will keep you from life's
goal!

—Walter E. Isenhour

Sel. by Sister Ada Whitman

DISCIPLESHIP

Would you my disciple be, leave
all and follow Me:
Father, mother, sister, wife, brethren,
children,
Your own desires, farms, lands and
houses too;
Everything that hinders you.
If you love these more than Me
You cannot My disciple be.

Would you my disciple be?
Take thy cross and follow me.
Earthly things do not treasure,
Leave the world with its pleasure.
Do not seek the world's renown,
Neither seek an earthly crown.
You must from the world keep free,
If you would My disciple be?

Would you my disciple be?
Deny thyself and follow me.
Go, seek the sheep that are lost,
Rescue them at any cost.
From the tempest and the cold,
Bring them safe into the fold;
Where they'll safely sheltered be,
All who come and follow Me.

Would you My disciple be:
Take My yoke and learn of me.
I am meek and lowly too, but
Have plenty of work for you.
See the harvest now is white,
Must be gathered ere the night.
To the fields and do your best,
Learn of me and you'll find the rest.

Sel. by Sister Rebecca Beck.

LOVE IS —

Slow to suspect—quick to trust
Slow to condemn—quick to justify
Slow to offend—quick to defend
Slow to expose—quick to shield
Slow to reprimand—quick to
forbear
Slow to belittle—quick to appreciate
Slow to demand—quick to give
Slow to provoke—quick to conciliate
Slow to hinder—quick to help
Slow to resent—quick to forgive
For love's Baptism—let us plead
and pray.

Sel. by Sister Margaret Myers

REST FOR THE WEARY

For today's text we are selecting one of the most beautiful verses recorded in Holy Writ. This verse is found in Matthew 11:28—
"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Rest is a condition that all mankind strives and seeks after. In the realm of rest is the physical rest which is enjoyed by all weary, tired people. And then there is the spiritual rest that our text so beautifully suggests is possible. Lastly is the eternal rest to which every Saint of God is striving for and determined by the help and grace of God to some day enter into.

Today we wish to consider the spiritual rest. This rest is not for the foolish hearted souls who do not

need Jesus. Nor for the light minded and frivolous. This rest is not for the materialistic, money hungry, fun seeking or pleasure mad group.

This rest is for the toiling ones—the heavy laden ones. This rest is for those whose burdens have become so heavy that they no longer can be carried. For the weary, the discouraged, for the cumbered, and heavy hearted ones, the invitation to enter into this rest is given. It is for you who are saying it is no use. This is the group that Jesus is inviting to come to Him to rest.

Notice how we obtain this rest—by coming to Jesus. This is a voluntary action based upon one's will to come. One doesn't have to come, for if you feel you can carry your own burdens Jesus will allow you to do so. If one feels one can solve one's own problems, and face one's own difficulties, Jesus says, "You may." But my friend, your burdens and discouragements are not lifted by sympathetic friends who extend handclasps and enfold us into arms of comfort, or by change of environment. If they are changed by these it is a false security and sometime we must face the same battle all over again.

Rest can only be realized as we come to Jesus. A face to face contact with Jesus will forever settle your burdens, fears, dispairs and load of sin. However, sometimes it is difficult to get to Jesus. You remember the story of the palsied

man who was carried by four men to Jesus! They came to the house where Jesus was preaching. It was packed with people, inside and out. They just could not get to Jesus by ordinary means. But you remember what they did! They lifted the stretcher, with the man on it, to their shoulders and climbed up on to the roof. They removed the roof tile and lowered that man by ropes to Jesus' feet where he was **healed**. It was difficult to get him to Jesus but they succeeded, however.

Take the case of the woman who had an issue of blood and had spent all her money to doctors but to get no better. One day she heard that Jesus was in town. She was determined to get to Jesus, but between the Lord and this woman was a multitude of people. She started through the crowd, excusing herself as she pushed and shoved. She did not want to be rude but she must get to Jesus. She came within ten feet of the Healer. The crowd just would not let her pass. Did she stop? No indeed! But in our mind's eye we see her dropping to her hands and knees crawling on the ground between the legs of the people. Finally through the crowd she saw the hem of Jesus' garment. "If I could just but touch His garment I shall be healed," was the cry of her soul as she reached out, sprawled on the ground, and touching the hem of His garment, she was completely healed.

It took some effort, some struggle, some work to get to Jesus, but these folk found the rest they longed for. You too can find this rest if you will come to Jesus.

However, this rest has some enemies who will do their best to destroy the sweetness of rest. The first enemy we notice is Fear. The disciples and Jesus, one day were going across the Sea of Galilee in a boat. Jesus being tired, laid Himself in the stern of the boat and went to sleep. After awhile a storm arose which almost swamped the boat with the waves. The disciples were frantic with fear, and upon shaking Jesus cried out, "Master, carest thou not that we perish?" Jesus arose and commanded the storm to cease — and there was a great calm. Why were they fearful? They had no confidence in Jesus. They had not tried Jesus' ability to protect them during the storm. Fear will come to your heart and destroy rest, if you have never tested the Lord's ability to keep you safe during the storm. How could the boat go down if Jesus was in it? How can your little "bark" be swamped if Jesus is in it? We are as safe with Him in the storms as we are in the calm.

Another enemy of Rest is Common Sense. Common Sense is a gift of God given to human nature, but supernatural sense is the gift of God given to the spiritual. Notice Jesus' words in Matt. 6:25,

"Take no thought for your life, what ye shall eat or . . . drink: not yet for your body, what ye shall put on." This is not reckless living, This is not carelessness, laziness, slothful business or indifference to life. This is absolute trust that He is able. Common sense carefulness in a disciple is infidelity—unfaithfulness. It produces cares and worry. Remember Jesus did not say the devil would choke out the Word—but cares. Common sense says, "I will not trust where I cannot see." Supernatural sense says, "I have no job, I need food, clothing, no money to pay my bills. The Lord will provide. I will rest in Him."

The third enemy of Rest is Human Toil. The disciples toiled all night fishing and caught nothing. Jesus got into the boat and told Peter to cast his nets. With reluctance he cast one net and pulled in so many fish that almost sank the boat. When Peter fished by his own human knowledge he caught nothing—thus was tired, worn, and discouraged. Under Jesus' instructions, he fished less hours, spent less strength, and caught so many fish that he could hardly take care of them. Human toil is a drudgery. It is a trial and error proposition. It is disheartening and discouraging; but toil under the guidance of Jesus is pleasure, joy delightful, victorious and restful.

The last enemy of Rest is a lack

of faith. The writer in the Hebrew letter speaking of Abraham wrote, "He went out not knowing whether he went." Doesn't such a condition bring misgivings, wondering, confusion, fear, anticipation of the future? Not to the one who is resting in Christ — for He is our "Cloud" by day and our "Pillar of fire" by night. Faith never knows where it is being led. Faith doesn't care where it is being led for it loves and knows the One who is leading. The root of faith is the knowledge of Jesus. Herein lies strength, power, success, victory and Rest. Do you have this Rest? If not come to Him.

Sel. Sister Shella Stump

EPHESIANS 6:4

"Fathers, provoke not your children to wrath."

If our children are to obey us parents, what kind of parents are they to obey? Paul tells us negatively at first. We are not to be like godless tyrants. This means that in dealing with our children we are not to be harsh and oppressive and unfair. "Do not provoke your children to anger," says Paul; and anything we do that awakens a rankling sense of injustice in the heart of a child of ours is not in harmony with God's plan for the Christian home. Positively, Paul says, we parents are to bring up our children "in the discipline and

instruction of the Lord." Christian nurture involves discipline, but it is all in the Spirit of Christ who loves us all—especially our children. Are we, then, the kind of parents God wants us to be?—*Day by day.*

Sel. by Sister Jeanette Poorman

THE GLORY OF HIS PRESENCE

I have walked alone with Jesus
In a fellowship divine;
Nevermore can earth allure me,
I am His and He is mine.

On the mountain I have seen
Him,
Christ my Comforter and Friend;
And the glory of that vision
Will be with me to the end.

In my failure, sin and sorrow,
Broken-hearted, crushed and torn,
I have felt His presence near me,
He has all my burdens borne.

In the darkness, in the shadow,
With the Saviour I have trod,
Sweet indeed have been the lessons,
Since I've walked alone with God.

I have seen Him, I have known
Him,
For He deigns to walk with me;
And the glory of His presence
Will be mine eternally.

O the glory of His presence,
O the beauty of His face;
I am His and His forever,
He has won me by His grace.

Sel. by Margaret Myers.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MEEKNESS

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" Eph. 4:1. Most of us think much of our vocation, meditate upon it often and devote much time and effort towards it's duties. Of what value do we consider our spiritual vocation, a servant of the Lord Jesus Christ? How much do we meditate upon it? How much time and effort do we devote to it? Or is that up to brother or sister so and so to do? "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls," Matt. 11:29. How much progress have we made in "learning of Jesus"? Perhaps a lack of meekness has hindered progress in our christian vocation?

"Blessed are the meek: for they shall inherit the earth," Matt 5:5. This seems just the opposite to that which is practised in this world. It seems almost every avenue of life, takes pride, boldness and a striving spirit to get ahead. "But I say un-

to you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also," v. 39-40. This is what we call the second mile religion, and certainly God knows what He is talking about. One thing we should remember, each day or hour may not work out just as we think it should, but God's Word will definitely come to pass at His appointed time. "Bless them which persecute you: bless, and curse not. If it be possible, as much as lieth in you, live peaceably with all men," Rom. 12:14, 18. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world," Phil. 2:14-15. Remember, with God all things are possible. We do not believe that any reader will question this fact, We are living "in the midst of a crooked and perverse nation." What is the purpose of a light? To show the way,

to guide, to reveal dangers and pitfalls. Am I a blameless and harmless light?

What example did Christ give us along the lines which we have been considering? "Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly," Matt. 27:13-14. "Now I Paul myself beseech you by the meekness and gentleness of Christ," 2 Cor. 10:1. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye," Col. 3:12-13. We could give verse after verse to show the meekness which was the rule of life, with Christ and the apostles.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth," 2 Tim. 2:24-25. The servant of the Lord does not use the offence, the spirit, the attitude and the methods which the man of this world uses. "To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men," Tit. 3:2. True, the one who carefully tries

to minutely follow the New Testament teachings may not get ahead as fast or as far, as this world considers getting ahead. But God has promised to always take care of His own, and He has all power to do it at all times. On the other hand the duration of the things which are considered of value in this world, is very short compared with the duration of things eternal. In closing. How should we adorn our bodies in meekness? "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," I Pet. 3:4.

LET NOT MAN PUT ASUNDER

"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife: tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath

joined together, let not man put asunder," Mark 10:2-9.

Let not man put asunder or part, why? "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she commiteth adultery", Mark 10:11-12. "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery", Matt. 5:32. Why did Jesus say, Saving for the cause of fornication and not for the cause of adultery? Adultery is sexual intercourse between a married person and another, not the spouse. Fornication is voluntary sexual intercourse between an unmarried person. Both are sinful and unrighteous. Yet only one, fornication, gives us the right to put away that one, and then only if we have entered into marriage not knowing that fornication had been committed. Thus we have the only Scriptural reason to put away the one who committed this sin. Jesus gives no grounds for divorce for adultery. Dear reader remember this and be not deceived.

Paul writes, "It is good for a man not to touch a woman. Nevertheless, to avoid fornication let every man have his own wife, and let every woman have her own hus-

band," I Cor. 7:1-2. Marriage is for life. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress, but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man," Rom. 7:2-3. Only death can separate what God hath joined together. Nothing can separate body and soul, except death. Where then does man get the authority, or right, to dissolve that which God hath joined together? Let all who love the Lord Jesus, cry out against this ungodly practice, especially the ministers of God.

"For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord, keep not silence," Isa. 62:5-6. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to

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save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand," Ezek. 3:17-18. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind," I Cor. 6:9.

Oh young people, please heed Gods warning and keep yourselves pure and unspotted from sin. To be pure is to be unmixed, we cannot serve God and Satan, each is separate one from the other. We either serve God or we serve Satan. We cannot mix good with evil. A good example is that of oil and water, put them together and try to mix them. They will not mix, for they are different compounds and can-

not be mixed to form a common material. We are living in very sinful times and sin is about us on every hand. So I plead with you my young people, do not try to mix sin and righteousness but do as Jesus did, come out from among them and be ye separate. To mention a few of the sinful things which are so prevelant in these last days: smoking, drinking, unlawful sex, dope, cursing, immoral dress and loose morals. We want to note especially the one which we think is degrading most of the young today, fornication. Please take heed to this warning dear young man and woman. When we commit fornication, we lose our greatest possession and that is purity. Jesus said, "Blessed are the pure in heart: for they shall see God," Matt. 5:8. When we lose this purity we have fallen from Gospel purity and will soon engage in many other sins which we have not heretofore yielded to.

I firmly believe if young people were married in their purity, we would have quite a different society today. Divorce courts would close and so would many promiscus associations: beer halls, dancing, movies and other breeders of sin. Thus we could enjoy pure marriage, pure children and a pure church. How can we worship a pure God unless we are pure? We are pure only when Jesus abides in us and we in Him. If we want pure children, they must come from pure parents.

Our Jesus was born of a virgin, not one who had committed fornication, else Jesus would not have been pure. God used Mary because of her purity. Again I plead, young man, walk like Jesus, young woman, walk like Mary, and God will perform wonders through you. Keep yourselves unspotted from evil, for Jesus is coming soon. Remember He is coming only for His own, the pure and holy. His bride is a spotless, unblemished church. The spots and blemished which are not removed, will remain on this sinful earth, as nothing which defiles can enter as a part of Christ's bride. Do you want spots and blemishes on your record?

Bro. Paul Stuber
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PREPARED FOR CHRIST'S RETURN

Are we looking forward to Christ's return for His Bride? Are we alert and fully aware of the fact that we are approaching that time? By steadfast unmoveably always abounding in the work of the Lord, so we know our labours are not in vain. We are to be truthful, honest and laboring for our livelihood. The time will come that opportunity will be past, to prepare for the eternal home of peace and rest. As it was in the days of Noah so shall it be again when Christ comes.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God," I Tim. 3:2-4. We should not be among such foolish people but rather use our talents wisely for Christ. Life in this world is uncertain but death in this life is certain.

I feel sorry for children who do not respect their God-fearing parents and do not prize their great heritage and blessing of the Holy Bible that is preserved for them. We who have been raised in a christian home can never repay the debt of gratitude we owe towards our parents. Many children do not receive the blessing of the Gospel, at the family table and are **not taken** to Sunday-school and church services. The world is full of offences and violence. It seems that restitution to a large extent is a thing of the past and much needed rest is at times destroyed.

As God looked upon the wickedness of the human family in the days of Noah, it grieved Him and He ended it with the great flood. It has been long ago prophesied that wickedness will again become great and grow worse. We see many Gos-

pel prophecies coming into fulfillment. Many individuals do not live true to their promises unto God and man, bringing to themselves regret and sorrow. One of the worst things the Apostle Paul found on all his travels was false brethren. Those that will not do God's commandments and become offended at His Word, are not prepared for Christ's return.

We should never praise ungodliness as people are often called out of this world suddenly. We need to praise, honor and glorify God. We should be ready, today is the time for salvation. False christ's will arise and deceive many. Blessed are they whom the Lord finds watching and waiting for Him. The Lord is at hand, His coming will be as a thief in the night. When they say peace then sudden destruction cometh and the earth and the works therein, shall be burned up.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ," Phil. 3:20. He suffered, died upon the Cross, arose from the dead and His disciples saw Him ascend into heaven. He told His disciples, I go to prepare a place for you and I will come again to receive you, that where I am ye may be also. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown," Rev. 3:11. Blessed is he that watches and keepeth his garments. Blessed and holy is he

that has part in the first resurrection. Beware, judgment for the dead without Christ is sure. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. 3:13. Man does not know the day or hour of His coming, neither do the angels but the time is hidden with the Father.

We are to be ready for Christ's coming. "When the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory," Matt. 25:31. Our greatest concern should be that we have obeyed His commandments. Heaven is a prepared place for a prepared people. Some have left us, whom we loved and shared trouble and sorrow together in this world. We can look forward to a place where we can share in eternal peace and joy, together with all the redeemed. Today there are many who are not interested in the saving Gospel of Christ. Also many who are looking for part of His doctrine to bring them salvation. To be prepared we must accept and do our best to follow all the doctrine of Christ. The saving doctrine of Christ is not offensive unto true followers, but rather a comfort and consolation.

When the apostle Paul saw his time on earth was coming to a close, he thought of his good work, the good fight of faith and the crown

of righteousness which is laid up for the faithful. "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," 2 Pet. 3:12. We should contribute our life and work unto God. If we praise and honor that which is untrue we are not prepared for the first and best resurrection. I remember the time that church leaders went to see those who did not take an active part in church work and tried to interest and encourage them. Christians are a light unto those who are living in darkness. I know of cases when church leaders have become stumbling-blocks. Jesus said beware of false prophets which come to you in sheep's clothing but inwardly are ravening wolves. By their fruits ye shall know them. Those who sow to the flesh shall of the flesh reap corruption. Those who sow to the Spirit will reap life everlasting.

The harvest is great but the labourers are few. Christ set a great example of forgiveness. While they were taking His life He said, Father forgive them for they know not what they do. Peter fell, through the weakness of the flesh, and later on in his life became a strong pillar for the church. The trend of the human family, to a large extent, has always been away from God and few return. Christ said, When I come again shall I find faith on

the earth? Those who continue to work for honor and praise, that which they know is not right, are deceived. The apostle Paul said, I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. We should become fully reconciled unto God and to man, according to His Word. Only the truth will stand the test in the day of judgment. Those who bring severe offences to others often become stumbling blocks. Let your light so shine before men, that they may see your good works and therefore glorify God.

After the apostle Paul was converted he contributed his life to the mission of Christ. He went through severe hardships and sufferings, he did not fail in the responsibility that was laid upon him. We also have record of other faithful apostles who were faithful and true to Christ until death. The threat of death in this life did not discourage some from their great responsibility, of being true and loyal to Christ. Christ is coming with the angels in the air, are we ready for the judgment? We should not put the honor, praise and glory of men above God's praise. If we live true unto God, through Christ Jesus, the day of His return to earth will be joyous. When He was here on the earth many followed Him for the loaves and fishes and not for spiritual food, honoring Him with their lips but their hearts were

far from Him. Also many sought only to find fault with Him.

We are living in a day of much extravagance and wasteful living, while many in the world do not get enough to eat. Christ said when He was on earth, Gather up the fragments that nothing be lost. Our lives should be such, that if evil is spoken of us, there will be no justification for it. In the beginning of this year I and my wife had a surprising and unexpected experience, we were seated beneath a shade tree, eating our meal. When a bird came from the tree and shared in the meal, eating from our hands. This has made me think of the prophecy of the surprising and unexpected return of Christ to earth. The fowls of the air have nests but the Son of man hath no place to lay His head. Do we feel we would welcome the unexpected Jesus? This little active bird standing in my wife's lap, made me think of our children when they were small, whom we loved and cherished and of our sacrifices and struggle for them. Jesus loves us as little children.

I always felt that those who raised me had a great desire for their children, to do that which is good and acceptable in the sight of God. This is always the hearts desire of true christians. I know parents are often criticized because of their children. Just an example, one person said to me, You are too

good to your children and another person said, You are not concerned enough about your children. Thanks be to God's Word which removes the impossibilities and unjust thoughts and words of others, from life's pathway.

When Christ was here upon the earth they found fault with Him. We need to keep up the good fight of faith and never give up, for the crown of righteousness is at the end of life's race. We have sad conditions today, many children do not have God-fearing parents. Also many children do not appreciate the great blessings of God. This year has brought to me new experiences of my lifetime. What is in store for our future? There is a falling away and a departing from the faith of the Lord Jesus Christ. Let us contribute our praise to God and that which is acceptable unto Him. Grow in grace and the knowledge of the Lord Jesus. Ask Him to lead, guide and direct us in the way He would have us to go, that through His mercy we may have salvation. Let us make sure Christ's return will not be a disappointment to us. Heaven is a prepared place for a prepared people. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life," Jude 21.

Bro. J. F. Marks

Rt. 3, York, Penna.

NEED OF THE CHURCH TODAY

Bro. J. P. Robbins, 1953

First of all let me say, I firmly believe that, the Church today is greatly in need of the Holy Spirit, without it the Church will absolutely fail. Second, I firmly believe that the leaders of the Church of today must be Spirit-filled men, if the Church is to grow spiritually. Third, I believe that if the church leaders will be willing to be led by the Holy Spirit, there will be a wonderful change take place in her work. Fourth, in order for the Church to carry on her work successfully, she must have willing, consecrated workers filled with the Holy Spirit. The elders, ministers, pastors and deacons, with their wives and families must be Spirit-filled.

Fifth, in the Sunday school we need consecrated men and women, who are filled with the Holy Spirit. In the song service, we need spiritual leaders. So many are not willing to be used in the work of the church and Sunday school. There are too few who attend prayer meeting. God wants willing workers. Sixth, I believe that one of the things the church of today needs is, an entire separation from the world, if she is to be the Church of Christ. Too many do not want to cut loose from the world. We are told not to love

the world, neither the things of the world; if any man love the world the love of the Father is not in him. May God lead us all in the way that leads to Heaven.

The church needs men and women who have been regenerated, born again into the Kingdom, born from above. Regeneration does three things: Changes the desire, changes the affection, changes the relationship. These three things are all important to our Christian life. "If any man have not the spirit of Christ, he is none of his," Rom. 8: 9. If the church will give Christ His right place in her plans then the church will be able to save more souls.

The church is greatly in need of strictly following Christ and His teachings. Jesus said, "Follow me, and I will make you fishers of men." Again Jesus said, "I am the way, the truth and the life." Again, "If you love me keep my commandments." Also, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," Jno. 14:23.

Now if we have the Holy Spirit abiding within us, we will not hesitate to keep the commandments of Christ. I feel certain that if the church will follow the leadings of the Holy spirit she will not go wrong, but otherwise she will utterly fail.

Sel. by Sister Keplinger

NEWS ITEMS

SHREWSBURY, PA.

Our congregation plans a two-week revival meeting from Aug. 1 to Aug. 15. Bro. Paul Hartz has consented to be our evangelist. We invite your attendance and prayers for these meetings.

We were privileged to enjoy another Lovefeast on May 23. We were thankful for all those who came to worship with us, and especially grateful for those who came and broke the bread of life. The visiting Elders and Ministers were: Howard Surbey, Joshua Rice, Ray Shank, A. G. Fahnestock, Ammon Keller, Frank Shaffer, John Pepper, Allen Eberly, and Laverne Keeney; also our presiding Elder David Ehling. Elder Howard Surbey officiated during the evening services.

Sister Fern Ness, Cor.

DALLAS CENTER, IOWA

The Church at this place is looking forward to having a two weeks series of Revival meetings August 15-29 with Brother Dale Jamison evangelist. Will you pray for the success of these meetings? Come and enjoy them with us. They will close with a Lovefeast the 28th.

Our attendance and interest have been good. The yearly visitation by the Deacons to the Church members brought a number of suggestions and admonitions before the

Church. We were called together in special Council April 2, Elders William Root and Dale Jamison being present. An election was held for two deacons. Brothers Roy and Martin Meyers were chosen. They with their wives were installed into office.

Our Spring Lovefeast was held April 3-4. We had a number of visiting ministers from our District; also Bro. Ulf Oldenburg of Chicago. Bro. William Root officiated. The services were wonderful and so highly spiritual. We all felt we were lifted up in the Spirit.

Then the General Conference came to West Des Moines. I think everyone from here was privileged to attend. Even the older members were in attendance for most of the services, for which we were all thankful. We felt we were sitting in heavenly places. The fellowship and renewing of former acquaintances is always a pleasant part of a Christian's experiences. The sermons *all* gave us much spiritual food. We very much appreciated the two Denmark brethren who preached for us, also Sister Oldenburg who accompanied her husband and was present among us.

We pray God to help us to live more spiritual in the future, because of all the inspiration we have received during these services. Hoping to see some of you at our Revival.

Sister Beulah Fitz, Cor.

BRYAN, OHIO

The Lord willing, the Pleasant Ridge congregation plans to hold their Revival meetings from Aug. 8 to Aug. 22, with Eld. Ammon Keller as our evangelist. Closing our revival with a Harvest meeting Aug. 22. Come and enjoy these meetings with us.

Sister Ruth Kleinhen, Cor.

ENGLEWOOD, OHIO

Everyone is invited to attend the joint Harvest meeting of the Englewood and Eldorado churches at Englewood, Ohio, Sunday, Aug. 1.

Sister Maxine Surbey, Cor.

THANKS BE UNTO OUR
HEAVENLY FATHER

I am pressed to write a few lines, as an expression of thanks to every member of the Dunkard Brethren Church who made welcome, either at General Conference, in your home or in your Church, our dear Bro. Johannes Hansen from Copenhagen, Denmark.

God blessed us the privilege of spending three weeks and one day with this Godly brother. Because of infirmities beyond our control, we are deeply indebted to others who aided us in driving our car, thus enabling us to partly repay Bro. Johannes for what he did for Bro. Haldeman and myself while we were on the Lord's mission in Denmark.

Bro. Johannes had written and

asked me if we could take him around during his visit in America. We wrote back that we would do our best. Between the time we picked him up at the Cleveland, Ohio, airport June 2 and the time we left him at the Harrisburg, Pa., airport June 20, we had the pleasure of taking him to Conference, to six different congregations and to visit in twenty-eight homes of brethren and sisters.

Many other invites were unfulfilled because of the lack of time. While he was so kind to us and shared his home with Millard and I for nearly two weeks, time permitted him to be in Bro. Millard's home only one night and only one day in my home. Others that wished to meet him, met us along the highway, where we spent a few hours in Christian fellowship.

In our report to all the Elders of the Brotherhood, regarding our Mission to Denmark, and in the various congregations where I spoke after our return, I emphasized the fact that the Denmark Brethren where a very devout, pious and dedicated people. All who heard him and met him, I am sure, have the same high regard for him.

Upon his return to his home he wrote me a wonderful letter. In it, he asked me to thank the entire Brotherhood, all brethren and sisters, for what they did for him while he was visiting in America. He begged God's blessing on each brother

and sister. I answered his letter and expressed in behalf of the entire Brotherhood, our thanks for his coming to us and wished him God's blessings on his wonderful work in Denmark.

I personally heard him preach nine times. I missed one evening at Quinter due to sickness. These nine sermons came close to my heart. I know it came close to others. Why? Because he is a man of God and speaks with the power of the Holy Spirit.

In closing I want to thank all the dear members in whose homes we visited, not only for your wonderful hospitality shown to Bro. Hansen, but for the wonderful kindness and hospitality shown to my wife and I. God bless each of you. And may God bless Bro. and Sister Haldeman for the part they bore in making possible, the pilgrimage we shared. The General Mission Board helped liberally in the work, also, for which we thank God.

One of Bro. Johaunes's first requests was, that he wanted to go to Pennsylvania to purchase some plain clothes. We were able to find what he wanted. I am happy to report that our dear Brother from Denmark took back to Denmark two plain suits, two plain bonnets and six prayer veils. How wonderful!

Bro. Paul R. Myers

APPRECIATION

As I am not able to write each

one, I take this means of thanking one and all, for the lovely cards, letters and the prayers offered in my behalf during my illness. All were very much appreciated.

Sister Emma Ruff, Ceres, Cal.

ANTIOCH, W. VA.

The Lord willing, Bro. Ben Klepinger will hold our Evangelistic meetings, from Aug. 20-29, with our Lovefeast Saturday, Aug. 28. To these services you are invited.

Sister Irene Harris, Cor.

GOD'S REMNANT, THE "ELECTION OF GRACE," THE CHURCH OF JESUS CHRIST

Part 2

The Prophetic age closed for Israel, approximately 400 years, B.C. The voice of the Ancient Prophet's are not heard. The Messianic Hope for blinded Israel, for its fulfillment until the night of 400 years had passed, and the dawning of a new Day has come. This new day shone forth, when the voice of the Prophet of God, John the Baptist, the forerunner of the Messiah Christ was heard.

God had long ago promised this Messiah to Israel, but when He came they rejected Him, Jno. 1: 11-12. Gen. 49:10, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come (Christ); and

unto him shall the gathering of the people be." Israel had lost their earthly kingdom. God promised them a new (spiritual) kingdom. Dan. 2:44, "And in the days of these kings (of Gentile dominion of the nations) shall the God of heaven set up a kingdom, which shall never be destroyed.

Israel rejected that spiritual kingdom, which was preached by John the Baptist and Christ the Son of God, their Messiah. Hence that kingdom was taken from Israel. Matt. 21:43, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (the Gentiles, the Church) Jno. 1:11-13, "He came unto his own (that is, the Messiah came to Israel), and his own received him not." That is Israel lost their kingdom, their election, their covenant and their promises.

"But as many (of Israel) as received him (both Jew and Gentile), to them gave he power (by birth into the kingdom, the New Birth) to become (note the word become) the sons of God, even to them that believe on his name." Note: To believe on His name is to accept His word of authority, and His personal testimony. Which were born (not of corruptible seed, but by the word of God, which is the living Word Christ), not of blood, nor of the will of the flesh, nor of the will of man, but of God, 1 Pet.

1-23. This is a New Birth (spiritual), not natural birth. Born of water (Christ) and of the Spirit, two fold, Jno. 3:3-5.

Returning now to Rom. 11:1-4, "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Paul was an Israelite and he was in the Church, which is the Election of Grace. Acts 22:3, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, brought up in this city (Jerusalem) at the feet of Gamaliel." No, God has not cast away His people which He foreknew. He provided a way for them, who would come into the Church, and a way for those who are blinded in part to be redeemed when Christ comes, and they are grafted in again into their "Olive tree." Psal. 94:14, "For the Lord will not cast off his people, neither will he forsake his inheritance."

What was God's inheritance, mentioned here? We believe it was Israel's return unto righteousness, for the next verse says . . . "But judgment shall return unto righteousness, and all the upright in heart shall follow it." Gal. 3:28-29, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This shows us that Jews (Israelites) can receive their inheritance through the Church, if they will accept Him

during the Church Age. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Nevertheless Jews (Israelites) who will not accept Christ and His Church during the Church Age, must wait for their inheritance, until Christ returns to earth to redeem them, as we understand, this is simple Gospel truth, when we rightly divide the word of truth. God will redeem Israel for His Millennial kingdom. Amos 9:8-9, "Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." The 144,000 will be redeemed, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

Romans 11:2, "God hath not cast away his people which he foreknew (a remnant of the whole house of Israel will be saved in the coming day). Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." All Is-

rael had not forsaken God. Paul calls attention to the Scriptures, of the prophets, when there were seven thousand men faithful, yet under the law. The Lord knoweth them that are His. We know also that there were some in Israel when Christ came, who accepted Him, when He called them, His followers.

Salvation is of the Jews, saith the holy Scriptures. Nevertheless God has chosen us, the Church in Him before the foundation of the world. Eph. 1:4-7, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us (the Church) unto the adoption of children by Jesus Christ himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Here is the Remnant of Grace, the Election. Rom. 11:5, "Even so then at this present time (in Paul's day) also there is a remnant according to the election of grace." Here it is . . . for the next verse, vs. 6, proves it is the New Covenant, New Dispensation of Grace. "And if by grace, then it is no more of works (the law of Israel): otherwise grace is no more grace. But if it be of works, then is it no more

grace: otherwise work is no more work." Verse 7 shows that Israel has not obtained the inheritance as a nation, they are not any more the "election." "What then? Israel hath not obtained that which he seeketh for but the election (Church) hath obtained it, and the rest were blinded." Language could not make this plainer than this record here, that the Church is the Elect, or Election. Verse 8, "According as it is written, God hath given them (Israel) the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day." (Paul's day and even until now.)

Before we review the remainder of this eleventh chapter of Romans, let us study the doctrine of the "Elect," as it is outlined in Holy Writ. Who are God's chosen elect? God first chose Israel to be his elect, but did they retain the election? Let us see. While we do not know the mind of God, Rom. 11:34, yet we believe it was God's Divine plan to save the entire world, that is, all who will call upon Him, and all who will heed His call and come to Him, through the Redemption of His Son, the promised Messiah to Israel. See Jno. 3:15-16. We think it was not only God's purpose to save His people, who would live under His first, imperfect Law, His law to Israel, but to save all in the Dispensation to come, who would accept His salvation through

the gift of His Son. This includes the Church. See Eph. 1:3-5, quoted above.

Also Gal. 4:4, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law (Israel), that we might receive the adoption of sons." Rom. 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Do we get the picture? Israel lost her election, hence the Church is a remnant of Israel's seed. Nevertheless Israel shall yet receive her earthly inheritance in the coming day, although she has lost her spiritual inheritance as a nation. God's word is sure and He never forgets His promises, which were made to the fathers in Israel.

God had a Divine-plan, for calling out a people for His elect and for the Salvation of the world. Hence, He called a man, Abraham, made a Covenant with him, made it an everlasting Covenant. Then He confirmed it down through the lineage of Israel, until they broke His everlasting Covenant and through His seed, Christ, He promised them a New Covenant. The prophet Jer-

emiah prophesised of this New Covenant, in Jer. 31:31-32, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord."

The Apostle Paul in writing to the Hebrews, and us, showing the excellency of Christ's Priesthood, over the Church, explains the New Covenant promised to the House of Israel, through Christ. Heb. 8: 1-9, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, of the true tabernacle (God's building the Church), which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest (for they had enough priests in Israel, none would be needed), seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make

the tabernacle: for, see, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he (Christ) obtained a more excellent ministry, by how much also he is the mediator (that is Christ) of a better covenant, which was established upon better promises. For if that first covenant (which God made with Israel, before they rejected His Son) had been faultless, then should no place have been sought for the second. For finding fault with them (because they brake His everlasting covenant), he saith, Behold, the days come, saith the Lord, when (notice the word when, when the Seed would come) I will make a new covenant with the house of Israel and with the house of Judah." Here we see the New Covenant through Christ, the Covenant of Grace, the Election of Grace, the Church. V. 9, "Not according to the covenant that I made with their fathers," as seen by the words of the prophet, written above.

(To be continued.)

Bro. Wm. Root

Great Bend, Kans. 67530

There is no more spiritual harmony between saints and sinners, than there is between angels and demons.

If you always tell the truth, you will never have to remember what you have said.

THY WILL LORD

If I must pass through waters deep,

I'll go and not repine;

Or climb the mountain rough and steep,

Thy will, dear Lord, not mine.

If I must feel the sharpened knife,

For pruning back the vine,

If this will bring new shoots of life,

Thy will, dear Lord, not mine.

Or maybe take the lower seat,

If this is Thy design,

And watch my friends with honor meet,

Thy will, dear Lord, not mine.

If for a season I am cast

Like gold to be refined,

Into the oven's fiery blast,

Thy will, dear Lord, not mine.

Or crushed by sorrow's piercing dart

As grapes are crushed for wine,

If this brings sweetness to Thy heart,

Thy will, dear Lord, not mine.

It's in the night time, not at day,

The stars in beauty shine.

The darkness forms the milky way.

Thy will, dear Lord, not mine.

So come what may, I will not stray,

But to thy plan resign.

I still will walk the narrow way,

Thy will, dear Lord, not mine.

by Wm. McChesney who was
Martyred in the Congo, 1964.

Sel. by sister Ada Whitman

THE FAMILY ALTAR — A RARE BLESSING

It goes without saying that every Christian home *should* have a family altar. Unfortunately, however, many children of Christian parents are allowed to grow up without knowing the blessings of this agency in the home.

It is at the family altar that Jesus is first introduced to the men and women of the morrow. There it is that the seed is sown in young hearts which brings forth an hundredfold in later years. Where the family altar does not exist in the home, the great influence for good, which it always exerts, is lost, and perhaps lost forever.

Much is being said and written, at this time, on the subject of "What Is Wrong with the World?" and still more on "What Shall We Do to Help Conditions?" It is certain that the lack of the family altar in the homes, during the past few generations, has been largely the cause of the present unrest, infidelity and apostasy.

Unless there is a fixed time, each day, for worship, prayer and the reading of God's Word, it is pretty sure that most of us won't "find time" for it. The family altar eliminates this danger. It becomes a habit—a good habit, which, once formed, will not likely be broken. For the daily meditation upon the things of God, listening to his

Word, and time spent in prayer will become such sweet seasons of refreshing that there will be no desire to dispense with them.

Christians who have no family altar in the home find their road a great deal harder to travel and their burden heavier than would otherwise be the case. Perhaps, in the following lines, we find the most apt expression of this truth:

"It is sweet to have an altar in the home,

There to meet with Jesus face to face;

There to tell your sorrow and your fears,

And receive from him abundant grace.

"Build today the family altar,

Gather 'round the mercy-seat,
Bring your burdens, fears and troubles,

Lay them at the Master's feet."

Sel. by Montez Sigler.

SOMEBODY CARES

Somebody knows when your heart aches

And everything seems to go wrong,

Somebody knows when the shadows

Need chasing away with a song,

Somebody knows when your lonely

Tired, discouraged and blue,

Somebody wants you to know Him

And now that He dearly loves you.

Somebody cares when you're tempted

And your mind grows dizzy and dim,

Somebody cares when you're weakest

And farthest away from Him,
Somebody grieves when you're fallen

You are not lost from His sight,
Somebody waits for your coming

He'll drive the gloom from your night.

Somebody loves you when weary
Somebody loves you when strong,
Always is waiting to help you.

He watches you—one of the throng ,

Needing His friendship so holy
Needing His watch-care so true,
His name? We call His name Jesus,

He loves everyone, He loves you.

Sel. by Sister Margaret Myers

HE WILL MEET YOU HALF WAY

Oh sinner, Why will you not come to the fold?

Why will you remain in a world that's so cold.

The Saviour is waiting and longing today

To give you full pardon, so come while you may.

He's waiting today, why longer delay

The Saviour is waiting he'll meet you half-way.

Destruction and death is all satan
can give.

Then will you not come unto Jesus
and live?

The life-blood which did from His
loving heart flow,

Will cleanse you and make you e'en
whiter than snow.

He'll cleanse you today, why longer
delay?

The Saviour is willing, he'll meet
you half-way.

Oh come to the Saviour for He
is the door,

He opens alike to the rich and the
poor.

The morally good and the vile
steeped in sin,

They all need His pardon, must
enter therein.

He'll pardon today, why longer de-
lay,

The Saviour is longing, He'll meet
you half-way.

Then come to the Saviour before
it's too late,

This moment may settle your des-
tiny's fate.

The Saviour is pleading, give heed
to His call,

There's plenty of room in the fold
for us all.

He's pleading today, why longer
delay,

The Saviour is willing, he'll meet
you half-way.

Sel. by Sister Rebecca Beck.

IF

By I. N. H. Beahm (1943)

If one wishes to read the gist
and the best of all stories on the
creation, let him read what Moses
has to say on the subject.

If one wishes to get the gist and
the best of the Old Testament on
how to live, let him read the Ten
Commandments. The Decalogue
deals with the external act rather
than with attitudes.

If one wishes to read the gist and
the best of the New Testament on
how to live, let him read the Ser-
mon on the Mount, which deals
with attitudes rather than with the
outward acts.

If one wishes to get the facts and
supernatural workings of Jesus
Christ, let him read the records as
given by Matthew, Mark, Luke,
and John.

If one wishes to get the nature
and scope of the gospel charge to a
preacher, let him read what Jesus
says to the twelve in Matthew 10,
and what Jesus says to the seventy
in Luke 10, and what Paul says to
Timothy in his letters to the young-
er man.

If one wishes to get a knowledge
of the workings of the apostolic
church, let him read the Acts of
the Apostles.

If one wishes to get a full and
unique comparison of the law and
of the gospel, let him read Romans
and Galatians and Hebrews.

If one wishes to get a knowledge of pastoral care for the individual and for the church, let him read Paul's two letters to the Corinthian church.

If one wishes to get a real problem in Bible study, let him read the Book of Revelation.

If one wishes to get the full revelation of God to man, with respect to both the old covenant and the new covenant, let him read the sixty-six books of the Bible.

Sel. by John H. Kintzel

THE STORY OF THREE WONDERFUL DAYS

John the Baptist is standing in the midst of the multitude, teaching them, when suddenly his attention is arrested by the sight of Jesus coming toward him,—He, whom he has, about forty days ago, baptized under such marvelous circumstances, and with God's wonderful testimony. And then He had so suddenly disappeared, he knew not where. All this now flashes through the Baptist's mind (as is clear from John 1:33). And so, possessed with the thought, John cries out as he sees Him coming back again, "See, there He is, the Lamb of God that takes away the sin of the world." "This is the One that I have been telling you about, for Whom I have been preparing the way. Indeed, my whole mission has been simply this, to get

people ready to see and recognize Him."

Then John tells the thoughts that are in his heart. He speaks of that wonderful scene which now fills his memory; of the opened heavens, the descending Spirit, and the Father's voice (verse 32).

Then another memory flashes through his mind and he testifies concerning that. He is thinking of that day in his life, out in the deserts, when he was preparing himself for his life work and waiting upon God under the fullness of the Spirit's power, — that day when God called him definitely to his life work and gave him his instructions and commission. It was then that God had also told him, most definitely and exactly, how he might recognize the Messiah for whom he was preparing the way. God had then foretold about the descent of the Spirit from the opened heaven. This was to be the sign of Him who was to baptize with the Holy Spirit. John himself, having been full of the Holy Ghost from his mother's womb, could wish for nothing greater for other men, yes, for all flesh, than that they might likewise be baptized in the Spirit.

And so, with his mind filled with such memories as these, he caught sight of Jesus (who had so instantaneously disappeared), now coming back again and approaching him. He could not help being overwhelmed with the thought and feel-

ing that this was the very climax of his one mission,—the very purpose for which he came,—to point Him out to Israel and to turn peoples' heart to Him. And in such a moment of illumination, how can he help but cry out, "Behold the Lamb of God," and follow it up with the most definite and emphatic testimony to the people, about what God had taught him that he might show it to them!

Turning now to the events of the next day (verses 35-42), we note that the place in general, of this scene, is the same,—still by the Jordan,—but the *persons* are different. John is not now preaching to the multitudes, but is standing in personal conversation and friendly fellowship with two of his disciples, when, suddenly they see Jesus as He is out walking, that morning, at some distance. John again calls their attention to Him and to what he had said concerning Him yesterday (verses 35 and 36).

In verses 37-39 we have the account of their meeting with Jesus, of their visit with Him for a day and its results. When these disciples, John and Andrew, heard their teacher's testimony to Jesus, they followed Him up (verse 37). Naturally, of course, Jesus turns when He discovers it, and, noticing that they are desirous of meeting Him, He inquires what they wish. Naturally again, too, they seem somewhat embarrassed, and, fum-

bling about for something to say, find some non-committal remark to make, in asking Him where His lodging place is, implying, of course, that they would like, sometime, to call on Him (verse 38). With gracious courtesy He gives them an immediate invitation to go home with Him just then, since they both seem to be at leisure. It was just about ten o'clock (for John, writing very late, reckons as we do,—according to Roman time), and so they would have the larger share of the day for a visit together. So they accept His invitation.

Accompanying Him, they spend the day with Jesus at His lodging. What a day it must have been! What would you not give to have been there! It was a day such as John could never forget. He remembers it with the utmost detail. Every little incident is fresh in his memory when,—now as a very old man,—he is writing his Gospel and recording the incidents. No other event recorded by him remains fresher in his memory than that memorable day, long ago in his youth, when first he met his Master. Indeed, it was such an experience as transformed and completely changed the course and character of the lives of these two men. It detached them permanently from John; it won them, at their first introduction, to become his disciples; it filled them with a passion for winning others to become pu-

pils of their newly-discovered Teacher. They are convinced, indeed, that he is not merely a great Teacher, but that he is the very Messiah himself, for whom they were expectantly waiting.

This is the message which Andrew makes it his very business to bring to the attention of his brother Simon, and when he has hunted him up, he has no hesitation in saying, at once and emphatically, that they have found out the Messiah (40 and 41). And feeling absolutely assured that if his brother could only meet Him, he also would be convinced, he brings him straight to Jesus (42a).

His brother did indeed have something of the same experience which they had had; because Jesus, looking him through and through, discerned at once the true character of the man, both his strength and his weakness, and predicted that he would come into possession of his better self (42b).

The scene of the following day is a moving picture of a journey from the place at the Jordan, up towards Galilee, where both Jesus and these men, who were going with Him, had an invitation to attend a wedding at Cana, probably at the home of one of their common friends or relatives. And so Jesus and these men set out on the two days' journey. As they were going along the road, they find another man, also on his way to the wedding, Philip

by name, who was a fellowtownsman of Andrew and Peter (verse 44). Jesus invites him to become His follower (verse 43).

How deeply Philip himself is impressed with Jesus comes out a little later, for as they are proceeding on their journey, at some distance removed from the road, under the shade of a fig tree, Philip, catching sight of an acquaintance of his in the act of worship, sets out immediately to tell him also of his wonderful discovery. How well considered his judgment and how thorough his conviction, is strikingly indicated by the way he makes the announcement to his friend. In his mind he has tested it out by the Scriptures of the law and the prophets. He has inquired into the home and the ancestry of the One in whom he had put his confidence.

Even so Nathanael is skeptical. Especially are his suspicions aroused at the mention of Nazareth, for evidently he shared the common prejudice against the place (46a). But Philip, remembering how he himself had come to his own settled conviction, can only plead with Nathanael to accompany him into the presence of Jesus, perfectly certain that Nathanael, too, will, in the same way, be won (46b).

And so they make their way across lots by a less circuitous path, and join the company of men walking along the main road. As Jesus

sees them approaching, He, speaking to His companions, points out the essential characteristics of this new man (47). Nathanael, overhearing the remark and recognizing that he is a perfect stranger, is startled. Upon inquiring of Jesus how He could have any knowledge of his character, Jesus replies in a way that indicates His Divine insight into his real character (48). Nathanael finds himself suddenly filled with a boundless faith in Jesus as the true Messiah (49a). And Jesus assures him that in the future he shall have far greater evidences of his true character (50). And then He adds that they shall see the very heavens opened and angels coming and going.

Sel. by Montez Sigler

"He that covereth his sins shall not prosper; But whosoever forsaketh them shall have mercy," Prov. 28:13.

Kindness is a language the dumb can speak, and the deaf can hear and understand.

Beware of hypocrisy; it is better to be "one-sided" than "two faced."

To know one's own ignorance is the best part of knowledge.

Those who marry under God's direction will never need a divorce.

If we claim to be saved, and yet do as other people do, what are we saved from?

Preacher, be sure your trousers are wearing out at the prayer spots.

Be not deceived. Arsenate of lead and pancake flour look alike — so false doctrine can be deadly.

Helping others is like a wheel—there is no end to it.

The confession of evil words is the beginning of good works.—Augustine.

SUNDAY SCHOOL LESSONS FOR AUGUST, 1965

PRIMARY LESSONS

Aug. 1—A Box For God's Book.
Exodus 25:1-2, 10-16; 37:1-2, 40:16-20.

Aug. 8—Timothy's Bible Verses. II
Tim. 2:15, 3:15-17.

Aug. 15—The Book The King
Read. Psa. 119:9-16, II Chron.
34:29-33.

Aug. 22—The Story Philip Shared.
Acts 8:1-8, 26-40.

Aug. 29—The Beginning. Job 37:
1-14; Gen. 1.

ADULT LESSONS

Aug. 1—Zeal Without Proper
Knowledge In Vain. Phil. 3.

1—Is there danger that our glory
might be in our shame?

Aug. 8—Stand Fast In The Lord.

Phil. 4.

1—Is one who lacks moderation in danger of being unstable as a Christian?

Aug. 15 — The Pre-eminence of Christ. Col. 1.

1—Could we realize the goal of perfection if Christ was completely pre-eminent in our lives?

Aug. 22—Buried With Him in Baptism and Risen By Faith Unto Newness of Life. Col. 2.

1—What should be our understanding of principalities and powers?

Aug. 29—A New Life With Christ In God. Col. 3.

1—How can we determine as to whether the peace of God is ruling in our hearts?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR AUGUST 1965

EARNESTNESS

Memory verse, Deut. 6:5, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Sun. 1—Acts 12:1-13.

Mon. 2—II Cor. 7:1-11.

Tues. 3—Phil. 1:14-28.

Wed. 4—Acts 3:1-13.

Thurs. 5—Luke 2:25-36.

Fri. 6—Rom. 10:1-11.

Sat. 7—Matt. 23:27-39.

Memory verse, Jno. 9:4, "I must

work the works of him that sent me, while it is day: the night cometh, when no man can work."

Sun. 8—II Cor. 1:12-24.

Mon. 9—Ecccl. 9:7-18.

Tues. 10—Rev. 3:14-22.

Wed. 11—Luke 22:39-47.

Thurs. 12—I Cor. 12:18-31.

Fri. 13—II Cor. 5:1-11.

Sat. 14—James 5:10-20.

Memory verse, Psa. 119:2, "Blessed are they that keep his testimonies, and that seek him with the whole heart."

Sun. 15—Deut. 6:1-13.

Mon. 16—Micah 7:1-7.

Tues. 17—Joel 2:12-21.

Wed. 18—Isa. 59:16-21.

Thurs. 19—Acts 20:28-38.

Fri. 20—I Cor. 9:13-27.

Sat. 21—Heb. 2:1-10.

Memory verse, Jer. 29:13, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

Sun. 22—Eph. 1:3-23.

Mon. 23—II Pet. 1:1-17.

Tues. 24—II Tim. 1:1-14.

Wed. 25—Jno. 2:12-25.

Thurs. 26—Jno. 4:27-39.

Fri. 27—Jno. 9:1-14.

Sat. 28—Luke 8:37-49.

Memory verse, Prov. 3:5, "Trust in the Lord with all thine heart: and lean not unto thine own understanding."

Sun. 29—Isa. 69:1-10.

Mon. 30—Neh. 4:19-23.

Tues. 31—Psa. 119:137-145.

BIBLE MONITOR

VOL. XLIII

AUGUST 1, 1965

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH

"A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down," Luke 13:6-9.

We believe that we can all meditate upon this parable and gather much spiritual food for our never dying souls. This fig tree was greatly blessed, a certain man had selected it. It was not left to survive in the wilderness of sin but was among the selected trees for the man's vineyard. It was planted in a favorable location, where it could: be watched, pruned, dug about, dunged and cared for. The owner had a perfect right to expect

fruit from the vineyard which he had the oversight of. He was not looking for leaves (signs of existence), or blossoms (beauty or decorations), but he was only looking for fruit (that which was pleasing to him and which would bring him some return for his investment).

God has chosen believers to serve Him. It is a blessing for each one of us to be chosen by God, from among the many people upon the earth. God is just and longsuffering to usward. He came three different years hoping to find fruit upon the fig tree. Do you feel that God has given you ample time to bear fruit? Have you ever disappointed God? Dear reader, if we each continue in our lukewarmness, in our carelessness, in our unconcern and in our disobedience; what will God do? "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh

as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me," Prov. 1:24-28. Study these few verses and see our pitiful condition when God removes His favor from us. Why, Ye have set at nought all my counsel. Is this true in my case? Will I repent? or perish?

Alas someone intervenes on our every behalf. The dresser (Christ) of the vineyard intercedes on behalf of the unfruitful fig tree. It has had three chances, but Lord, still give it another chance. Then I will work with it and plead with it (dig about it and dung it) and perhaps by another year it will bear fruit. Are you listening to the caretaker? Are you feeding upon His nourishment and yielding to His encouragements? Study John 15:1-5, believing it and you will grow thereby and bring forth much fruit for the Master. You are occupying some place in God's vineyard, you are a chosen tree, why are you not bearing fruit? Certainly not the Master's fault, not the Caretaker's fault, but definitely the fault of the tree and that only.

Beware, dear reader, you will have no other chance. God has been very longsuffering with you already. Now through the intercession of Christ you still have another chance. Will you heed the instructions of Christ? It is so late already that

it will take each and every detail, which He has left, in order to save you and permit you to bear fruit. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth," Matt. 24:48-51. Are you satisfied to look forward towards this kind of fruit? God has given the instructions and laid the foundation, How will you build?

THE PRAYER VEIL

God's Word clearly teaches, in the eleventh chapter of first Corinthians, the Doctrine of the Prayer Veil. God is the author of this Doctrine. The Apostle Paul wrote it as he received it. In verse 23, he said, "For I have received of the Lord that which also I delivered unto you." This teaching did not originate in the mind of Paul, but it originated with God.

God has set all the requirements essential to salvation. I firmly believe that the prayer veil upon the heads of professed women, is highly essential to salvation. I believe that the Bible teaches that a professed woman, without it, has no hope of

salvation.

The Apostle Paul assigns many reasons for the prayer veil. The first is the order of headship, stated as follows: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Again, God established this headship, not man. In verse four, if a man prays or prophesies having his head covered, he dishonoreth his head. Therefore when he prays, he uncovers his head so that he does not dishonor his Christ, and also as a sign that recognizes Christ as his head, as his authority, and that he is subject unto Him.

Now, notice God's order for the woman. "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven." If a woman prays or prophesies with her head uncovered she dishonors her head. I believe it means herself, her man, and her Christ are all brought to dishonor because of her disobedience to the Scripture. Too, Brethren and Sisters and friends, this Scripture does not say, "All Dunkard Women" but every woman that prayeth or prophesieth regardless of what church she may be a member.

Here is my authority for the need of the prayer veil for salvation. Certainly anyone who purposely disobeys God's commandments will not enter Heaven. Certainly, those who are a dishonor to Christ will never

gain the Eternal Home. It is becoming a sad time when there are remaining but a few professors of Christianity, who do believe the Scriptures. Jesus says, "If ye love me, ye will keep my commandments." By the unveiled heads we have direct evidence of the lack of love, on the part of many so-called Christian women.

The woman that veils her head witnesses to the world that she is a believer in God's Word. That she recognizes her place in the order of headship as God ordained. She bears testimony that she has separated herself from the world. She is letting her light shine. It is a sign that she has accepted her God-appointed place, and therefore is in favor with Him. But most important of all, her veil becomes a sign of her authority to pray or prophesy. Without it, she lacks authority and therefore is completely out of place, when she attempts to worship God.

Another reason given in this Scripture for the need of the prayer veil is "Because of the Angels." Verse 10, "For this cause ought the woman to have power on her head because of the angels." What part do the angels have in prayer? Heb. 1:14, "Are they not all ministering spirit, sent forth to do service for the sake of them that shall inherit salvation?" We have a wonderful example of the part angels have in the order of prayer. Daniel was a

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praying man. Let us notice the reading of Daniel 9:20-23, "And while I was speaking, and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the Holy mountain of my God. Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the even oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee: for thou art greatly beloved; therefore understanding the matter, and consider the vision."

This and many other examples in God's word clearly show that the angels are sent forth in answer to prayer to minister to us. If a woman attempts to pray unveiled, thereby disregarding God's command, can she expect God to send angels to administer to her? Therefore, let her be veiled. We have another deep rooted reason in verses 13-15 for the prayer veil. "Judge in yourselves; is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair is given her for a covering."

This teaching has many implications. First, a woman is to have long hair. How long? As long as God caused it to grow. I believe that it is wrong for a woman to cut off one-half inch of her hair. According to Scripture, she has robbed herself of that much glory. If a woman's long hair is a glory to her, then for her to cut her hair is to shed herself of her glory, and the result is to bring shame upon herself. In Paul's time infamous women cut their hair; which branded them as to what they were. In this Scripture, Paul classes an unveiled praying woman in the same category as a woman that has her hair cut or is shorn. Verse 5, "For if the woman be not covered, let her also be shorn; but if it be a shame for

a woman to shorn or shaven, let her be covered." H

Since praying unveiled and cutting off the hair are equally disgraceful in the sight of God, we see the positive need of a woman, both keeping her hair and wearing the prayer veil. What about the woman who has cut off her hair, or a woman with long hair, but who refuses to wear the prayer veil? They both are a shame unto their head, their husband, their Christ, their God.

Possibly nothing appears more ridiculous in the sight of God than for a woman with bobbed hair to attempt to wear a prayer veil over it. She already has become a shame to Him by cutting her hair. The prayer veil will never cover the shame. It only makes matters worse. Why am I writing as I do? I believe very firmly in the need of the prayer veil, and prayer veils do not go with bobbed hair. Where the hair is cut, soon the prayer veil is forgotten, and well it should be, because once the hair is cut the prayer veil has no place.

I earnestly plead with every sister of our church that you do not cut one particle of your hair. That you never give up the wearing of the prayer veil, and that you do not settle for too small a prayer veil. Where the prayer veil is missing, it did not all come at once. They grew little and little, were worn less frequently and finally discarded.

When the prayer veil was laid away, the church lost her power. When we remove essentials we are powerless.

I believe that we need to teach and preach and write on these things, lest they slip from us. I believe that one of the reasons that worldliness has crept into and even has engulfed many churches, is because they departed from the Scriptures.

I am not one bit interested in those denominations that are adding to their numbers by leaps and bounds. And are building additions to their churches, to bring more of the world in as an attraction. Why am I not interested? Because they are not obeying the Scriptures. They would not, in many instances, allow their sisters to wear the prayer veil. Their religion is a cold form, and Christ is not in it. Consequently, there is no salvation in it, either. I earnestly plead that we be consistent in our thinking and practice. There are those that contend that the hair is the covering Paul speaks about. If the hair is what he meant, there would be no need of this chapter. Neither could a person take it off, or put it on at will.

Summarizing and closing, regardless of how few denominations continue using the prayer veil, may we never discontinue. I believe it is essential and I believe it is a great source of power for the

church. I believe it is a protection to our sisters, from the adversary of our soul, the Devil.

I believe that when a minister stands before his congregation, the sight of the many prayer veils is strength to him during his hour of preaching. He knows that the sisters have faith and when you are speaking to a body of believers, it is a wonderful help and blessing. Jesus said, "If ye CONTINUE in my Word, then are ye my disciples indeed," John 8:31. Pray God that we shall always continue believing in and wearing the prayer veil.

Bro. Paul R. Myers,
Greentown, Ohio

WATCH

"What I say to you, I say unto all, watch," Mark 13:37, these are the words of Jesus. Let us learn how and why the Scribes and Pharisees watched Jesus. "And they watched him, whether he would heal him on the sabbath day, that they might accuse him," Mark 3:2. "And the Pharisees went forth, and straightway took council with the Herodians against him, how they might destroy him," Mark 3:6. At the trial of Jesus before Pilate, the Scribes and Pharisees watched the time they could persuade the multitude to crucify Jesus and release Barabbas.

Jesus said beware of the leaven of the Pharisees and Sadducees.

The disciples thought He was talking about bread, He answered, Beware of the doctrine of the Pharisees and Sadducees. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5:20. Read Matt. 23 and see the sinful life they lived and the woes Jesus pronounced upon them. They condemned souls, forgetting to watch their own life. When Jesus began to preach, teach and perform miracles, some watched Jesus and came to be healed of their diseases, some came for bread and fish, and a few came to watch and learn the words of everlasting life.

The twelve that Jesus had called, followed and watched Him daily. They saw Him praying. They said, Lord teach us to pray. They asked, Lord increase our faith. Jesus went to the temple to teach and worship. When they left the temple, His disciples told Jesus to look at the beautiful temple. Jesus said, The time would come that not one stone would be upon another, for it would be utterly destroyed. Later they asked Him, When these things would be? Jesus said, Take heed that no man deceive you, watch. When ye see Jerusalem beginning to be surrounded by an army, flee to the mountains. Those that believed Jesus' words, fled out of the city before it was entirely surround-

ed and they were saved.

Judas went to the chief priests and asked them what they would give him, if he would betray Jesus in the absence of the multitude. The price was thirty pieces of silver. From that time on he watched Jesus to betray Him. Judas died a sad, miserable death. After Jesus and the eleven left the upper room, they entered the garden of Gethsemane. Jesus said, "Watch and pray that ye enter not into temptation. The spirit indeed is willing but the flesh is weak," Matt. 26:41. They fell asleep. Jesus told them to watch and pray. When the disciples saw the mob bind Jesus, they fled and forsook Him. Peter followed afar off. When He came to warm himself they said to Peter, Thou art one of His disciples. He denied three times saying, I know not the man. The cock crew, then he remembered the words of Jesus, Before the cock crow thou shalt deny me thrice. Peter went out, wept bitterly and repented.

After Jesus arose from the grave, He taught Peter to watch and follow thou me. Peter learned and obeyed. "Be sober, be vigilant because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour," 1 Pet. 5:8. "Ye therefore, beloved seeing these things before, beware lest ye also, being led away with the error of the wicked fall from your own steadfastness," 2 Pet. 3:17. Satan

watched Jesus after His baptism. At the end of His fast Jesus was hungry, Satan tempted Him and said, Command that these stones be made bread. In every temptation Jesus refused to obey Satan, He watched and prayed to obey His Heavenly father. "Watch ye, stand fast in the faith, quit ye like men, be strong," 1 Cor. 16:13. "Continue in prayer, and watch in the same with thanksgiving," Col. 4:2. Paul taught that we should live the life of Jesus, Watch and refuse to live the many ways of sin that Satan offers. Jesus taught that we should be ready when He comes, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke 21:36.

Bro. D. K. Marks

R. 3, York, Pa.

THOUGHTS THAT LINGER

We have returned to our homes from another Church Conference and while it is good to be home, it seems that we have left something behind. Something beautiful is missing that we would like to go on forever, we feel a foretaste of what heaven will be like. I know we have all stored up beautiful memories and should strive to do our best for our Master. There will never be another Conference just like this one

was, someone will not be there or we may never have a chance to enjoy another one.

Many pleasant thoughts fill my memory from the sermons preached from God's Holy Word. We must always be on guard as the Devil is always about, seeking whom he may devour. Yes, the Devil is never lazy in his work. When we are not watching the Devil sows tares in our lives. We must be awake, alert and always on guard. God expects us to work and not sleep. He wants fruit from our lives. Our living says something. What do our neighbors see in us? What are we doing for those outside the fold? Do we have high standards? Are they above sinful places and the things of the world? What are we doing to influence our own children?

There is only one way to be redeemed, we must apply the blood of Jesus to take away our sins. This puts us on a higher plane of living. Think of what it means to be lost, to spend eternity in hell suffering eternal punishment. It is a wonderful opportunity to work our way towards Heaven. Where will we be with our loved ones throughout eternity? If we are not redeemed we are in bondage to the Devil. We must express our love for God often. The redeemed are filled with the Spirit. Some fruits of the redeemed are: love, peace, long-suffering, doers of the Word. Our ac-

tions speak for us. We walk in the Spirit and not after the flesh, if we are His true followers.

The Bible speaks of an falling away in the last days. We must be steadfast, strong and hold fast to the teachings of Christ and not moved by every teaching. Day by day the Devil tries to deceive us. It is impossible to take poison without harm to our physical body. Likewise we cannot let sin enter without harm to our soul. But thanks to a loving God, sin can be repented of, if we allow ourselves to be cleansed by His blood and live faithful unto Him.

Everyone should count the cost and consider what it means to be lost. Can we allow sin to enter our lives, when it will rob us of our home in Heaven? A home where love abides; when sin cannot enter; where sickness, death and sorrow will be no more. Dear reader, can we afford to miss this home for the one we get under sin? Which will be eternal punishment where no good thing dwelleth. The pleasures of this life are only material, they do not last. Will we trade such things for a Heavenly home?

Every eye shall see Jesus. Do we want this to be a happy, joyous meeting? Or shall we cry for the rocks and mountains to hide us? Isn't it worth any effort on our part, to take part in the first resurrection? Let us strive, work and give our very best to our Master.

We need Jesus in our lives as we never did before. No doubt some things are lacking in our church and in our lives. Finally everything will go according to God's plan. We need greater power in our lives and in our church. We are not seeing the power manifested as we should.

The living Christ is here with us, in our heart and in the church. We need to take Jesus into our life, in our work, in our every word and deed. We should organize our lives in accordance with His Word. He left a precious promise, to direct and care for us and to strengthen and guide us. He is forever with us, wherever we are. He can touch our sick anywhere over the world and we are never alone. He will always be with us if we live wholly for Him. He lifts us over the rough and stormy way. I always remember the verse, "I can do all things through Christ which strengtheneth me," Phil. 4:13.

We do not know what trials and temptations we will have, but we do know that Jesus will be there as our guide. To the Lord who died for us, we owe so much. Let us all work for purity, faithfulness, and to bear fruit for His kingdom. If you will open the door of your heart, Jesus will come in. Everything that man needs is in this world and in the world to come. Without Christ we cannot hope to succeed in either, but with Him failure is impossible. No human mind has ever been able

to comprehend the height, the depth, the length and the breadth of the eternal realities which reside in Jesus. He contains all the fullness of the God-head bodily, Col. 2:9.

There are very few in the present generation who refuse to believe that Christ was born. However many do not believe that He was born Divine, nor will they admit that Jesus Christ is God. He is the supreme God revealed unto us. Kings, powers and crowns are falling rapidly. One after another, great names flicker and go out and are soon forgotten. But the name of Jesus is ever increasing in might and glory. His is the one Name that goes steadily marching on from generation to generation. What great name, but the name of Jesus, allows man to die in peace? Jesus tells us that His name is sounded around the world and that the Gospel will be preached in every nation, then will the end come. The end of reigns of sin, sorrow, heart-break and trouble.

As we meditate over world conditions, we see this marvelous prediction wonderfully fulfilling. We may know that we are nearing the dawn of that better day, when sin shall be no more. There is a land that is fairer than day, where we can walk and not faint. How comforting it is to know that there is a place prepared for those who are willing to live and love this dear Jesus. Where their fondest ambi-

tins will be realized and where men will live with a perfect mind, in a perfect body, in a perfect world, forever. Will you not accept Him and His commandments so that at last He will present you faultless before the Throne, Jude 24?

Sister Viola Broadwater
LaVale, Md.

MACEDONIA

On March 28, Bro. and Sister Clarence Surbey came to us in blessed Christian fellowship. We share with you the helpful and inspiring words which God gave Bro. Surbey for us:

John 1:1-14, "In the beginning was the word, and the word was with God, and the word was God." This is a large and important subject which we have to deal with, the subject of God. Gen. 1:1, In the beginning God created the Heaven and the earth. I do not know exactly what is meant by the beginning but that is not important. The Word tells us to be of the same mind and this means to live in peace, through the principles and doctrines of the Word. To live in peace is the most important thing. Whether in or out of the church, anything that destroys peace is ungodly. We proclaim to be followers of the Prince of peace and that is enough reason to live in peace, even though there are many reasons for such living.

The older and more intelligent we become, we still understand only the beginning of heaven and earth. Earth without form and void, is difficult to understand. Darkness was upon the face of the deep. I do not know what you understand by the deep, but it was part of God's creation. John 1:5, "And the light shineth in darkness and the darkness comprehended it not." The same is true today, darkness does not understand light. When the Spirit of God begins to work on the thoughts of men, things begin to happen. Christ was King of kings and Lord of lords, 1 Tim. 6:15. "Who is this that darkeneth counsel by words without knowledge," Job 38:2. God reproved Job but he never lost his integrity. It seems he made the mistake of assuming knowledge he did not have. His attitude to God was, "I'm sorry if I have done wrong." This is a good attitude for us to have today. We will answer unto God for both, right and wrong.

Amos 4:13, "For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts, is his name." This is to refresh our mind of what God is and how serious it is when we take Him too lightly. Daniel told the King of Persia, "He who gave thee breath will call you

to account." God has unlimited knowledge, His judgments and His ways are past finding out and even our hairs are numbered.

David could not build the Temple, because he was a man of war. Solomon was permitted to build it, because he was a man of peace. The glory of the Lord filled the temple. We may build only as God directs and with peaceful material. God picked out a people and told them to follow His rules to the letter. They did not follow it that way, do we follow the New Covenant that way? The law of the law was, An eye for an eye and a tooth for a tooth. Judgment for transgression came on the morrow, or yet the same day. Today transgressors may sin and still live. However, God will reward or punish, even though we may not be called to account immediately. God is so great and we are so small, yet He will dwell within our hearts if we will allow Him to do so. The Bible tells what God requires and we should abide by it.

Faith is good, hope is wonderful and charity is the best. Rev. 21:4, "God shall wipe away all tears." What does this short verse mean, it could mean literally but I believe it means spiritually. He will wipe away tears, pain, sorrow and death. Are you laboring towards that end? We are all going to give an account unto God sometime. Our disposition of the Bible truths will deter-

mine where we will spend eternity. Life is so short, why are we so prone to waste it?

Sister Elta K. Blythe,
822 W. Calhoun, Macomb, Ill.

NEWS ITEMS

BETHEL, PA.

The Lord willing, Bro. David Skiles of Cuba, New Mexico, will hold a two-week's revival from Aug. 15-29. Pray for Bro. Skiles that he may bring us inspiring messages and that the lost may find Christ and take Him as their personal Saviour. To these meetings everyone is invited. Come and worship with us.

Sister Darlene Longenecker, Cor.

TANEYTOWN, MD.

The Lord willing, the Walnut Grove congregation will begin a revival meeting Monday evening, Aug. 30 to Sept. 12. Bro. Ernest Miller of Harrisonburg, Va., has consented to be our evangelist.

We plan on having our Lovefeast Oct. 3, all-day services with communion in the evening. Remember all these services in your prayers and come to worship with us.

Since the last writing, Bro. Allen Eberly and family came into our midst one Sunday and he brought us a message from God's Word. May the Lord bless him, as well as other visitors who come to worship with us from time to time.

Sister Ruthanna Sauerwein, Cor.

McCLAVE, COLO.

The Lord willing, the Cloverleaf congregation will begin a revival meeting Sept. 12. Bro. D. Paul Reed will be our evangelist. The meeting will continue for two weeks and close with a Lovefeast Sept. 25. We invite all to come and worship with us. May our prayers all be for a heart full of faith in a living Christ.

Sister Rosella Kasza, Cor.

ASTORIA, ILL.

The South Fulton congregation plans our annual Lovefeast Sept. 4-5, the Lord willing. Services Saturday at 2 P. M., Communion 7:30 and all-day services on Sunday. Everyone is welcome and do come to be with us for these services.

Sister Martha I. Harman, Cor.

CLEARVILLE, PA.

We, a part of the Waynesboro congregation, have been blessed with another series of meetings from June 18-27. Bro. Miller sure gave us some very inspiring messages, which made us all have a greater desire to live better lives for our blessed Lord. Four souls were added to our number by Christian baptism. We know there was rejoicing in heaven for these souls. We want to thank all those who came and worshipped with us. May God's richest blessings go with Bro. Miller in his labor for the Lord.

Sister Rachael Mallow, Cor.

APPRECIATION

We wish to express our sincere thanks and gratitude to the many members and friends, for their expression of sympathy both by card and letter, at the time of the sudden death of my dear husband and our father, Luther B. Carroll.

His wife, Sister Carroll, and four daughters: Clorine George, Bessie Warren, Ruth Ottley and Alice Smart.

OAKLAND, MD.

The Lord willing, the Swallow Falls congregation will start their Revival meetings Sunday, Aug. 15, with Eld. Ernest L. Miller as our evangelist. Lovefeast services will be held Saturday, Aug. 28. Evening services will begin at 7:30 and Sunday services at 10 A. M., examination service at 2 P. M. Saturday (all time D.S.T.), There will be services Sunday, Aug. 29, with dinner provided. Everyone is given an urgent and sincere invitation to attend.

Bro. Paul H. Mellott, Cor.

OBITUARY

LUTHER BROWN CARROLL

Was born January 27, 1884, in Waynesboro, Tennessee, and departed this life in Sacramento, California, on May 1, 1965, at the age of 83 years, 3 months, and 3 days. He united with the Church of the Brethren at the age of 25; transferred his membership to the Dunk-

ard Brethren Church in Ceres, California in 1945. He was installed into the Deaconship soon after his baptismal vows in which he served until his departure of this life.

He is survived by: his wife, Jella M. Carroll, of 63 years; father of Clovie George of Thousand Oaks, California; Bessie Warren and Ruth Ottley of Sacramento, California; Alice Smart of Lodi, California; brother of Elise Thompson of Tennessee. Also survived by five grandchildren, seven great-grandchildren, and two great-great-grandchildren. Also a host of friends in many parts of the United States.

He along with his devoted wife were long and devoted workers in the church in which they served. The family has lost a devoted father and husband, but their loss is Heaven's gain. Funeral services were conducted by Bro. Hayes Reed from the Colonial Chapel of Clark, Booth and Yardley, Sacramento.. Interment Live Oak Cemetery.

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GOD'S REMNANT, THE "ELECTION OF GRACE," THE CHURCH OF JESUS CHRIST

Part 3

In closing part two of the above subject, we were discussing the "New Covenant." Let us proceed with that doctrine. First please read and study carefully Heb. 9:1-10. then let us consider these words,

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle (House of God, the Church), not made with hands, that is to say, not of this building (the tabernacle under the law); Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (For Jew and Gentile alike.)

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:11-14. Also, "And for this cause he is the mediator (meaning Christ) of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament (those under the law), they which are called of God through the church (to the end of the world) might receive the promise of eternal inheritance," Heb. 9:15. This does not leave any hope for Gentiles, after the "rapture" of the Church, does it?

Please again read and study closely Heb. 9:16-26 as space forbids that we write all these out. Hence, verses 27 and 28 give us the conclusion of the matter, "And as it is appointed unto men once to die, but

after this the judgment: So Christ was once offered to bear the sins of many (all who accept Him, all who are born again, into His Kingdom, Church), and unto them that look for him (those of the Church only, and the sealed of Israel, as we understand) shall he appear the second time without sin (those who are Redeemed, at His Revelation, the Church meeting Him first in the clouds) unto salvation." The sealed of Israel meeting Him at the second advent of His revelation, at Jerusalem, at the time of "Armageddon: as we understand the Scriptures.

Let us now study further, Salvation is open for both Jews and Gentiles alike. Israel rejects Salvation through faith, as a nation. Rom. 10:1-4, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

Please study carefully Rom. 10: 5-8. The remaining verses of Chapter 10 tell us all, Jew and Gentile, how to be saved in Christ through the "Election of Grace," the Church of Jesus Christ. Now, turn to Rom-

ans 9. We are saved by Christ's blood only, in His body. Paul's solicitude for Israel, as a nation. The first five verses of this chapter reveals, special privileges bestowed upon Israel. Study carefully, beginning with verse six, we learn of those who are true and false Israelites. "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called," vs. 6-7. Consider carefully verses 8 through 13.

Going on with verse 14, "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," Rom. 9:15-16. Now study verses 17 through 23. Verse 24, "Even us (the Church), whom he hath called, not of the Jews only, but also of the Gentiles." Note verse 23. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them (the Nations, Gentiles), Ye are not my people; there shall they be called the children of the living God," vs. 25-26.

Also, the Apostle Peter tells us who are God's chosen people. 1 Pet. 2:9, "But ye (Gentile Church) are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." That is, the Gentiles have now obtained mercy, through the Gospel of Salvation, the Gospel of Christ given to the Church, who are the "Election of Grace." Yet for all this the Apostle Paul tells us a "remnant" of Israel shall be saved, which the Bible teaches us will be in the coming day.

Rom. 9:27-33, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; For he will finish the work, cut it short in righteousness: because a short work will the Lord make upon the earth." This when He comes to Armageddon, at Mount Olives. "And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law

of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; For they stumbled at that stumbling stone; As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed."

Let us now turn to Gal. 3 and study the entire chapter. Noting closely the following verses. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not

a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. 3:14-22.

We have now given to the reader, ample proof, for the fall of Israel, as a Nation. She must be "redeemed" for her Spiritual inheritance and her earthly possession, as we understand the Holy Scriptures. We could bring many more Scriptures, both from the Old and from the New Testaments, concerning these facts. Nevertheless we have given enough to prove Salvation by Grace through Christ, which places us into His Body the Church, which is the "Remnant of Grace."

Let us now return to our Scripture text Romans 11:9 and study Israel's restoration. "And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back alway." We have previously shown in verses 7 and 8, that Israel hath not obtained, that which God seeketh for: but the election, those who accepted His Son and came into His Kingdom, "the Election of Grace" obtained

it, and the rest of Israel were blinded. This had been prophesied and written of them, vs. 8. Verses 11-14, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them." These verses show the failure of the Jews, which teaches the Gentiles a very decided lesson.

Verses 15-22, teaches us Gentiles, warns us against boasting. Study these carefully. Verses 23-24, "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree." That is, the Gentiles being cut out of the wild tree of the Nations" and grafted into the good olive tree, Israel. "How much more shall these, which be the natural branches, be grafted into their own olive tree?" The Apostle put this in the form of a question, showing us that Israel who were the "natural branch-

es" would in God's own time be grafted into their "own olive tree."

Paul then proceeded to tell us, in harmony with the Word of God, through the mouth of the prophet Daniel, and by the word's of Christ in His Revelation to His Church, the time when they would be grafted in. Verse 25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." When will that time be? Israel now believes in part, they believe in God but do not believe in Christ their Messiah. This is a controversial subject. By the help of God and the guidance of His Holy Spirit, we will endeavor to make this clear to all who read these articles.

We take the affirmative, that the "fulness of the Gentiles will not be come in, until Christ returns to earth when He comes to redeem Israel. When He comes at His "revelation," at the very end of the world, at the time of the battle of "Armageddon." Bible proof that this is correct. First, Daniel said, 9:24, "Seventy weeks are determined upon thy people (meaning Israel) and upon thy holy city (Jerusalem), to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the

vision and prophecy, and to anoint the most Holy." The universal doctrine of many men, in the religious world, we hear it preached and taught oh so frequently, that Daniel did not know what was revealed and stated to him in his vision. That is in essence men teach that there are only sixty-nine, or sixty-nine and one-half weeks, determined to finish the things stated in the text. For they say, the Church goes up out of the world, and Israel's eyes are opened at the beginning of the seventieth "week," before the "Great Tribulation," or some time during the "Tribulation," but Daniel said 70 weeks, and we believe he meant all of those weeks. Reader, would you or I dare to add to or take from, the Holy Word of God, including the Revelation? (To be continued.)

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SIN — SIN

We want to look at and study this little word with three letters. Sin has ensnared the whole world, enslaved all flesh and its author is the Devil. We want to discuss sin from three aspects or points of view. What is sin? The effects of sin; and the wages of sin.

First, what is sin? Any thought, word or deed that is contrary to the law of God, whether by omission or commission, is sin. The hymn writer

expresses the thought in the Hymnal, page 183. When we in the judgment stand, in that mighty company. And the Judge shall question us, Oh, what shall our answers be? what for every trifling thought, and each idle word we say? What for every sinful act, we may do from day to day? (Sins committed.) What for all our want of faith, what for all our lack of love? Can we hope a crown to gain, and a mansion bright above? (Sins of omission.) This hymn is compiled from Job 31:14.

Let us see what the Bible says, Prov. 24:9, "The thought of foolishness is sin." You do not need to say it, just think it. My, how much of it comes out of people's mouths today. Eph. 5:3-4, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient (suitable): but rather giving of thanks." You see this foolish stuff is classed with fornication, uncleanness and covetousness; and none of these hath any inheritance in the kingdom of Christ and of God. v. 5. 2 Tim. 2:23, "But foolish and unlearned questions avoid." V. 16, "Shun profane and vain babblings." This is God's Word. I did not write It but I believe It. Read the whole chapter, we could give many more references. Let me hasten to say, it is a

dangerous thing to commit the sin of foolishness. If God peradventure will give them repentance, that they may recover themselves out of the snare of the Devil, read vs. 25-26. "For, whatsoever is not of faith is sin," Rom. 14:23, Jesus commands it. Mark 11:22, "Have faith in God." Heb. 11:6, "But without faith it is impossible to please Him (God)." Again I say, God demands faith.

If we preach or teach the Gospel or even read the Bible and do not have faith, it is sin. If we sing and pray without faith, it is sin. To assemble ourselves together and read, sing, teach, preach, pray and worship without faith it is sin. Faith cometh by hearing and hearing by the Word of God. The Word of God produces faith, when any one hears it, believes it and gives heed to it. Every word, every verse, every chapter from Gen. 1:1 to Rev. 22:21, is the very breath of God. His spirit and life, John 6:63. To doubt one word places the doubter with the unbeliever and their place will be eternally in the lake which burneth with fire, Rev. 21:8.

Let me hasten to say, it is a very dangerous thing to tamper with God's Word. Rev. 22:18-19, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take

away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Beloved, not one promise is left for anyone who adds to or takes from God's Word. They have forfeited and frustrated everything that God's grace would have given them, even their eternal life. Let me warn everyone who reads the Word, you better believe, obey and say eternal yes to every word in this inspired Book. "To know to do good and do it not is sin," Jas. 4:17. How many times do we refuse to do the things which we know and admit we should have done and still we are not doing them?

In talking with people they say, I know I should read and study the Bible more than I do but I just do not have time. Others say, I know I ought to do some missionary work, I should talk to some folks whom I know are not in Christ. Yes, we know we should let our light shine, Matt. 5:14; we know that we should walk as a child of light, Eph. 5:8; we know that we should put on the whole armour of God, Rom. 13:12; we know that we should have no part with unrighteousness, with darkness, with belial, with infidels, with idols, 2 Cor. 14:18. We know that the Bible tells us, "Come out of her, my people, that ye be not partakers

of her sins, and that ye receive not of her plagues;" but we are satisfied to say that we are missionary minded. I meet people who admit the ship is too far gone to turn around and the house is on fire with God's judgment but they argue that there are souls on the ship and in house who our help may save. Well poor, blind, ignorant people you need some spiritual vitalizer, you need a Holy Ghost sent revival. To sacrifice yourself is noteworthy but to stay on a ship headed for destruction or in a burning house is preposterous to say the least. Friends of mine be reasonable, please would it not be far better to lead the souls off the ship or out of the house, thus saving yourself and those who will give heed and follow you, 1 Tim. 4:16. Would it not be better to obey the voice of the Lord than to sacrifice, 1 Sam. 15:22-26. Read these marvelous verses, I did not write them but I believe them.

Beloved, I am serious, I verily believe there are more souls going to hell because of the sin of omission, than of the sin of commission. The transgression of the law is sin, 1 John 3:4; an overstepping of the law, Luke 15:29. "All unrighteousness is sin," 1 John 5:17. This caps the whole sin question. "These six things doth the Lord hate: yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, an

heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren," Prov. 6: 16-19. The number seven in the Bible always denotes completeness, perfection and fulness, every sin, be it ever so small or so great will come under one of these seven headings. Let us say this, Either one of these mentioned sins is enough to damn a soul to hell, if practiced.

Having studied what sin is, we now go to the second phase, The effects of sin. Sin grows, develops, produces, Jas. 1:14-15. Sin binds, enslaves, entangles, Gal. 4:3; 2 Pet. 2:20. Sin defiles the mind, Tit. 1: 15; corrupts the heart, Jude 10; Matt. 12:33-37; sin destroys, Deut. 28:20-24, 45, 48-61; sin condemns, 1 John 3:20-21; sin separates from God, Isa. 59:1-4; sin dooms, Rom. 6:23, Rom. 2:1-8, 11. Sin pays off. Now we all like pay when we work and we expect pay from the one for whom we work. We do not or should not and cannot expect to any pay from the Pay-master whom we are not working for or have not been loyal, faithful and in allegiance too. Neither can we serve two masters, Matt. 6:24, Rev. 3:15-16. So when we are engaged in or submitting to sin, our pay-master is the Devil. He is a hard master, cruel, dangerous, treacherous, deceiving and powerful. The Devil is the prince of this world, John

12:31; and the prince of the power of the air, Eph. 2:20.

The Devil attacks every human person in three ways: the lust of the flesh, the lust of the eyes and the pride of life, 1 John 2:15-17. No human person in themselves has ever or ever will conquer this prince, but when Christ comes into the heart of a believer and takes possession of the life, then and then only are we more than conquerors through Him that loved us, Rom. 8:35-39. Jesus conquered for us and gave us victory over the world, the flesh and the Devil. He is even now at the right hand of God, making intercession for us, Rom. 8:31-34. Praise His wonderful, holy, impartial name.

Now the third phase of sin, by no means the least, the wages of sin. Sin will be paid off in full and nothing will be withheld, a complete retribution (death). The wages of sin is death; physical death, spiritual death and eternal death, Rom. 6:23. It always was death, Gen. 2:15-17. "The soul that sinneth, it shall die," Ezek. 18:4, 20. God hates sin. God cannot look upon sin and its wages always will be death. God cannot and will not condone sin. God demands holiness, without holiness no man shall see the Lord, Heb. 12:14. God does not demand anything that He will not supply if we meet the conditions. God demands a perfect sacrifice for sin and He supplied that in His

dear Son, our Saviour. He made His Son to be sin for us, that we might be made the righteousness of God in Him (Jesus), if we believe on Him and accept Him into our life, 2 Cor. 5:21. God turned His back on His Son, so to speak, when Jesus had all the sins of the whole world laid upon Him.

I say again, God cannot look upon sin, He cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lusts and enticed. Then when lust hath conceived; it bringeth forth sin; and sin, when it is finished, bringeth forth death," Jas. 1:13-16. Hear it please for it is God's Word and we had all better hear. Why do people tamper and play with sin? Why is it that many so-called Christians are so lukewarm and indifferent relative to sin? Is it because they do not know the height, depth and breadth of sin and its consequences? Are they willingly ignorant of the ultimate reward for sin? Don't they care whether they land in a burning blistering hell, where the worm shall not die, neither shall the fire be quenched, Isa. 66:24; Mark 9:44-48.

Sin originated with Satan, Isa. 14:12-14; entered the world through Adam, Rom. 5:12; was and is universal, Christ alone excepted, Rom. 3:23, 1 Pet. 2:22; incurs the penalties of spiritual and physical death, Gen. 2:17, 3:19, Rom. 6:23; has no

remedy but in the sacrificial death of Christ, Heb. 9:26, Acts 4:12; availed of only by faith, Acts 13:38-39. Sin may be summarized as three-fold: an act, the violation of or want of, obedience to the revealed Will of God; a state of absence of righteousness; and a nature of enmity towards God. We all are guilty with no exception.

There are three deaths mentioned in God's Holy Word: dead in trespasses and sins, Eph. 2:1-4; for as in Adam all die, 1 Cor. 15:22. The origin of the first man was of the earth, earthy; he was head of the creation and the adamic creation is flesh. David says in Psa. 51:5, "I was shapen in iniquity: and in sin did my mother conceive me." Solomon says in Ecc. 7:20, "There is not a just man upon earth, that doeth good, and sinneth not." Paul in Rom. 3:9-18, 23, The whole world is guilty before God, all are under sin, none righteous, none good, none seeketh after God, all have sinned and come short of the glory of God. So you see it is very evident that all who have not accepted Christ's finished work on the Cross, are **dead in sin**. Now God's holy, divine and righteous law and will demands death for sin. So Christ fully met this, in every believer's stead and behalf, fulfilling every demand of God's law. He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in

Him (Jesus), 2 Cor. 5:21, 1 Cor. 1:30. Living He loved us, dying He saved us, buried He carried our sins far away; rising He justified, freely forever; one day He's coming, Oh glorious day. Praise His holy name forever.

Now please hear the third death, Dead to sin. Everyone's condition before receiving Christ, was, is and ever will be, Dead in sin. Worthy of death, worthy of and doomed for a burning, blistering hell. But Jesus came and died for sin, 1 Cor. 15:3, Rom. 5:6. Redeemed, delivered, justified and set every believer free from the guilt and penalty of sin. Thus we are made new creatures in Christ Jesus, born again, a new creation. "If any man be in Christ, he is a new creature" (creation) read and study 2 Cor. 5:14-18. We are dead to sin by being dead to the old life and by yielding to the new life through Christ. How can folks be baptized, promise to serve the church, profess to be born again (new life) and then willingly, woe-fully, perniciously commit sin and live in sin? Have they really been born of God? Have they put off the old man and put on the new? Eph. 4:17-24. If one has really been born again, should there not be a union with Christ and Christian living? Should not Christian fruits be evidence and demonstration for proof of that union? God grant us all grace and mercy.

E. F. Schildt, Taneytown, Md.

DO YOU WANT THEM?

Closed doors, especially when one has the sure knowledge that they are locked, present a grave problem to one who wishes to enter. Approaching—hopeful of entering at will—such sight and knowledge immediately sets up a mental cat-
aclysm. Either one is in some way assured that he may not pass those doors, or he is besieged with speculations as to how he may best overcome the barrier that lies in his way.

In Matt. 16:19 Jesus himself says, "I will give unto thee the keys of the kingdom of heaven," and that declaration typifies the power He is willing to give to each of His followers. The keys to the Kingdom of Heaven are indiscriminately placed in the hands of all seekers for entrance.

Everyone who truly desires to enter will find an open door, for he may bring with him, if he will, the keys which will let him into the riches of Christ's kingdom.

They are not hidden under the mat or behind the door jamb, for the exclusive use of but a few. They are public property—waiting, always ready for some one to claim them. Every soul may find the doors opening to his seeking fingers. The Bible holds the keys out to—you.

A PRACTICAL GUIDEBOOK

The religion of Jesus Christ is practical. Does it not dovetail into

every corner and crevice of our common duties, of everyday life, its happenings and its needs? Salvation is not the result of ecstatic feelings, of extraordinary experiences, but of simple faith in Jesus Christ.

Faith stirs up love: "We love, because he first loved us"—earthly reflection of heavenly love. Love says: "How can I best please Him?" Listen to the Master's reply: "If ye love me, ye will keep my commandments." The Bible overflows with instructions for practical living: it teaches us how to turn enemies into friends: "When a man's ways please Jehovah, he maketh even his enemies to be at peace with him." It teaches practical helpfulness: "Bear ye one another's burdens, and so fulfill the law of Christ." It teaches us that the fragrance of religion is to permeate the homeliest, commonest details of the life of a Christ-follower: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The Bible has to do with real life. When we read false guide-books, such as are leading many men away with their false ideas and with brilliant speculations of man, we can but exclaim: "Far, far apart are the thoughts of our God, which are to-usward in love, and the fertile imaginings of men!" Passages that are bright and clear with Spirit-filled truth, some of these false teachers would strive to side-

track in a quagmire of doubt. Minds, upon whom the shadows of doubt and sin are falling, can see but darkly. The streams of our God run pure and clean, but the streams of men's minds are often defiled and impure, so that eyes are blinded to the wondrous purity and beauty of the streams of God that run through the Bible and that have such a timely appeal to a thirsty soul.

So many guide-books of men are misty, vague—a wonderfully brilliant indefiniteness! It is as if they said: "Let us take a delightful journey far out in the wonderful Land of Nowhere." The Bible is sharp, pointed, direct! It has a fashion of saying: "Thou art the man!" The Bible has a goal! Words are not used at random—they aim at the bullseye! Its standards of life are clear-cut as are the mountains after a winter rain. It handles sin without gloves! The Bible has no word anaesthetics or apologies to offer for sin, after the pattern of many a human guide-book. No anaesthetics, but a cure! Dead unto sin, but alive unto righteousness, is the Biblical ideal, and this comes to pass only through Him who was made "sin in our behalf; that we might become the righteousness of God in him."

Sel. by Montez Sigler

Some people don't look up until they are flat on their backs.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

STANDETH IN THE WAY OF SINNERS

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage", Matt. 22:9. Our subject might be considered in two ways: first that of hindering sinners and second that of being among and around sinners ways. We wish to meditate upon the first consideration, Ways of hindering sinners from coming to their Lord and Saviour.

The hinderance of sinners falls into two methods: lack of encouragement for sinners to come to Jesus and ways of discouraging sinners from coming. We feel that the seriousness of our subject "Standing in the way of sinners" is clear to every reader and we need not discuss how terrible and detrimental this would be for any christian to engage in. Without any question, any small item which might "stand in the way of sinners" would be very dangerous for any follower of Christ and he would not want such actions to be once named among any professor of christianity.

As we consider hinderances to sinners coming to Jesus we find, that anything which is not an encouragement for and an attraction to draw sinners unto Jesus, is a discouragement and a hinderance to their learning of, looking for and longing to fellowship with Jesus. As we meditate we find many encouragements: ones regular church attendance and being active in christian work, noticeable interest and zeal for Christ and all commandments which He taught, ones attitude at all services which convince others that we came to worship and please our Lord, Godly attitude and deportment during all services, christ-like use and control of our tongue, humble submissiveness to Christ's instructions and brotherly love for others. Here we find a few of the things which will draw, please, urge and lead sinners unto Jesus. Did you notice in your meditation that the lack of either one of these graces will hinder, stand in the way and turn away sinners from Jesus?

"It is impossible but that offences will come: but woe unto him,

through whom they come, it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend (hinder) one of these little ones." Luke 17:2. Dear reader, whether we fully believe it or not, none of us live in a hole, hid away from others. "For none of us liveth to himself, and no man dieth to himself," Rom. 14:7. The things that we do and say cannot be hid from others, sometime someone will find it all out, whether today or in many years.

Today we may not receive recompense for all we do or say and may think our efforts were in vain. Dear reader the end of the harvest is not today, it may be a long way off. Do not be discouraged, do not turn from the right; the way of Jesus will bring it's reward someday. "Behold, the judge standeth before the door," Jas. 5:9. This Judges record is true and nothing is missing. He and He only controls the door into the kingdom, will I be allowed to enter? We need to very carefully guard every little thing which might encourage some poor unsettled soul and in no way place one jot or tittle as a hinderance in the pathway of one of Jesus' precious ones.

A soul can never be defeated till it gives up of its own accord.

Be kind to your enemies; after all you are the one that made them.

GOD'S REMNANT, THE ELECTION OF GRACE, THE CHURCH OF JESUS CHRIST

Part 4

(Note and study the conclusions of the writer, not necessarily the accepted conclusions of the Dunkard Brethren Church.)

At the close of part three of the above subject, we were discussing the time when the eyes of blinded Israel shall be opened, and the "fulness of the Gentiles be come in," Rom. 11:25. We have stated that according to the prophet Daniel it will take the entire seventy "weeks" to fulfill his prophecy, and nothing less. Bringing in the time of Christ's returning to earth, when the "most Holy" shall be anointed. This is entirely in harmony with Christ's message to the Church in His "Revelation" to John, Rev. 10:7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

We remind you dear reader, that each "trumpet" sound is pictured from this reference as a period of days. The "seventh trumpet" is the last one, the last Trump. 1 Cor. 15:52; 1 Thess. 4:16; Matt. 24:31. Also Rev. 10:5-6, tells us that at that time, "that there should be time no longer." Also Rev. 11:18,

gives us a summary of all that is to be brought to pass at, or during the days of the sounding of the seventh "trumpet," including the pouring out of the seven angels' "vials" and the Battle of Armageddon."

Let us return to Rom. 11:26, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." That is all who are sealed of the whole house, meaning Christ will come out of the heavenly Sion, when he comes to reign on Mount Sion, or Mount Zion on the earth, at Jerusalem. See Ezek. 37:12-20, Rev. 14:1-6. Please study Ezekiel very carefully. It is the time of the first "Resurrection," and the gathering of the twelve tribes of Israel, those that are sealed, when Christ comes to earth, as we understand. Also read Zech. 12:9-10.

Again hear Paul's words, "For this is my covenant unto them (Israel), when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." Please read and study well the remaining verses of this eleventh chapter of Romans. Beloved reader of these articles, you may never see this concluding article of our subject on the pages of the "Bible Monitor," nevertheless the writer has prayed earnestly in the Spirit, that the "Moni-

tor staff" will allow its being printed. This because, we are living in a day of great confusion, both in the true Church and in the "Religious World" concerning the Church, in the end time.

In conclusion we will follow the Church, the "Election of Grace" throughout the days of the Antichrist and the seventieth week of Daniel. First . . . we find her described in the messages of Christ, given to Him by His Father, sent by His angel to the "stars" (ministers), of the seven churches of Asia. Those seven Churches are symbolical of the True Christian Church in seven distinct periods of the Church age. From the days of the Apostolic Church, to the coming of Christ. Those messages are applicable to the True Church in all seven periods. We follow the "Election of Grace," the true Church, to the time of the first half of the "seventieth week," on through to the end. Turn with us to Rev. 12:17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Who are the remnant of the woman's seed? The answer to this text and others we shall bring, will solve the mystery of pre-tribulation rapture of the Church. Let us carefully study Rev. 12. Who is the "sun-clothed woman" of verse one?

BIBLE MONITOR

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Ans., We believe she is a symbol of Israel. In conclusion of this subject we want to give you questions and answers. Some commentators review the "sun-clothed woman" as being the Church. Ans., We find not a word in Scripture, showing where the Church ever "bore a man-child." Ques., Who "cried and will cry, in the coming day, travailing in birth, and pained to be delivered?" Ans., Israel at "Rama," and again, to be delivered from great "tribulation," during the first half of the seventieth week, v. 2.

Ques., Who is the "great red dragon"? vs. 2 and 9. Ans., It is the devil and Satan, who gives his power to the Beast, the man of sin, at this place. Ques., Who has the "seven heads and seven horns and seven crowns?" Ans., It is the

"first Beast out of the sea," ch. 12:3, Rev. 13:1-6; he is of the Revised Roman power, also the "man of sin," 2 Thess. 2:4-6. Ques., Who is the "man-child"? Ans., It is Christ. Ques., When does the "woman, Israel flee to the wilderness, mountains"? Ans., Near the middle of the week, v. 6. Ques., "How long will she be fed there?" v. 6. Ans., For 1260 days, 42 months, "a time, times and a dividing of time," which is $3\frac{1}{2}$ years, the whole of the last half of the week, v. 6 and 14. Ques., "Who will be cast out of the heavens? in a war?" Ans., The dragon and his stars, angels, in the form of the first Beast and his followers, v. 7 and 13. Ques., "Who follows the 'Woman,' Israel, with a flood?" Ans., The dragon in the form of the Beast, v. 15. Ques., Who helps the "Woman," Israel? Ans., The earth, perhaps by a great earthquake, or terrific storm, v. 16.

Ques., "Who are the remnant of the woman's, Israel's, seed? with whom the dragon goes to make war?" Ans., The Church is the remnant of Israel, saved at Christ's first coming, v. 17. Ques., Who are they that keep the commandments of God, and have the testimony of Jesus Christ? Ans., It is the Church, the "remnant of Grace," without a doubt, v. 17. Ques., Who will be given power to make war against the saints and overcome them physically? Rev. 13:7. Ans.,

It is the same ten-horned beast. Ques., Who are those saints? Ans., Undoubtedly they are the Church, the "remnant of Grace." Ques., Who are they that worship this Beast? Ans., "All that dwell on the earth," however the Word indicates an exception, only those "whose names are not written in the book of life of the Lamb slain from the foundation of the world," v. 8. If all who dwell on the earth worship him, "who would be left to get the victory over him?" Rev. 15:2, Rev. 20:4.

Ques., Who is the two horned Beast, of verse 11? Ans., It is the "false prophet," Rev. 19:20, 2 Thess. 2:8. He performs great wonders, "exerciseth all the power of the first Beast," who has 10 horns. He sets up an image to the "ten horned beast," and a decree that all men shall worship him. We believe this is the "hour of temptation, which shall come upon all the world (not the saints) to try them that dwell upon the earth." That it is not the "Great Tribulation" at all. We think the Great Tribulation is the entire first half of the week, under the "fifth seal," during the reign of the "man of sin," who continues to reign 42 months, Rev. 13:5, Dan. 7:25. His reign begins when he comes riding upon a "white horse," Rev. 6:2, Rev. 6:9-11. The last half of the Week is "God's Wrath," poured out upon apostate Christianity and the Beasts and

their worshippers. Ques., Will the Church be kept from that great hour of temptation? Rev. 3:10. Ans., Yes. How kept? We do not know. God only knows, His Word is true. It may be He will keep them, while in exile, upon some lonely isle, in prison, or in concentration camps. We know not. God knows. We do know—His Word is true.

Ques., Does Luke 21:36 say that the Church will escape all the things that shall come to pass in the last days? Ans., We think not. It is an admonition and for prayer, for worthiness to escape them, while here on earth, and to stand before the Son of man. God did not take Israel out of the world, in order for them to escape the Egyptian's plagues. God did not take away the three Hebrew children, that they might escape the "fiery furnace." God did not take Daniel away from Nebuchadnezzar's kingdom, that he might escape the mouths of the lions. They all stood before God on the earth. Their faith saved them.

Ques., Is Rev. 4:1 a symbol of the Rapture of the Church, its fulfilling at the time, of the ushering in of the 70th Week? Ans., We think not. There is not a single word in chapter 4 which tells of anything that is to happen on the earth, as was revealed to John. It was a vision he saw of heaven. Chap. 5 is the setting for the things

which are to happen in the future, the seventieth Week. The "roll," or seven sealed Book is the "key," together with the entire Bible, for the proper understand of the Book of "Revelation." The seventieth Week begins at Chapt. 6:1-2, where the "seals" are opened.

Ques., What does Rev. 14:9-13 teach? Ans., It teaches me that it is the saints, the "Election," the "remnant" of the "woman's seed," Israel's seed. Note: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," v. 12. Who are they? Evidently they are the same saints mentioned in Chapt. 12:17. V. 13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." That is, from that day forward, yet it is applicable to saints all through the Church Age.

We have now followed the "Election, the remnant of Grace" through the period of the Church Age. We understand they will reign with Christ on this purified "earth," for 1000 years, appear at the "Judgment seat of Christ," at His kingdom; stand pure and white, at the "Great White Throne Judgment," where the books are to be opened. Then occupy the "Eternal City," the "New Jerusalem." We understand that the "Rapture" of the Church

will take place at the second Coming of Christ, which is the day of Christ, will go to the "Marriage Supper" and return with Christ in His Glory. All Scripture will bear this out. See Matt. 24:29-31, Mark 13:27, Luke 17:26-37. Showing the two events of His coming, and that it will be like the one day, yet two revelations. 1 Cor. 15:31-52, 1 Thess. 4:13-18, 2 Thess. 2:1-8, 2 Thess. 1:7-10, Jude 14; Two Events . . . 1 Pet. 1:7, 13, Rev. 1:7, and many others.

Beloved, the Religious world has brought down throughout the Church Age a controversial doctrine on this subject. The fact that it is so universally taught is sufficient reason, within itself that we cannot accept it. In the light of God's Word, we have never accepted it. See Scriptures above. If this concluding article fails to appear in "Bible Monitor," we feel confusion will still exist, upon the above subject. Let us one and all study our Bibles, eat their contents, digest the same and assimilate the contents. May God add His blessings to His Holy Word, is our prayer.

The end.

Bro. Wm. Root,
1612 Morphy St.,
Great Bend, Kans. 67530

—o—

Those who pawn themselves to the devil, must go to Christ to be redeemed.

WILL FAITH ONLY SAVE US

Faith is a dependence on the veracity of another. Thus, trust is called faith, because it relies upon truth of a promise. "Now faith is the substance of things hoped for, the evidence of things not seen," Heb. 11:1. But without faith it is impossible to please Him: For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him," Heb. 11:6.

Here we see what faith is, and that it is impossible to please God without it. But! Will faith alone be enough? The cry of our modern preachers today, is only believe, the Lord will do the rest. Is that the teaching of Jesus? "And He (Jesus) said unto them, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned," Mark 16:15, 16.

Not he that believeth only, but he that believeth and doeth shall be saved. Believing is faith. Baptism is doing. Faith only would not be enough. Even so, faith, if it hath not works, is dead, being alone, Jas. 2:17. So we see faith, without repentance and baptism, is dead. From that time Jesus began to preach, and say, "Repent for the kingdom of Heaven is at hand," Matt. 4:17. "Thou believest that

there is one God: Thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" Jas. 2:19-20.

"By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by the which he condemned the world, and became heir of the righteousness which is by faith. By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed! and he went out, not knowing whither he went," Heb. 11:7-8. We have here enough proof that it takes, not faith alone, but: also works. Had Noah believed only would that have been enough? Verily, no: For we see how being *moved* with fear, he began to *work*, to prepare for himself and his family to build the ark. God did not tell Noah to believe only, but to believe and do. "Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shall make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou

make it," Gen. 6:14-16.

Had Noah answered God and said, I believe thee God. I know thou wilt do these things, but I don't fear, I have faith in thee. Would that have saved Noah? Why did Noah move with fear and prepare the ark if faith only would suffice? Because Noah believed that God would do just as He told him, save him, if he does what God told him to do. So Noah believed and did as he was commanded to do by God, build an ark and go inside where there was safety. So this same God has, and is, speaking to us today. Our God has even prepared the ark for us today, Noah had to prepare his own. He gave His only begotten Son, something not made with his hands, but by God, that if we come to Him we shall be saved. That is just as it was with Noah, if we come and do as He told us to: He told Noah how to build the ark, and pitch it with pitch inside and outside, and make only one window, why? Pitch outside so the water doesn't come through, and the Ark fill up and sink, but inside, why?

Jesus said, "Believe, repent, and be baptized and ye shall receive the Holy Ghost." Here we do as Noah was commanded to do, prepare the inside and the outside. Believing and repenting, preparing the heart which is inside, so it can receive the gift of the Holy Spirit, which we receive after we have pitched the

outside by baptism. So the things of the world cannot come in; if the worldly things come in the Holy Spirit must flee. Pitch within and without.

How about the one window? The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, the body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, thy whole shall be full of light, as when the bright shining of a candle doeth give thee light. Luke 11:34-36. From this one window your light will shine if your candle is burning and will illuminate thy way, not only for you, but that others may see Jesus also. But beware if you have faith only, it will be with you like the five foolish virgins whose oil got all and the light went out. So pitch within and without, so evil cannot get in and smother the light. Have faith with works and you can say with James, "Yea, a man say, thou hast faith, and I have works: shew me thy faith without works, *and I will shew thee my faith by my works,*" Jas. 2:18.

We do no work for salvation, this is truth, else could we boast, for this a gift of God which He gives to those who sincerely accept Him through sincere repentance. For if we do not repent of

our sins we have no faith. Now since salvation is free, where does works come in. Please read Matt. 25:14 thru 30, Here we have Jesus explaining the need of works. Jesus tells us here that a man traveling into a far country calls his servants, and delivered unto them his goods. Now to one he gave five talents, to another two, and to another one talent. Why not all the same? Jesus said, according to their ability. But it was the same gift to all. Jesus then tells us the one with five talents used them and gained five more; and so the one with two, he made two more; but he with one buried his gift, said to himself, I will keep what my master gave me so I have to return to Him again when He returns. Jesus tells us when the Lord returned He reckoned with them, and the one who received five talents came and brought five more, so also the one with two talents brought two more. The Lord was so pleased with these *faithful workers* that He made them rulers over many things. But woe was to the one who had *faith only*, for he kept that to himself which his Lord had entrusted to Him, so his Lord took away even that he had and gave it to him who already had much, and cast out the unfaithful worker, and there will be weeping and gnashing of teeth.

Is faith without works enough? Will we accept the words of Jesus or will we rely on mans' words?

What good is something dead? And faith without works is dead. God took away our sins, so we must keep ourselves free from sin and this takes work. Fighting the devil is hard work, day after day. Work for the night is coming, wherein no man can work.

Bro. P. F. Stuber
Akron, Penna.

NEWS ITEMS

REVIVALS

Bethel, Penna. — Aug. 15 - 29.
Dallas Center, Ia. — Aug. 15 - 29.
Oakland, Md. — Aug. 15 - 29.
Eldorado, Ohio — Aug. 22 - 29.
Walnut Grove, Md. — Aug. 30th - Sept. 12.
McClave, Colo. — Sept. 12 - 25.
Lititz, Penna. — Sept. 19 - Oct. 3.
Waynesboro, Penna. — Nov. 8 - 21.

LOVEFEASTS

Antioch, W. Va. — Aug. 28.
Dallas Center, Ia. — Aug. 28.
Oakland, Md. — Aug. 28.
South Fulton, Ill. — Sept. 4.
Mt. Dale, Md. — Sept. 26.
Walnut Grove, Md. — Oct. 3.
Waynesboro, Penna. — Oct. 10.

ELDORADO, OHIO

The Lord willing, Bro. Eldon Flory of Hart, Mich. will hold one-week series of Meetings, from Aug. 22 to 29. Pray that souls may be convicted of the error of their way, before it is forever too late.

Sister Dorothy Blocher, Cor.

THANKS

I wish to express my thanks and love to all, who remembered me with visits and birthday cards on my 89th birthday, July 17. Yours in christian love,

Bro. Wilfred C. Hoblit
c/o Camden Nursing Home
Camden, Ohio.

MARRIAGE

Sister Dixie Gibbel, daughter of Bro. and Sister Jacob Gibbel and Bro. Duane Heisey, son of Bro and Sister William Heisey, were united in marriage July 9, 1965 by Eld. Ben Klepinger. They are living at Ludlow Falls, Ohio.

MACEDONIA

We welcomed our elder, Bro. and Sister George Replogle, to our Spring council meeting. We feel it was a Divine dividend on our spiritual finances. Our "bank" in Heaven must be kept solvent, just as our daily business bank accounts are, in order that we may prosper in Christianity. Don't forget to pray for Bro. Replogle in his daily work, that he may grow in Grace for the spiritual work God has given him to do.

His message quote: I like to think of the Rest God has prepared for his children. It tells us in Hebrew 4:1-4, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

I don't think the fear the apostle was speaking of is a natural fear. We are not to fear God as we would a bodily enemy. He will not inflict our physical body in a physical way. He wants us to have a spiritual fear, to be a separate people, to be different from those who fear physical pain. I believe everyone of us has a feeling that we do not want to do something to displease Him.

Paul wants us to keep alert and on guard that we lose not the promise, that we live by Him, through Him, and for Him. If we accept His teaching and commandments we will not lose it. The Gospel has been preached to us as to the Corinthians. The Word did not profit them because faith was not mixed with their hearing. They did not believe that Jesus was the Christ. James says faith without works is dead. We can't do all good works, have all knowledge and understand all mysteries, but if we have not charity it profits us nothing.

We don't follow Christ by actual works but by faith. How about you and me? When we read the Bible and understand and meditate do we really have faith? If we have knowledge and faith it will bring forth fruit. We can't say we believe if we have dead faith or dead works. We must seriously think of Heaven and examine our minds to see if we really want to be a peculiar people, to believe and to be willing

to humble ourselves in order to gain Heaven.

Are we like Abraham? Do we really believe God will do what He says? I think there will be a great and awful surprise on the Day of Judgment when the sheep and the goats will be separated. Some will say, "We have done wonders in Thy name." What was wrong with those individuals? They must have been "professional" people. That is, professing by works instead of faith. Don't you think they will be surprised when they learn their good works were not enough? Many profess a form of Godliness but forget there must be belief, fear of God, and faith mixed with their works. Fear of God doesn't seem to have much effect on people today. I am fearful they have forgotten to seek first God's Kingdom and not after other things are done. You can't buy the righteousness of the Kingdom. It is not bought. It is God's gift. Lest any man should boast, Eph. 2:8-9. How is it? Do we have faith mixed with work?

When the Jews heard the gospel their faith was not mixed with the preaching. They heard but did not believe, therefore; brought forth no fruit. It is no trifling matter in which God brought to us His Son, that we may know the recompense of reward. To those who let Him into their hearts, does it have an effect on our hearts today? Paul consecrated his life to Christ and

we, too, can be consecrated and at the end receive the glory of eternal rest. It takes effort to do our daily work, but after a nights sleep we are refreshed and ready to begin a new day. The soul must have spiritual rest also.

Think of the seriousness of this terrible judgment. The words Jesus taught will judge us. What will be the consequence? I wonder when we appear before the Tribunal bar whether we are going to receive the spiritual rest. Is our soul going to be at peace and contentment ready to receive its rest? When we are followers of Christ we have a right to partake of the tree of life. Mix faith with gospel and we live in trust of God's reasonable service. We think of the wonderful place God has prepared for us. The apostles saw Jesus go to Heaven. We will see the same Jesus come again in a Glorious body. At the sound of the last trump, in the twinkling of an eye. We shall all be changed. I Cor. 15:5-52. Let us fear lest we miss this glorious change.

James says if we offend in one point we are guilty of the whole law. But there is the possibility to live above sin when we allow God to be part of our very being. The love of Christ constraineth us, II Cor. 5:14. What do we think? Does the love of Christ constrain us from evil that we might escape a devils Hell and gain a Saints Heaven. Jesus said, "if this cup be not passed

from me, thy will, not mine, be done. I wonder how often we say that? In the troubles of this life, do we really mean *not* my will, but Thine? That is what it is going to take for us to get that city where the wicked shall cease from troubling.

Think of the great power man has in his inventions and accomplishments. Compare it with the world of nature where God has power that man is helpless in the face of. Man has a great store of knowledge, but he can go only as far as God allows him to go. With God all things are possible even to delivering us to eternity. Man cannot do this. Have we enough faith, mixed with the gospel, that it will deliver us to the sunny bank of Jordan?

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THE PROPHETS OF GOD

Much of the Bible is devoted to the prophets and the works of the prophets. They were rugged individuals, who walked and talked with God and were fearless in combating Satan and his forces. They were individuals who feared not to stand alone, if need be, for God.

Moses as a young man feared God and loved His people. No doubt he was educated in the ways of the Egyptians, perhaps to be a

future Pharoah of Egypt. But he still was not strong enough in the Lord and far enough from Satan to be able to stand before the king. Therefore, he fled into the desert wilderness, there to learn humility and obedience to God and to become a rugged individual for Him. When he emerged 40 years later he was no longer the fearful prince. He could face Pharoah now in the face of adversity and he was prepared to lead a million and a half stiff-necked and murmuring people for 40 years through the wilderness. Yes, he stood almost alone for God before them at times, and many times he fell face to the ground grieved and undone because of their wickedness. But God was with him: He gave him the ability to be a great leader, He gave him power that could not be withstood. He gave him longsuffering, and endurance. He gave him wisdom and understanding without measure. Praise the Holy name of the Lord. His arm is not shortened, He can and will do the same today. We need it as never before. But where are the tried and true Moseses who have come through the wilderness experience possessing the power of God, who are victorious over Satan and his forces, and unafraid to face the workers of darkness with the power from on high?

Jeremiah, sanctified from his mother's womb, for the purpose of being the great prophet he was,

was told of God to prophecy against his own rebellious king and people, and not be afraid of their faces. Did he do it? Yes! But he was thrown into prison, even into the dungeon of mud and mire and fed with bread and water. The king and people chose to go into captivity rather than obey His voice. But Jeremiah obeyed and their blood was not required at His hand. Praise the Lord. Who dares to be a Jeremiah in the last part of this 20th century? Oh, Lord, send rugged individuals with Your power who will not be afraid of their faces, who will not be afraid of scandal, who will not be afraid of being cast out by men; yes, too, individuals who are not afraid of the miry dungeon, or even death.

Daniel and his companions were carried captives from their own native land into a strange land among a strange people, before a strange king, and before strange gods. Did they do as Babylon did in order to have a good reputation among the officials of that kingdom? No, praise God, they chose the lions den and the fiery furnace instead, and glorified God in a heathen land. Who will dare to be a Daniel? Who will dare to stand alone? Who will dare to have a purpose true? Who will dare to make it known?

The well-educated man, the apostel Paul, after he was struck down on the Damascus road, disappeared into the Arabian desert, for how

long it would be interesting to know. But when he emerged, this well-meaning strict Pharisee who had sat at the feet of Gamaliel, had been educated in the most powerful school of all time, not the teachings of men, but God's seminary; was a rugged individual ready to preach, heal, cast out devils and endure afflictions for the cause of Christ.

"Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches," II Cor. 11:24-28. These are the things Paul suffered, some of them from his own people. Who dares to be a Paul? Let's hie off to the desert, the wilderness, to be alone with God in the greatest of all schools of instruction in the Lord's academy. The Lord is waiting to use those who emerge as overcomers. Praise His Holy name.

Even our Saviour did not begin His ministry until after His wilder-

ness experience where He was tempted of Satan and was an overcomer with the Father. Praise the Lord for His example. Oh, that we might strive to be like Him. We need wisdom, knowledge, understanding, faith, love, patience, humility, and power from on high to combat Satan and the organized forces of this world. We must be individuals who are willing to stand alone, if need be, for God, just as the prophets of old did. Satan has been practicing lies and deception ever since the Garden of Eden. He is shrewder now, I believe, than ever before, even to imitating our Saviour. It behooves us to try the spirits whether they be of God, to compare them to the Word of God and the lives of the prophets without doubting. Beware of the blindness of Satan that is darker than night; may we accept the Word of God that we not fall a prey. My prayer is that we lay aside the things of this world for a wilderness education.

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OFFENSE

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in

the depth of the sea," Matt. 18:6. We may be offending someone and not be aware of it. Again we may offend someone, know it and still keep on doing it.

There are those who were baptized and we rejoice that they wished to have their sins washed away, but sad to say they were hurt to the heart by those who took pictures of them while they were being baptized. Now, Brethren and Sisters, I think we should be very careful not to offend, those who are just starting out on life's Christian pathway or even anyone else. I believe we should all be thinking and praying at such a time, for the one who has accepted Christ, that they might hold out faithful to the end and then we will not have time to take pictures. I do not believe Christ is pleased with this (do you want your picture taken without permission?).

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak," Rom. 14:21. There are many other ways to offend one another, let us be more prayerful and careful what we say and do, as a member of the Dunkard Brethren church. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 1 Cor. 8:13.

In Christian love,

? ? ? ?

WHAT IS PROFANITY?

The following taken from an editorial in a secular paper is worth passing upon:

"The question is often asked whether such expressions as 'Tut, Tut,' are profane. In one sense everything of the sort is at least mildly profane, and in most cases these expressions are only sugar-coated forms of profanity. As we have remarked before, there are a number of common expletives which appear innocent enough on their face but which are merely oaths in disguise.

"Such phrases as 'Judas Priest,' 'Gee Whillikens,' 'Jimminy Crismus,' 'Gee-Whitaker,' 'Gee-Mimey,' 'Jingo,' 'Ginger,' and even 'Gee,' are simply euphemisms for 'Jesus Christ,' or 'Jesus.' The pious old lady who exclaims 'Land Sakes,' is not conscious that she is using a corruption of 'Lord's Sake,' Even 'Dear Me' is but the English version of the Italian 'Dio-moi — my God. Of course 'Golly,' 'Gum,' 'Gorry,' 'Gosh,' 'Grab,' 'Goodness,' 'Lordy,' 'My Land,' etc., are weakened versions of 'God' and 'Lord.' And 'darn,' 'durn,' 'drat,' 'ding,' 'dang,' 'dash,' 'dum,' and so on, are only half-hearted dilutions of damn.'"

"Expletives have no meaning unless they have a profane one. They are in nearly all cases an unsancti-

fied or irreverent appeal to divine or superior forces and this is profanity in the broad sense.

"Of course, when people use these expressions they do not usually intend them in any profane sense. The youngster that begins every statement with 'Gee' does not realize that he is falling into a bad habit and virtually swearing. It is his way of letting off a little of his superfluous steam. But if he has to say 'Gee' when a boy he is very apt to feel the need of using stronger terms of profanity when he grows up.

The above, coming from a secular source, shows the thoughts of at least a part of the public press on the question of profanity, and ought to be an eye-opener to those who profess to know the "truth as it is in Jesus," We, as a holy people, would do well to take this truth into our closets and pray the Lord to help us. Not a few are known to use some of the above expressions of profanity, and before such parties go after the wicked blasphemers, it would be well for them to get rid of all their *by words* and expletives that smack of the profane. J  sus said: "But let your communication be Yea, Yea i. e., yes, yes)" Nay, Nay (i. e., no, no), for whatsoever is more than these, cometh of evil," Matthew 5:37.

Selected by John H. Kintzel.

TWO PHILOSOPHIES OF RELIGION

The Scriptural setting for this article is found in the seventeenth chapter of Acts. Paul was on his second missionary journey, in response to the call of the man of Macedonia: "Come over and help us." He had preached the Gospel in the face of opposition and persecution, but when the disciples felt that his life was in danger, they sent him to Athens, where he waited for Silas and Timothy to join him that they might continue their journey.

Rome was at this time the political head of the world, but Athens was still the center of its learning and culture. The mighty empire of Greece had fallen before the savage legions of the newly risen empire in Italy, but it conquered its conquerors, for they largely adopted its civilization. It was about the year 54. Art, literature, and philosophy were at their height in Athens when the Apostle of the Cross arrived. It does not seem as though he had intended to launch a missionary effort here. But as he passed about the city and saw its images and altars, he could not be silent, and he was drawn into discussion with various persons. Finally he encountered some of the students of the various schools of philosophy for which the city was noted. There were some of the Epicureans, who

taught that pleasure is the chief purpose in life; there were some of the Stoics, who believed that the highest purpose was to attain mastery in all things, including self-mastery. Our account says that they "brought" Paul to Areopagus, or Mars' Hill, from which some have thought that he was placed under arrest. But it seems as though his questioners simply took him to this outdoor courtroom because it was the most convenient place for a public discussion. And there, overlooking the great city, and surrounded by statues of the Athenian gods and goddesses, he preached a sermon which is unrivaled in literature for the great truths which it compresses into a few sentences.

A master at finding points of contact, the Apostle found his opportunity among the noble statuary of the city. "For as I passed by," he says, "and beheld your objects of worship, I found an altar on which had been inscribed, 'To an Unknown God.' He whom you worship in ignorance, I am declaring to you."

Our English translation does not show the courteous manner in which he addresses the men of Athens. The expression translated "too superstitious" meant to them "very reverent to your gods." Even his statement of their ignorance does not cast any reflection on their intelligence, the word he uses means simply "without knowledge." But

from this starting-point he proceeds to make ten statements, five concerning God, and five concerning man, which summarize the entire truth of the Gospel. We shall proceed to examine them.

1. God is the creator of all things ("God that made the world and all things therein," verse 24).

2. He is the supreme ruler of the universe ("seeing that he is Lord of heaven and earth").

3. He is everywhere ("dwelleth not in temples made with hands").

4. He is self-sufficient ("neither is worshipped by men's hands, as though he needed any thing," verse 25).

5. He is the giver of all good things ("seeing he giveth to all life, and breath, and all things").

These are the five statements concerning God. The next five are concerning man and his relation-ship to God.

6. That all men are of one common race ("and hath made of one blood all nations of men for to dwell on all the face of the earth," verse 26).

7. That God controls the history of man ("and hath determined the times before appointed, and the bounds of their habitation").

8. That God is concerned about man, and desires his fellowship ("That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him

we live, and move, and have our being; as certain also of your poets have said, For we are also his offspring," verses 27-28).

9. That man by himself could not find God. (In verses 29 and 30, Paul tells the Athenians that their own ideas of God were entirely wrong. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device. And the times of this ignorance God winked at: but now commandeth all men everywhere to repent:").

10. That God has appointed Jesus to be man's Judge and Saviour ("Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.").

At this point we wish to make two general statements about religion.

First: that man is incurably religious. There has never been found a place or tribe of men who did not have some form of religion. The French philosopher Rousseau, who was called a heretic principally because he rejected the teachings of the Roman Catholic Church, once said that if there were no God, it would be necessary to invent one. And that is what man usually did.

Second: that except where men

had received the revelation of the true God, they always invented or imagined gods like themselves. Thus the god of the Africans is a colored man, that of the Indians a mighty hunter. The gods of the Northmen were warriors. The religion of the Greeks in Paul's time was one of the most complete and systematic that ever existed, and its gods and goddesses were very much like the Greeks themselves. They were brave and generous, but also proud and revengeful. They quarreled, were unfaithful in marriage, intrigued to gain advantage over each other, even stole from each other. The worship of the Athenians consisted of attempts to please the gods and goddesses who were friendly, and appease or defeat those who were unfriendly. It was just such a system as the colorful and fickle Greeks might have been expected to devise.

But today the religion of Greece is only history. No one any longer believes in Jupiter, Pluto, and Neptune. Their altars have crumbled in dust, and men's minds have sought out new ideas to follow, new gods to serve. They have been seeking for centuries for the truths that they will never find by themselves, but which are revealed in God's Word for all who will accept them. The world today has a religion, just as the Greeks did. Its principal teachings are accepted by practically all people of learning and

influence. Its teachers are the great educators and philosophers. It is taught in universities and seminaries; it is believed by many, perhaps most, of the ministers of the Christian Church. The impact of Christianity upon the world has been so great that here in America no other religion would be considered. But just the same, the religion of America today is very different from the religion that Paul taught. It may best be described as Modern Christianity. We now want to take Paul's ten statements, one by one, and compare them with what the Greeks believed, and also what Modern Christianity teaches.

1. That God is the creator of all things.

The Greeks did not ascribe to their gods any creative power. They believed that matter always existed. They had various legends describing how various things came into being.

Modern Christianity accepts the theories of modern science that matter always existed, and that the present state of things, including man, came into being through evolution.

2. That God is the Supreme Ruler of the universe.

The Greek gods, although powerful, were not all-powerful. The Greeks believed that there was a power, called Destiny, which even the gods could not escape.

Modern philosophy has gone one

step ahead of the Greeks. It teaches that the mind of man is the highest intelligence in the universe, that man alone can attain mastery over its secrets, and that he will continue to master them until he is actually master of all.

3. That God is everywhere.

The Greek gods were local. They could be at only one place at a time. Beside this, each one had his place or sphere of influence, to which he was restricted.

Philosophy today teaches that God is impersonal, and many of us would be surprised to know to what extent this is believed. The writer recently read an account of an investigation by a university teacher of the beliefs of teen-age children. The report says, "The average teen-ager thinks of God not as a person, but as an omnipotent and omnipresent bodiless spirit."

This point is so important that we wish to look at it for a moment. We have shown how the gods that men invent resemble themselves. The God of Modern Christianity was conceived by the most noble and intellectual of men. They did not endow him with faults, as the Greeks did, they have conceived Him as perfect and good in every respect. But—and this is where they follow the pattern of all man-made religions—they conceived Him only in form which human minds can grasp. The idea of a personal intelligence superior to man is be-

yond their comprehension: they cannot imagine a person who can know the number of hairs on the head of every person and notice the fall of every sparrow, together with all the other innumerable details of the universe. And so they conceive God in a way that they have already been acquainted with, as an impersonal force, like gravity or electricity, acting through laws which are never altered. By this reasoning they cannot accept the miracles of the New Testament, the Virgin Birth, or in fact anything supernatural. For these things can only be learned by revelation, as they were revealed to Peter and the other disciples.

We shall proceed with our comparison.

4. That God is self-sufficient.

The Greeks believed that their gods were dependent on each other and on external circumstances, just as men are. They were subject to the power of Destiny.

Modern Christianity teaches that God, being impersonal, has no power of independent action. Have you ever heard the expression, "God has no hands except my hands, no feet except my feet, no voice except my voice." Though it is sometimes thoughtlessly quoted to incite us to greater Christian activity, it is the teaching of Modern Christianity.

5. That God is the giver of all good.

The Greeks believed that their

gods were capricious, sometimes giving good gifts and sometimes bringing evil upon men. It was necessary to humor them constantly in order to secure their benefits.

Modern Christianity teaches that God can only *inspire* good things in men. In this sense it looks upon achievement in science and art as God-inspired, but still the works of man.

We now come to the five statements concerning man.

6. That God made man of one blood.

The Greeks believed that they came from a separate and superior race. They referred to all non-Greeks as "barbarians." See Acts 28:2.

Modern Christianity in theory follows Paul's teaching and asserts the equality of all men. But its practical effect is to preserve the prejudices of human nature, since it does not have the unifying power of the common love of a personal God.

7. That the history of man is controlled by God.

The Greeks believed that the gods were subject to the same forces and limitations as men, and that even the gods could only in part control their own history.

Modern Christianity teaches that history is the result of cause and effect, and that man makes his own history. God's only influence is in inspiring men to better actions.

8. That God is concerned about man.

The Greeks believed that the gods were mostly concerned about themselves, and cared little for man. According to their legends, the Trojan war was fought as the result of a beauty contest among three goddesses. This does not show much concern.

Modern Christianity denies God's power to be concerned, since He is only an impersonal force, like gravity or electricity.

9. That man by himself could not find God.

To the Greeks, there was no essential difference between the gods and man. They believed that it was possible for men to become gods.

Modern Christianity teaches that man is essentially good, and his badnesses are the result of bad teaching or the influence of bad environment. Therefore he can become good if given the opportunity. Modern Christianity knows of no way in which men can be improved except by their own efforts.

10. That God has appointed Jesus to be man's Judge and Saviour.

The Greeks knew nothing of Jesus.

Modern Christianity accepts Jesus as a great teacher and a superlatively good man. But it refuses to acknowledge Him as divine, except in the way in which all men are divine. It does not teach that He is coming again to judge the world,

as Paul taught.

In studying over these comparisons, we are amazed at the small differences between the beliefs of the Greeks, whom we consider as idolatrous heathens, and the teachings of Modern Christianity. The teachings which we have set forth have been gathered from the writings of religious teachers and educators of many denominations. We believe that Bible-loving Christians everywhere would with one accord reject this false religion. But if you ride on the same train, you get to the same place. We believe that many church members go along with the trends in their own denominations without any investigation of where they are headed. We are going to list four practical tests by which readers can judge whether their own denominations are following the true religion or the false.

1. Paul preached that there is only one true religion. He did not try to point out the good points in the Greek religion, he simply called on them to repent. Modern Christianity teaches that there is good in all religions, that all are seeking a better way of life. If the trend in your denomination is toward more recognition of and fellowship with other faiths and religions, to that extent it is following Modern Christianity.

2. Paul preached separation from the world. Modern Christianity teaches that the world is getting

better and that it is our duty to help improve it. But if we believe the Word of God when it says that the world is under condemnation, we will see the necessity of separating from it. When the Titanic struck an iceberg in 1912, the passengers would not believe she was sinking, and many refused to enter the lifeboats until it was too late. If the trend in your denomination is away from separation and toward more mixing with the world in projects for social, economic, and political betterment, to that extent it is following Modern Christianity.

3. Paul taught that the church must maintain high standards of membership and strict discipline. Jesus said that only those who would take up the cross could be His disciples (Luke 14:27). Paul instructed the Corinthians to dis-fellowship the fornicator in their midst (1 Cor. 5:3-5), and to re-instate him when he repented (2 Cor. 2:4-8). He instructed the Thes-salonians to withdraw from those who were disorderly (2 Thess. 3:6). But Modern Christianity is against discipline in the church. It seeks instead to secure the acceptance of Christian standards of conduct by the entire body of society, both by teaching and legislation. If your denomination is seeking to increase its membership and its financial support while at the same time relaxing its standards of discipline, to that extent it is follow-

ing Modern Christianity.

4. Paul taught and placed in operation a very simple and entirely democratic form of church government. The unit of authority was the local church. The elders were responsible for the administration of discipline. The voice of the membership was the governing power. There was no central supervision of the local churches. Jesus approved this system by holding each of the seven churches of Asia individually responsible for conditions existing within it.

But the leaders and teachers of Modern Christianity have small faith in the ability of people to govern themselves. Consequently they have always tried to concentrate the governing power of the churches in central organizations. The logical end of this system would be to have all religious activity in charge of a single organization, and we find that Modern Christianity is working toward this end. Then, if history repeats itself, we may expect this organization to be finally seized by one man who will become dictator of all religion. The Bible teaches that this will actually happen: the religious world at the time of the coming of Jesus will be under the dictatorship of the false prophet (Rev. 13:11-18, 19:20). If the trend in your denomination is toward centralization of power and away from local rule, to that extent it is following Modern Christianity.

We challenge the reader of this article to apply these tests to his own denomination and see which way it is going. Is its trend away from the world, toward the teachings of Paul and Jesus? We are afraid that most denominations will be found to be following the trends of Modern Christianity. If they are, they are in danger of being among that number who will be disappointed at the coming of Jesus (Matt. 7:21-23). The world is a sinking ship, slowly filling with iniquity until she comes to ruin. Jesus is the lifeboat, get into Him, and you will be safe from the wrath to come.

Sel. from Bible Helps

If you never see me you'll miss nothing; if you never see my Lord you'll miss everything.—L.A.S.

AN APPROVED WORKMAN

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," II Tim. 2:15. This man of God, abiding in Jesus Christ, feeding his soul upon the word of truth, spreading forth the good news of salvation, has learned to be obedient to the Master, and can be the happiest man. It matters not whether he preaches, teaches or is just one of the fold. He is a workman of the highest degree and has the Divine approval to his labor.

Every workman has a skill in his line of work but this one finds a delight to use his skills in the application of the word of truth. A good farmer does not use a harrow to take the place of the plow. The good carpenter would not use the saw to take the place of the level. The good mechanic will not take the screwdriver to remove a burr. They have all studied their line of work and learned the what, when and how of each tool in their line. The servant of God likewise studies the Word, meditates upon it and seeks Divine guidance to learn the proper use of each and every line of the Word. For the Scripture has in It a full sufficiency, to meet the most exacting needs and many problems of humanity.

“For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” II Tim. 3:16. The workman of God is not left to shame in his work for it is a worthwhile work, nothing to be ashamed of. A delight he finds in the study of the words of eternal life and with the help of the Holy Ghost he rightly divides or makes application of the word of truth. There is plenty in the Word for doctrinal teaching and there is no lack in it for reproving sinners. To correct the errors in life, it has an amply supply and sufficient in every detail is its counsel for Godly living. It is like

the materials for a ready-cut building; no cutting to do, neither no pieces to add, but only follow the blueprint.

John B. Shank,
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Any cult that adds to or takes from the Word of God, is false and dangerous and is the deception warned of by Jesus.

I have had many troubles in my life, but the worst of them never came.

To use a pretense of religion to lead God's people astray, is one of the greatest evils of all time!

Discontented people do the complaining.

There is no more spiritual harmony between saints and sinners, than there is between angels and demons.

SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1965

PRIMARY LESSONS

Sept. 5—Big Sister Miriam. James 1:22-25; Exodus 2:1-10.

Sept. 12—When Jesus Was Twelve. Psalms 122; Luke 2:40-52.

Sept. 19—The Good Samaritan. Eph. 4:31-52; Luke 10:25-37.

Sept. 26—As Timothy Grew. II

Tim. 1:1-5; Acts 16:1-5; I
Cor. 4:17.

ADULT LESSONS

Sept. 5—What Our Life Should Be
Among Unbelievers. Col. 4.

1—What are the requirements to
be able to walk in wisdom to-
ward them that are without?

Sept. 12—Serving The Living God.
I Thess. 1.

1—What manner of men are we
in the eyes of those that are
without?

Sept. 19—Satan Hath Hindered
Us. I Thess. 2.

1—Does Paul imply that there is
more to saving souls than just
preaching the Gospel?

Sept. 26—Paul's Desire To Meet
With the Brethren. I Thess. 3.

1—Do we place enough import-
ance on concern for each others
spiritual welfare?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR SEPTEMBER, 1965

TEACHINGS OF JESUS

Memory verse, Mark 4:9, "And he
said unto them, he that hath
ears to hear, let him hear."

Wed. 1—Jno. 15:1-5.

Thurs. 2—Jno. 15:6-17.

Fri. 3—Jno. 15:18-27.

Sat. 4—Matt. 13:18-23.

Memory verse, Matt. 13:16, "But
blessed are your eyes, for they
see: and your ears, for they
hear."

Sun. 5—Matt. 13:24-30.

Mon. 6—Matt. 28:16-20.

Tues. 7—Matt. 26:6-13.

Wed. 8—Matt. 26:26-32.

Thurs. 9—Matt. 26:51-56.

Fri. 10—Mark 2:18-22.

Sat. 11—Mark 2:23-28.

Memory verse, Mark 3:35, "For
whosoever shall do the will of
God, the same is my brother,
and my sister, and mother."

Sun. 12—Mark 3:23-29.

Mon. 13—Mark 3:31-35.

Tues. 14—Mark 4:2-9.

Wed. 15—Mark 4:21-25.

Thurs. 16—Mark 4:26-31.

Fri. 17—Mark 6:7-13.

Sat. 18—Mark 7:5-13.

Memory verse, Mark 7:21, "For
from within, out of the heart
of men, proceed evil thoughts,
adulteries, fornications, mur-
ders."

Sun. 19—Mark 7:14-23.

Mon. 20—Mark 8:14-21.

Tues. 21—Mark 8:34-38.

Wed. 22—Mark 10:2-12.

Thurs. 23—Col. 3:12-17.

Fri. 24—Mark 10:13-22.

Sat. 25—Mark 10:35-45.

Memory verse, Mark 12:29, "And
Jesus answered him, The first
of all the commandments is,
Hear, O Israel; The Lord our
God is one Lord."

Sun. 26—Mark 11:20-26.

Mon. 27—Mark 12:1-12.

Tues. 28—Mark 12:18-27.

Wed. 29—Mark 12:28-34.

Thurs. 30—Mark 4:10-20.

BIBLE MONITOR

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No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOOD PATTERN

"Let no man despise thy youth; but be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity," 1 Tim. 4:12. Youth is often a distrustful period of one's life, a time in life when we are a poor example of a whole-hearted Christian and it can be even a period of life when most people despise us. However, in this case the apostle upholds Timothy as a good example (pattern) in many ways. Actually such a pattern would be very valuable in any of our congregations or even in our brotherhood. Youth is often a poor example in their words and especially their entire conversation. Such an example as Timothy might have much influence on the young people in any congregation or even in a whole body of believers.

"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, hav-

ing no evil thing to say of you," Tit. 2:7-8. Again we find Paul giving some very serious and complete advice to the young man Titus. I doubt if the apostle wasted so many words and such good advice, but he no doubt thought that Titus would follow his advice in detail. Again we must consider such admonition of great value and capable of doing much good for a certain congregation or for the church at large. We notice he even considers that the good example of Titus will change the lives of those who might be otherwise minded or behaved.

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing," 1 Thess. 1:6-8. To be an apostle who was an example to others is of great value, especially since he received his instruction

through great affliction and through the joy of the Holy Ghost. Did you notice in this Scripture, the far-reaching affects of the Christian life of the Thessalonians? Yes, in almost every place in the brotherhood their most holy faith was noticed and considered.

"Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and patience," Jas. 5:10. James refers to the prophets as an example of suffering affliction and patience. We could refer to Jesus and even His apostles (after they were converted) as good examples of suffering affliction and patience also. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name," Acts 5:41. Am I an example of suffering affliction and of patience in the name of Jesus? or do I yield unto temptation and carefully avoid any affliction for His name?

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation," Heb. 13:7. Actually it is a great privilege to have the Word of God spoken unto us. Many sincere individuals are ignorant of the truths in the Word of God, because those who have had the opportunity have not spoken it unto them. How many of us remember our teachers and preachers,

in our prayers and otherwise? Notice the apostle holds up those who have the rule over us, as examples of faith and of their chaste conversation. We are very fortunate to have good examples to pattern after, and will be very sorry individuals if we do not follow them to the best of our ability.

WHO WILL BELONG TO THE BRIDE OF JESUS?

(The following article from Denmark is on a controversial subject and we may not be able to agree with all of its contents. However, the deep spiritual line of thought deserves our serious Scriptural consideration. —Editor)

According to the Holy Scripture Israel is God's separated earthly wife (Jer. 3:8). She is separated because of her unfaithfulness. Her national life has now temporarily ceased. But He who does not sleep keeps them until the fulness of the Gentiles has come in. She has only been set aside until the true, spiritual Israel has held marriage in heaven, then she will be instituted again in her grace here upon earth (Hos. 2:16). But the spiritual bride are those who are baptized in the Holy Spirit and sealed in the power of the sacrificial death, resurrection, ascension, and priesthood of Jesus, which is sufficient for every believer to be able to stand perfect, clothed in the wedding dress and in

all God's will (Col. 4:12). Many have deliberately rejected this, others have rejected it in sinful ignorance. Also now God passes by them. They will come in later, but they have lost the best which God has for men. God has the best for those few who stand the test, and He has His next best for those who will not seize the best. Some indeed, choose the highest, but when they are pressed by the trial they give in, draw back, avoid the Cross, and thus they miss the position of the bride, but may perhaps become bridesmaids.

We now turn to Genesis 2:21-23 in order to find the bride according to Scripture, and we then see that she was first a body, and then she was made bride, so that both body and bride are seen side by side on earth: the body of the first Adam and the bride of the first Adam. God let a deep sleep fall upon Adam, and then He took during his unconscious condition a rib out of his side closest to his heart and in the darkness of night He built for him a bride: Eve. When the morning began to dawn she became conscious of her independent position, and when God finished His work with her and led her to Adam, also he acknowledged the work of God, and although God had closed up the flesh of the body, from where He had taken her, Adam recognized her at once and knew why God had taken her saying, "This time it

is bone of my bones and flesh of my flesh."

God is building a bride for His Son and is again taking her out of the body of the second Adam, the assembly (1 Cor. 15). Just like Adam was quite without consciousness of what God was doing, because he slept, so the present assembly is absolutely without understanding that God is taking out from the midst of them a body of believers and building it up to become a bride for Christ. They do not notice it, because they sleep like Adam, for they all slumbered and slept. God caused a deep sleep to fall upon Adam, but the assembly fell asleep by herself. It does not know what God is doing. But just like Eve became conscious of her condition at dawn, thus the bride, as the Morning Star arises, becomes conscious of her call as bride, which hitherto was hidden as the deepest mystery, Eph. 5:32.

The testimony of the Spirit concerning this is very clear. First the individual shall know it in his own heart and then in fellowship with the others, and then bride in the very first phase of the second coming of the Lord shall be caught up unto God, and to His throne (Rev. 12:5). God the Father shall then, as He did to Adam, present the bride to His Son, who at once will know that it is bone of His bone and flesh of His flesh. God has again taken a bride out of His body,

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closer to the heart. The bride has always been a mystery and will remain so for the great multitude of Christians. She is constantly veiled, as is mentioned in the Song of Solomon, and just like at the wedding in the Orient the veil will not be removed till she comes to the house of the Bridegroom.

After having shown above that the bride is being taken out of the assembly, the body of Christ, just like Eve was taken out of the first Adam, the writer proceeds to show how that sheaf of barley, which was waved, sacrificed before the Lord on the second day of the Jewish Passover, the day of the resurrection of Jesus, is a type of Jesus and the bride. This sheaf was composed of single ripe ears, those who had ripened first and had been

bound together to one sheaf (Lev. 23:10-11). This sheaf was the earnest of the gathering in of the whole crop, whose harvest then began and was continued the following months. First the barley, then the wheat until the day of Pentecost, and later the oil and the wine and more until the Feast of Tabernacles for seven days. The harvest from Passover to Pentecost is the type of Christ and all the saints who have been or will be caught up or rise from the dead, until the last has been gathered in during the great tribulation. These are all the first-fruits and are called blessed and holy (Rev. 20:6). They have part in the first resurrection. This first resurrection will itself contain several distinct links, just as the gathering in of the harvest from Passover to Pentecost included several sections of the harvest.

The first gathering in, both resurrection and rapture, has already taken place, namely of those who were taken up together with the Saviour (Matt. 27:52-55, Heb. 11:35). The next in succession will be the New Testament part of the bride, the overcoming man child (Rev. 12:5), taken out of woman, the assembly, and caught up. At the same time a resurrection of the dead. Those who died as overcomers will rise as the gathered bride (1 Thess. 4:15), who is seen in the heavenly vision upon Mount Zion (Rev. 14), while the harvest

is seen to go on in the whole chapter 16, previous to Armageddon (verse 16). At the same time as, or immediately after, the bride has been caught up, a great flock of the whole assembly will be taken up. They are the five wise virgins. After that the door will be closed and the five foolish virgins will go into the great tribulation in order later to be gathered in during the tribulation together with the many apostates, who during that time will return before the marriage supper (Rev. 19:9). The conspicuous points of resemblance between the bride and the sheaf of barley are, that both are the first-fruits which have ripened before the others, that both are fully dedicated to the Lord, that they are gathered in one by one, that they take the form of a unity, and finally that they are the first which are carried before the face of the Lord.

By considering this symbol closer in relation to those loaves of wheat-flour which were offered on the day of Pentecost, we also get a clue to the understanding of what work the Holy Spirit must do in those whom He selects from the assembly to form part of the bride. The two loaves were leavened, which symbolizes that there exists sin in the assembly, whereas the grain in the sheaf is unleavened. This indicates the difference between those who constitute the first of the first-fruits and those who are

gathered in later together with the greatest part of the assembly. The first ones have cleansed themselves from all filthiness of the flesh and spirit (2 Cor. 7:1). The others have still indwelling sin. The first ones, just like Jesus, present their bodies a living sacrifice, holy, acceptable unto God (Rom. 12:1). The others refuse the inward cleansing (1 Cor. 7:9), and therefore they cannot keep the feast, since they do not come up to the symbol. Just like there were certain characteristics of the first-fruits under the old covenant, thus there are also certain characteristics under the new. Which ones?

Their calling is to purity, spiritual adornment, separation, suffering, sacrifice, rejection, and exaltation. Shall the bride appear before the throne like her heavenly Bridegroom, then she must also be made fit for it through suffering and reach it by the narrow way (Rev. 3:21). To a greater or lesser degree this is the way for everyone who belongs to the bride, but all will become acquainted with suffering. Everyone can only be provided by purity, and the heavenly Bridegroom will not take those to become His bride who have rejected His purity. The calling has gone out to the whole assembly. All could have come. Many are called, but few are chosen. Why? Because they would not pay the price. The first thing above all which one ex-

pects to find with a bride is purity, and that is what the heavenly Bridegroom expects and has made possible. But the assembly as a whole has rejected full sanctification and the cleansing baptism in the Holy Spirit (Acts 15:9). And after all that is only the first step which after rebirth leads to the calling to become bride. Just as Rebekah, when Eliezer was seeking a bride for Isaac, had to leave her dear ones and follow him, thus to all bridal souls there will be a separation of the deepest kind. The heavenly Bridegroom has suffered much for her sake. Will she be willing to do the same for Him (Luke 14:26)? Her love to Him must be tried. Will she be willing to suffer reproaches, shame, rejection, and exclusion from the religious camp for His sake (Heb. 13:13)? When the believers receive the blessing of full sanctification and the baptism in the Holy Spirit, just as Joseph's dream about dominion, they see the land far away and imagine that they have nearly reached it, not realizing that this baptism is a preparation for another, even greater one—namely a baptism of suffering (Matt. 20:23). Many seek the place at His right hand just as James and John, but they do not see the narrow path which leads to it. Instead of dominion they will often experience, that they themselves are brought into the dust. They are at once led out into the desert, just as their

Lord, in order to be tempted by the devil, and long periods of inward cleansing and judgment await them, before they enter into the right relationship as the bride of Jesus.

The dearest greetings from your in Christ Brother,

Johannes Hansen-Thalbitzer
H. C. Orstedsevej 51 a II
Copenhagen V, Denmark

Note:

Since many dear Brethren have asked us how long time we will stay in the U.S.A., we can only answer that *if God will and Jesus has not yet come again*, we hope to finish our studies in Chicago in the spring of 1966, after which we may stay an extra half year in the U.S.A. among you, dear Brethren, if you so desire, in order that we may glorify Jesus in your midst.

Dear greetings from Sister Grete and Brother Ulf Oldenburg

EPIDEMIC WHICH DESTROYS THE SOUL

At the present time in our city much stress or alarm is being sounded out as a warning concerning "mosquito control." Great fear is being advocated of an epidemic of "encephalitis," commonly known as sleeping sickness. This because of recent flood-waters in our locality. We are made to wonder how much concern the majority of our citizens have about the "Alarming Epidemic of Decaying Morals,"

which is so prevalent throughout all our nation and the whole world. How sad this awful condition.

In looking at this terrible condition of "morals," let us meditate upon God's Word. Let us review God's concern for His servant David. David lived a remarkable life, but one that was not free from stains. He is considered a "man after God's own heart," yet his life had not always been thus. Jehovah had always been his faithful "Good Shepherd," but David had not always been a good sheep. He had not been led into "green pastures and beside still waters," at all times, but not content with God's abundant provision, he had strayed into forbidden pastures. Therefore throughout the entire world, so long as time shall last, the infamy of his treachery, concerning Uriah the Hittite, shall remain as a blot upon his record. God forgave, but mankind is not so generous.

David sought repentance, with bitter tears, as did the apostle Peter, for betraying his Lord, and God graciously restored him to fellowship, but David never forgot. It is a wonderful thing for us, one of God's creatures, to have fellowship with the Father, with the Lord our Saviour, and with the brethren. Let us note the testimony of John the beloved, 1 Jno. 1:3. 6-7, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly

our fellowship is with the Father, and with his Son Jesus Christ." "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Also the fourth verse says, "And these things write we write unto you, that your joy may be full." How wonderfully sweet, to have fellowship with God.

Years rolled on and the sweet singer of Israel could look back over his past and perhaps wondered how the pitfalls could have been avoided. Perhaps, in his meditations he was thinking of his sons, who would soon be facing times of tempestuous temptations common to youth. What warning could he give? What provision was there to keep youth free from moral tragedies? Was there a way of escape? It would not be easy. Sin was instinctive. So it is with us and our children. Man's course is ever downward. The great cry is "juvenile delinquency." Whose delinquency? We are made to think of the following little poem, the author unknown: (Quote)

We read in the papers . . . we hear on the air . . . Of killing and stealing and crime everywhere. We sigh, and we say . . . As we notice the trend . . . This young genera-

tion . . . Where will it end?

But can we be sure . . . That it's their fault alone? . . . That maybe a part of it . . . Isn't our own? Too much money to spend; . . . too much idle time; . . . Too many movies . . . Of passion and crime; . . . Too many books, Not fit to be read; Too much of evil, In what they hear said; Too many children, Encouraged to roam . . . By too many parents, Who won't stay at home.

Kid's don't make movies; . . . They don't write the books . . . That paint a gay picture . . . Of gangsters and crooks. They don't make the liquor, They don't run the bars . . . They don't make the law, And they don't buy the cars. They don't make the drugs . . . That addle the brain; It's all done by older folks . . . Greedy for gain. And how many cases . . . We find that it's true . . . The label "delinquent" . . . Fits older folks too. (End of quote)

The cry of David's heart was poured out in his words, "Where-withal shall a young man cleanse his way? by taking heed thereto according to Thy Word," Psa. 119: 9. David was born under the defilement of natural depravity. From his own bitter experience he knew that man is shapen in iniquity (Psa. 51:5). We too are "by nature the children of wrath."

Evil tendencies of all depraved nature soon manifests itself in the

innocent child. All children are innocent until they grow to the age of maturity, or accountability. True, the carnal nature manifests itself in a little child, quite young, but it is not accountable for its nature, until it knows right from wrong. Tantrums and tempers become commonplace. The little youngster soon becomes boss of the home, except he be restrained by the parent. "Who is many times delinquent?" The child, unless he is pampered and permitted to have his own way, his angry screams and violent actions soon drive many parents, who are distraught by them, to compromise and conciliate. Neither does growth in years, in such cases, reduce the problem. Our nation suffers beneath the scourge of juvenile vandalism and sadism. Gangs of teenagers torture and murder and destroy "for the fun of it." Total depravity, of the alarming epidemic of decaying morals (not of mosquitos), provides the only explanation of this alarming epidemic of moral and social violence.

Take total depravity and then add to it *the evil propensities of youth* and you have a rather horrible combination. A depraved child develops into a depraved youth. Adolescence with its awakened desires and dangerous curiosity adds fuel to the fire and frequently there results a disastrous explosion. This often leads to gangsters organizing themselves into terror societies. In

this we have moral corruption which spreads its crimson stain over body and soul. Which often brings about loathsome diseases, weaken youthful bodies and cripple brains. Also causing destruction in burning thousands of acres of valuable woodlands, which bring searing death to forest rangers and hundreds are made homeless. Hence, time marches on and youth makes up the strength of its ranks.

Let us look at the other side of the picture. The sweetest thing in all the world is a pure, Christian young person. On the other hand the most deadly instrument in the hands of Satan is a depraved lad, who has yielded his potentialities to the evil propensities of youth. Do we see no necessity for Divine purging? All people, young and old, need to have their way cleansed. When I was a little boy at home, my mother always insisted on we four boys, my three brothers and I, going through inspection on a personal examination of neck and ears, by mother, after that we had bathed. Quite frequently we needed her second application of cleansing agencies. So we throughout life, need a Divine purging, because of the awful stains of sin upon our soul.

(To be continued.)

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kans. 67530

CHRIST THE ARK

We are told of three different arks in God's Word. All three arks are the same and yet they are all different. They are the same because they are all Jesus Christ, and they are all different because they represent three different deliverances that the child of God must have for salvation. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch," Gen. 6:13-14.

Notice before we go any further that all three arks mentioned are made of wood, that means a living tree had to give its life. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures," 1 Cor. 15:3. Noah's ark delivered from the wrath and judgment of God. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," 1 Thess. 5:9. Not only the wrath of the judgment of sinners to hell, but the wrath of the great tribulation judgment of Israel, which is about to overtake the earth, for we shall be caught out to meet Him in the air before the great and terrible day of the Lord. In Gen. 7:1, God tells us how to

get into the ark, He says Come. He did not say go, He said Come because God is the ark. Today Christ calls "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Matt. 11:28 and John 10:9. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The call is still out, the door is still open, enter while you may.

"And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive," Ex. 1:22. "And when she could no longer hide him, she took her an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink," Ex. 2:3. Moses's ark represents deliverance from the devil and his soldiers. For as soon as a person becomes born again the devil issues orders for his death, but the Lord Jesus Christ provides the perfect protection. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:38-39. We need this protection more than ever now, for we are told in 1 Tim. 4 that in the *latter times* the fiery darts of the

enemy will increase, temptations and seducing spirits everywhere, love waxing cold. Look around, brethren, open your eyes the latter times are here.

How do we get into the ark? By being as Moses, as a little child. We must look to our Father for our strength, we must be obedient to Him and love Him, we must have no strength of our own. We must take His chastening and be humble. Love is the main characteristic of a child. Love is the way to enter Moses' ark.

"And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it," Ex. 37:1. "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee," Ex. 25:21. Here we have the ark of the covenant, a *mighty deliverance*. Notice the blood sprinkled mercy seat above the tablets of stone, yes, grace above the condemnation of the law, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin," Rom. 3:20. So we see that the law was given only as a mirror that we might see our sinful selves, and to condemn us.

Brethren, are you living in newness of the spirit? Are you under the old law or under the new law of liberty, can you do anything and

everything you desire to do and still please God, or do you have to refrain from things you would like to do, but can't because of the law? "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," Gal. 5:4. We will never obtain salvation by being law keepers or by doing good works, for the law hath no power to change the desire of men. Only Christ can transform and renew our minds and hearts.

How do we enter this ark, brethren? "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:19-20. Yes, it is by faith we enter this ark. We must come and give ourselves, love and have faith and pray, to be in the ark, Jesus Christ.

There we have God's plan for deliverance: 1. Deliverance from original sin, by believing and coming to Christ. 2. Deliverance from the devil and his kingdom, the world, by loving our heavenly Father and His kingdom. 3. Deliverance from Phariseism by faith and much prayer. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matt. 7:14. But Christ

says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," John 14:6. Each step must be in His light, or it may be a step to destruction.

Berton E. Smith

R. 2, Topeka, Ind.

NEWS ITEMS

NOTICE TO ALL ELDERS

By the time this notice appears all elders will probably have received copies of Pertinent Data from and including 1955 through 1965. It has been the purpose to bring all the Elders up to date on Pertinent Data, and although there may be some duplication it appeared better to do as I have done, hoping that no one would be missed. If any of the Elders Body find that back numbers are needed to complete their files for consecutive years since this file was started, please let me know.

Ord L. Strayer

Writing Clerk

Standing Committee

WAUSEON, OHIO

The Lord willing, the series of Meetings at the West Fulton church will begin October 3 and continue for two weeks. Bro. Laverne Keeney from Lititz, Penna., will be our speaker. Our Harvest meeting will be on the last Sunday of these meetings, October 17. Might we all pray that there will be many souls saved.

Come and enjoy these services with us.

Sister Leola Beck, Cor.

LITITZ, PA.

The Lord willing the Northern Lancaster County congregation at Lititz, will begin a Revival meeting Sunday, Sept. 19, with Eld. Paul Myers from Greentown, Ohio, as evangelist. The meetings will continue for two weeks. A hearty invitation is extended to all who can, to attend these meetings.

Susanna B. Johns, Cor.

MARRIAGE

Elice Neher, daughter of W. H. and Catherine Brady Laycock of Oroville, Calif., and David Brubaker, son of Riley Franklin and Elizabeth Hasnley Brubaker, were united in marriage July 21 by Eld. G. Hayes Reed. They are making their home on Johnathan Ave., Cherry Valley, Beaumont, Calif.

OBITUARY

Sage L. Whitman, 73 West Millgrove, Ohio was born November 7, 1891, at Six Points in Wood County, to William Henry and Hattie E. (Harman) Whitman. He died August 5, 1965 at the Fostoria City hospital.

He was married to Ada Webb on March 14, 1912 and she survives. Also surviving are: three daughters, Mrs. Herbert (Lulu-vene) Yates of Detroit, Mich.;

Mrs. Robert (Fern) Boeder of Cleveland and Mrs. Kenneth (Lelah Belle) Souder of Rt. 4, Fostoria; one son, Clare of Fostoria; one brother, Orrin Wayne; seven grandchildren and seven great-grandchildren.

He was a retired retail merchant, having been the proprietor of the Whitman grocery in West Millgrove for 21 years. Prior to that he was a farmer. As a boy he attended the Mount Zion E.U.B. church and was a Perry township trustee for six years. He will be greatly missed by many friends and relatives.

Funeral services were conducted from the Barndt funeral home at Wayne, Ohio, August 8, by Eld. Edward Johnson, assisted by Eld. Charles Leatherman. Interment near West Millgrove.

MACEDONIA

South Fulton was blessed with a visit from Bro. and Sister Harley Rush on April 25. Join with us in our prayers for them, that the grace and knowledge God has given may increase for the benefit of many. Prayer changes things, how truly wonderful is the power of prayer.

Quote: We must learn the value of prayer so that God can speak to us. The destruction by wind and water this spring came for a purpose; to get us to fully realize there is a God in Heaven. It is a sad conditon when we take thought that

death and destruction are necessary for some to see that He is a God ruling all. Only in the face of tragedy do some men know we are in the hands of God.

The Unrealized Power of God. He is our Lord. His word is sharper than a twoedged sword. What IS the power of Christ? What is power? According to the dictionary power is strength, authority, or energy. The world does not realize what it ought to about this power. If it did there would be multiplied thousands in church instead of in places of gaiety and amusement.

Destruction by wind swept through our county in Indiana. Buildings, life and property were lost. Certainly this should cause men to understand there is a God! Through His servants, God asked Israel in the wilderness to do His will. "We promise," they said, then they forgot. The ease of their daily life caused them to fall away. The same condition prevails today. A home was lost in the tornado where a small child lived. The child recognized it was the hand of God that did it. O, that adults might have the same insight to God's hand!

In the storm at sea, when Jesus slept, the sailors were afraid. They woke Him saying, "Master carest thou not that we perish?" Though rudely wakened from needed sleep, He had compassion for the frightened sailors and commanded the

sea to be still.

What a lovely picture for us as Christians to know that Someone with the power to still the sea, can calm the troubled waters of our life. The tempest of sin and evil is getting so great we wonder how we can continue on our walk of life. For courage I point you to Christ. He can make it quiet and peaceful within us, so the storm will not unduly alarm us as it rages about us.

We can testify by our personal life that if anyone has power, it is Christ. Power to forgive sins. Mark 2, a sick man was borne of men to Jesus through the roof. They had faith that the power of healing in the hand of Jesus might be laid on him. Even the Scribes that day were made to see that Christ had power to forgive sins. He gave His blood and life that we might have access to the great salvation.

Stick to the old ship of Zion even though you are few in number. We may become discouraged but God is with us. When the trials are over we will have the crown in the eternal Home. How wonderful!

Power to feed a multitude. Mark 8:1-9, many people had been with Him for three days, "and have nothing to eat." He had compassion on them for many had walked long distances. The disciples wondered how anyone could have power to even think of feeding such a multi-

tude, "here in the wilderness." But Jesus calmly and quietly asked, "How many loaves have ye?" He took the loaves and few small fishes, blessed and broke them, was any left? After all had eaten to their satisfaction, there was much left. I have often thought of the great love, how He could bless food and have so much left over. Isn't it true as well, that when we ask for blessings and mercies today, we have all we need and much left over?

Power to cast out demons. The father of the young man who had been ill from childhood pleads, "Lord, won't you have compassion on us?" Jesus said, "If thou canst believe, all things are possible to him that believeth." Tearfully the father cried out, "Lord, I believe." When Jesus saw the sincerity of belief He gave His gift of healing. Regardless of what the deplorable condition, is it not true that Christ can and will heal because of His tender compassion? He will hear our petitions and release us from these evils, when we have confidence and faith in His power.

Another power in the life of our Christ concerns the fig tree, Mark 11:12-24. He found no fruit and condemned the tree that it should never bear fruit. The next morning the disciples passed by with Jesus. At the sight of the withered tree they recalled His words. Jesus taught them by the illustration of

the fig tree that anything is possible, in His name, if we have enough faith. Even to the power of controlling the force of nature. A mountain or whatever, it can be done away with, if we believe. Whatsoever ye ask, when ye pray, believe ye receive them and ye shall have them.

Mark 15:27, "Between two thieves." Scribes and Pharisees were unwilling to believe. They thought if He had Divine power He could save Himself. It was God's will that He would not save Himself. He had a mission to fulfil; His life to pay for our sins. Our motive should be that we have a certain mission in this life. The mission of concern and love for others. In our weak way to help bring souls to Christ.

Power to raise the dead. John 11:11, "Our friend Lazarus sleepeth, but I go that I may wake him out of sleep." Martha said, "Lord if thou had been here my brother had not died." Because of His deep love for these three, His disciples, and to show those who doubted He had power, He told Lazarus to "come forth." He had the power to conquer death. Do we all believe this? I do.

Thomas believed AFTER he touched the hands where the nails had been and the side that was pierced. He said, "I will believe after I see for myself." Today people are saying, "I must see, I must

touch." Jesus told Thomas, "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed."

Christ is all-powerful. He allows many things to come so we can see and believe and be brought closer to Him. May we continue on the strait and narrow way and realize there is and always will be, power and strength in Jesus Christ. End quote.

Sister Elta K. Blythe
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WHERE ARE THE LIVING?

We are all familiar with such expressions as, "Has the millennium come?" "Millions now living shall never die," and "Where are the dead?" These expressions indicate an emphasis on certain theories which are apparently considered as vitally important to the world.

What are we as a people emphasizing? Are we disputing and contending over some mystery of eternity about which no two of us will ever perfectly agree? Is our chief offering to sinners an intricate theory of prophecy or an elaborate scientific explanation of origins and ultimates?

The great question is not, "Where are the dead?" It is rather the vital one, "Where are the living?" While we are arguing about theories of religion, our neighbors go on in sin,

getting little satisfaction or help from our useless discussions. To have vitality and save men, our religion must deal with the questions of life, as Jesus did. Brother, the great question for us is, "Where are the living?" When we look about us and see the need for Christ in the world, how dare we be idle, or waste our time in vain disputes?

Sel. by Montez Sigler

POINTED PARAGRAPHS

1. You may be ever so pure, but you cannot associate with bad companions without falling into bad odor. Evil company is like tobacco smoke—you can not be long in its presence without carrying away a taint of it.

2. There will always be crooked paths for us to follow if we are content to walk in the footprints of others, and do not make our own trails.

3. Advice should be gently given, for hearts are like flowers, which open to the softly-falling dew, but are closed to a violent downpour of rain.

4. Weave in faith and God will find the thread.

5. The block of granite, which is an obstacle to the weak, may become a stepping-stone in the progress of the strong.

6. Do not seek to *spend* your time, but how to *use* it.

7. A tiny pebble will change the

course of a stream, and there are little things in our youth that have profound effects on our manhood.

Sel. by Montez Sigler

THE CHRISTIAN METHOD OF VICTORY IN A CORRUPT AGE

By J. R. Shank

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," Eph. 6:11.

The Enemy Leadership

We have an evil day to face in our conflict against the forces of darkness and corruption. There is great need of weapons of defense as well as weapons of offense. The forces against which we are to fight are strong and cannot be put down by ordinary methods of war. But as we speak of the battle, we should think clearly as to the nature of our conflict. Against whom are we warring? Who musters the battle and what are his tactics? We will answer in the words of the Spirit of God by the letter of Paul to the Ephesians: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. 6:12. The enemy leadership is revealed in the words of the text above—"the wiles of the devil," Eph. 6:11. As a leader of the forces of darkness,

the devil musters his battle by gathering his forces through spiritual instrumentalities of wickedness. Some of them are: "principalities," "powers," "rulers of the darkness of this world," "spiritual wickedness in high places."

A demonstration of his method of work is seen in Judas the traitor. Satan entered into him and he was moved to betray Jesus into the hands of sinners. Luke 22:3, Jno. 13:2, 25. Satan moved the rulers of Jesus' day to crucify the Lord of glory, 1 Cor. 2:8. As the "god of this world," Satan blinds the minds of them which believe not, II Cor. 4:3. Their hatred of the truth especially exposed their hearts to these devices of Satan, II Thess. 2:10-11.

Satan is the enemy of redemption with its accompaniment of spiritual power in overcoming the world. He offered to Jesus a substitute for the plan of God in the winning of the world for salvation. That substitute was offered with a vision of "all the kingdoms of the world" and their glory to become the domain of Jesus, if He would fall down and worship Satan, Matt. 4:8-10. This same temptation to substitute appeared again and again in the experiences of Jesus with Satan. It came after the feeding of the five thousand, when Jesus perceived that men would come and "take him by force, to make him a king," Jno. 6:15. Again, when He declared the

plan of His death to the disciples, which Peter rebuked, Jesus recognized Satan in the thoughts of His beloved disciples, Matt. 16:21-26. Jesus triumphed over a similar thought as He kept silence before Pilate, Jno. 19:8-12. Jesus rebuked the same thought in Peter when he took the sword to defend his Master, Matt. 26:51-54.

When the forces of darkness seemed to be triumphing over Jesus as He was about to lay down His life, He revealed to Pilate that the reason He did not fight was because His kingdom was "not of this world," Jno. 18:36. Worldly victories are defeats, while worldly defeats are victories in a spiritual sense, Jno. 12:23-32. Suffice it to say that when we deal with the enemy of souls—Satan—we are dealing with a spiritual force that takes more than the might and power of men to overthrow. Against this enemy of God and of Christ and of souls, the effective weapon provided of God has been made secure through what seemed Satan's triumph—"They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death," Rev. 12:11.

Substitutes That Allure Us

If we keep the issues clear as to what we fight and against whom we fight and how we fight, the devices of Satan will not so easily

overthrow us. Just as Satan placed substitutes before Jesus, so he places substitutes before the Christian today. He would transfer our fight for the good fight of faith, to a fight by self-seeking us, to a fight against "flesh and blood," I Tim. 6:11-12, against evil spiritual forces. Instead of fighting by self-seeking ends, we fight by willing self-sacrifice, Mark 8:35. Instead of warring after the flesh, by Satan's suggestion, we take up the weapons that are "not carnal, but mighty through God to the pulling down of strong holds," II Cor. 10:4. Instead of following Satan's way of least reproach and suffering, we choose the way of suffering for righteousness' sake, I Pet. 3:9-17. Instead of Satan's self-defense and vengeance, we take the way of returning good for evil, Rom. 12:19-21. Instead of following the way of the kingdoms of this world, we follow the way of Christ's kingdom which is "not of this world," Jno. 18:36.

But we meet with so much evil in the world. "The whole world lieth in wickedness (in the wicked one)." There is the appeal to put this down. We love righteousness and hate iniquity. What shall we do about it? An appeal comes so subtly, with a catchy name called "spiritual mobilization." Money and time are being spent to send literature and secure the names of thousands of ministers in a con-

certed effort to get all the churches of the land to go to the polls and vote, put good men in office, and save our land from the political bondage that is upon us. Brethren, pray and think! Does our freedom depend on political victories? May we depend on governments (whose business is to punish the evildoer) to win spiritual victories for us? Will our franchise by the ballot we cast, take the devil out of our communities and overthrow his works among us? Is our opportunity in a democracy greater than the opportunities of Christ and His followers in their day? Why did Christ not accept the kingship when He was so popular? Why did He not bring in political reforms? Why did He not clean up the dens of iniquity and the corruptions of politics of His day? And why did the apostles not take a hand in overturning the corruptions of their day by reforming governments and setting them on a better basis?

Jesus said, "Ye are the salt of the earth" and "Ye are the light of the world." He exhorted that the salt keep its savor and that the light be permitted to shine, Matt. 5:13-16. Shall we cast aside the faith in the methods of Jesus for the welfare of the world by ceasing to use the plan of bringing regeneration to the individual by the preaching of the Gospel of Jesus Christ, and living the principles of that life in the presence of men?

Shall we abandon the exhortation to be separate from the yoke of unbelievers? II Cor. 6:14-18. Shall we leave the Great Commission bidding us to preach the Gospel to every creature, and get busy cleaning up our communities by the instrumentality of politics? Shall we secure better laws by our vote and go into the business of cleaning up by voting out the saloon and the brothel and the works of corrupt society? Shall we bring transgressors to justice? It is only consistent that, when we trust in the law and the government to bring about a better condition, we should throw our whole life into the support of punishments and war and the execution of law. As a voter you should call the officer to carry out the law you voted for. As a voter you should defend the country in time of war. As a voter you should help to execute all the laws for which you are voting. But stop and consider! Hear the Word—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," I Pet. 2:9.

Does such a place in the plan of God for His people delegate us to become the agents of another power that is not chosen to bring deliverance to the world of sin? True, the powers that be have a work in the providence of God. But it is not

the work of saving souls by the Gospel. They bear the sword and its accompaniments in the punishment of the evildoer and for the praise of them that do well. Shall we turn from the business of saving and building up souls to make the world better by political forces? Who then will take up the calling to which we are called? If we take our place as God's light bearers and salt, God will use us to influence rulers for better laws and government. But our greater expectations are not in a better world according to the flesh, but in getting more people interested in the city to come as they look forward to the change that awaits the redeemed, Heb. 13:14, II Pet. 3:10-13.

Sel. from The Vindicator

A PRAYER

God, I pray to Thee for patience
when the world seems all unfair,
When life seems one long injustice
and the end alone despair;
When I'm weary, oh, so weary, and
my tears bring no relief,
When I question why Thou sendest
to humanity such grief;
When I ask the use of sorrow,
misery and grinding pain,
What the end is, what the object;
what the meaning; what the gain?
Grant me faith as well as patience,
and forgive me when I pray,
For some knowledge of the reasons
why we suffer day by day.

Give me strength to keep on working,
cheerfully to do my task;
Give me courage, hope, submission,
perfect joy I cannot ask;
Teach me how to give to others,
something helpful, something true,
How to make my life worth living,
how to start each day anew.
God in heaven, forgive my failures
and uphold me with Thy hand,
I am weak, impatient, restless, and
I cannot understand.
I can only hope, believing there are
reasons, now unknown.
Which sometime, somewhere we'll
master, as we reap what we have
sown.
God, once more I come imploring
Thee with strength to fill my
heart.
I have failed, wilt Thou forgive me
and Thy love to me impart?

GRACE

Eph. 2:8, "For by grace are ye
saved through faith." Heb. 11:6,
"Without faith it is impossible to
please God." Faith is the substance
of things hoped for. Gal. 2:16,
"Knowing that a man is not justified
by works of the law, but by the
faith of Jesus Christ." Gal. 5:16,
"Walk in the Spirit (the Holy
Spirit), and ye shall not fulfil the
lust of the flesh." Eph. 2:11-13,
"Wherefore remember, that ye being
in time past Gentiles in the
flesh, who are called uncircum-
cision by that which is called the

circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

John 3:5, 7, "Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. Marvel not that I said unto thee, ye must be born again." How can we be saved without faith, believing in His words and commandments? Romans 6:3-4, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism unto death . . . Even so we also should walk in newness of life." We must come in favor and faith, that His grace will suffice. The gift of God is eternal life through Jesus Christ our Lord. If we be His faithful children, then we will come under His grace. 2 Cor. 8:9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor," suffering death on Calvary's cross. 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new." God hath

reconciled us to himself by Jesus Christ.

How about church members continuing in the foolish things of the world? Does any man-adopted creed save from sin? 1 Pet. 1:13-19, Hope to the end for the grace brought unto you by the revelation of Jesus Christ as obedient children, not fashioning yourselves according to your former lusts in ignorance. It is written, be ye holy, for I am holy. Ye were not redeemed with corruptible things, received by traditions, but with the precious blood of Christ, as a lamb without blemish and without spot. Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love. 1 Pet. 2:7, Unto you therefore which believe he is precious. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness, into his marvelous light.

Jesus Christ is our advocate, the propitiation for our sins. 1 John 2:1-2, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Therefore he should be precious to the believer. V. 4, "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." V. 15, 17, "Love not the

world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

For the law was given to Moses, but grace and truth came by Jesus Christ. Acts 15:11, "We believe that through the grace of the Lord Jesus Christ we shall be saved." Rom. 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth: to be a propitiation through faith in his blood." So we must have faith to have salvation. Rom. 4:16, "Therefore it is of faith, that it might be by grace." 2 Pet. 3:18, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Let your speech be always with grace, that ye may know, how ye ought to answer every man. 1 Thess. 5:9, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

For yourselves know, that the day of the Lord so cometh as a thief in the night. When they shall say, Peace and safety, then sudden destruction cometh. But ye brethren are not in darkness, that that day should overtake you as a thief. Ye are the children of light, let us watch and be sober that the name of our Lord Jesus Christ may be glorified in you and ye in Him, according to the grace of our God and

the Lord Jesus Christ. Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth." 2 Pet. 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." There must of been some faithful men at all ages. God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ. But now ye who were far off are made nigh by the blood of Christ. It took the great sacrifice of our Lord Jesus to bring salvation to all humanity.

The grace of God is not bought
The best thing of life is free.
Come sinners and seek His grace
And heed the Gospel cheering
sound.

Grace our souls to Jesus led
Grace will bear us safe above.
Grace must first contribute the way
All our steps by grace displayed.

Grace brings pardon for our sin
By the shelter of His cross.
By the peace that Jesus brought
Grace divine, all conquering and
free.

Grace constrains my soul to love
Grace supports us in every loss,
Grace helps to bare every cross
And grace is a cheering sound.

Oh gracious Spirit by love divine
 May thy light within us shine.
 By grace comes the charming sound
 Salvation to all the world around.

Your brother in Christ,
 Wm. N. Kinsley
 Hartville, Ohio.

FALSE DOCTRINES

The above topic for Bible meeting is the last of a series of three in a unit entitled, "The Spirits Among Us." The other two have to do with "Angels" and "Satan," opposing personalities who work for our spiritual good on the one hand, and for our eternal damnation on the other. A study of false doctrines helps us to be on our guard as we come into contact with them. We realize, of course, that a study of sound doctrines is the first essential. Those who need to detect counterfeit money must first know the earmarks of the genuine. But even here it is most helpful to know the designations of the spurious. It is readily seen how the same rule will apply to true and false doctrines.

It can be assumed that all of us, young and old, will make contacts with people who hold false doctrines from time to time. Therefore we should be prepared, not only to guard ourselves against being carried away with their teachings, but if possible, to be of help to such as are thus misled.

There are many false doctrines

and cults afloat in our communities, even though we may not get into contact with them often. Some are met more frequently by young people, some by adults, and some more particularly by the minister or other Christian worker. One which is probably most frequently encountered by young people is the teaching on evolution. It is usually met to some degree in the public grade schools and in a more pronounced way in the public high schools. Good sound Scriptural teaching on the creation of the universe and man, given in the home, the Sunday school, and the church, is one of the best antidotes for this heresy, but both young people and parents will be helped by taking time to read some of the available good books which expose the fallacies of evolution.

A false cult which many of us encounter even in our homes is that of the Jehovah's Witnesses. They are perhaps the most enthusiastic and extensive propagandists with which we have to deal. They broadcast their messages by loud-speakers, they are very thorough in covering cities and communities with their literature, and they go from home to home with their messages in printed form or on records. We need to guard against absorbing their false doctrines concerning the nature of Christ and the future life, but how many of us are well enough informed to be of help in

leading them to the real truth of the Scriptures? Here again a reading of good books explaining this cult and pointing out its heresies and the Scriptures which refute them should be very helpful to many people, especially those who are engaged in work which brings them into contact with all kinds of people.

Among other people teaching unscriptural doctrines who often come into our communities are the Mormons, who are also very zealous in promoting their teachings. They have canvassed our community at times, and in visitation work I have found the Book of Mormon in homes. Those who listen to their radio programs and who visit their headquarters in Salt Lake City are often not aware of the heresies which they promote through the circulation of their so-called Bible—the Book of Mormon. It is well to be informed on this also, and a good book on this subject will do this without necessitating the tedious reading of their spurious addition to the Bible.

Other false teachings which are often encountered are those of Christian Science, the literature of which is found in practically all public places; and Seventh-Day Adventism, with its cleverly disguised literature, correspondence courses, and radio programs, which usually contain much that is good mixed with certain errors. But perhaps

most subtle of all are the teachings of modernistic Christianity, which substitute some other Gospel than that of salvation from sin through the cleansing blood of our Lord Jesus Christ. We find this error in much of the current religious literature, both periodicals and books; we hear it over the radio; it is taught in modernistic theological schools and preached over the pulpit.

This is a time of great facilities for propaganda through the press, the school, the rostrum, and the radio. The protagonists of false doctrines use all of these means to spread their heresies. We need to be informed so that we can intelligently guard against and refute them, and to help in a positive way by the dissemination of sound doctrine through all the means that are available and legitimate.

The Christian Monitor.

If Christians really followed out their Saviour's precept, we should see no quarrels, no scandal given or taken, no hatred, no harsh judgments, no unkind acts or words. Yet practically, we often show as little of this true spirit of charity as the heathen themselves.

If you always tell the truth, you will never have to remember what you have said.

Those who marry under God's direction will never need a divorce.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FALSE DOCTRINES

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple," Rom. 16:17-18. False doctrines are those which have a lie in them and which when heeded lead us away from God and His truth. Jesus Christ came to the earth to reveal God's Will unto us and to lead us unto the desires and praises of God. Therefore anything in the line of teaching or practice which is contrary to the teachings of Christ and which leads men away from the honor and praise of Almighty God is a false doctrine. Notice our text tells us that those who proclaim false doctrines: Do not serve our Lord Jesus Christ but rather aim to serve, please and further their own belly (desires and appetites).

Our text warns us to mark such, so that you will know them and so

that you will not become mixed up with them. In order to mark or pick out such doctrines, every one must be alert, cautious and on the lookout for any doctrine which we have not learned from our Lord and Saviour. Can anyone do this if he or she does not know and practice that which our Lord has taught? Notice that such doctrines usually cause divisions and offences which are contrary to the doctrine of Christ. We should be suspicious of any doctrine which causes divisions and offences and weigh it carefully to see whether it is according to the teachings of Christ and the apostles or not. Notice especially that false doctrines may contain good words and fair speeches. This is the reason that we need to be so careful, for things which sound good are not always good.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," 2 Pet. 2:1. False doctrines are brought forth

and taught by false teachers. We might think it easy to beware of false teachers but this warning tells us, that such teachers shall be among you. Ah, beware they may even be in sheeps clothing. It is a great blessing to the child of God that one of the first marks of a false prophet is that he denies the Lord and Saviour Jesus Christ. Can we remember that, are we looking for that mark? Anyone who will deny Christ will deny His doctrine also and there is certainly no reason for any of us to miss this mark of warning.

Let us notice one false prophet, who taught false doctrine and was encountered by Paul. Did he fool the apostle and how did this apostle deal with him? "Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:9-10. Paul noticed the mark of this false prophet and his false doctrine; he was perverting (turning aside from the right ways of the Lord). We should be careful and not hasty until we are certain that a doctrine is contrary to Christ and His teachings. When we know this, we should take Paul's example and be stern and to the point. As you read this passage of Scripture you must conclude that

Paul did not dodge the issue or even speak soft words, he condemned him for his doctrine (subtilty), accused him of the reason for such doctrine (mischief), and then even went so far as to call him the "child of the devil." When we are once sure that it is false doctrine we dare not tolerate it or its teacher.

Paul again warns us of the serious danger of false doctrine, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them," Acts 20:29-30. Beware for Paul compares those carrying false doctrine to grievous wolves, a very vicious and treacherous animal, for either man or beast. Do they come to feed, help or fellowship with the flock? No, they definitely come to destroy the flock. Are we continually on our guard that a false doctrine will not enter, which will destroy the flock? Ah, Paul warns us, such shall arise "of your own selves," without warning and from places where they can least be detected. Again the means of destruction is the tongue (speaking perverse things), things which distort the right and are apt to lead away from the teachings of our Lord and Saviour.

"Prove all things; hold fast that which is good," 1 Thess. 5:21. In order to prove something you must

have a known truth to test it by. Dear reader, we must first know the truth, practice the truth and love the truth. Then and then only can we detect that which is false doctrine. Again we must be zealous in it, hold fast, cling tenaciously, earnestly contend for the faith once delivered unto the saints. May we all realize that we are living in a day and age when false doctrine is very prevalent, we might say it is everywhere and not stretch the truth, yes, dear reader, even in the church. If you know that you have something good, is it not of great value to you. What will you endure, what effort will you put forth, before you will yield unto false doctrine? This sounds like a foolish question but the times may be near that we will need the answer firmly in our lives.

SATAN'S DECEITFUL OFFERINGS

In the last few articles for the Bible Monitor I have taken under consideration many things concerning God and Christ. The Bible tells us of one who deserves no honor or praise, an outcast from heaven and the deceiver of many. What a terrible eternal place is prepared for him and his angels. Satan first appeared in the Garden of Eden with his deceitful offering. Through his victory there, all must meet with death in this earthly body. He did not overcome Noah in a day of great

wickedness. He appeared unto Christ and asked Him to perform a miracle for him, make bread out of stones. Christ told Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Satan tried the second time to get Christ to obey him and show His great power. Then also a third time he told Christ that he would give him all the kingdoms of the world with its glory, which he did not have to give (?) if Christ would worship him. Christ said to Satan, "Thou shalt worship the Lord thy God and him only shalt thou serve." Through the wickedness of Satan men were seeking to destroy Jesus from the time He was a small child. Much great and terrible suffering has been brought to the human family, through Satan's deceptive offerings. Having entered the heart of Judas, he took his life and his earthly reward.

Satan has been busy at his deception throughout all ages. He won a victory over Samson, a great man of strength. Satan sometimes appears as an angel of light, the father of lies. He is even the busiest worker in churches. He wants us to value and place the things of this world above those of God. He won a victory over Ananias and Sapphira. Strife is harmful and is a tool of this evil one. If it is possible, he will sift us as wheat. Those that are untruthful and dishonest

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are his sons and daughters. We should be careful in giving recommendations to others. "For sin, taking occasion by the commandment, deceived me, and by it slew me," Rom. 7:11.

Satan offers man evil and sinful pleasures today, some strive only for the things of this world. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts," Eph. 4:22. Many temptations are in the world to attract and seduce people from the Christian way of life. "But exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin," Heb. 3:13. Satan's offerings of sin are to get people to spend eternity with him. How many have promised to re-

nounce Satan, with all the sinful pleasures of this world and are not true to that promise? Yes, Christ is being crucified afresh and put to an open shame.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ," 2 John 7. Deceitfulness is the main factor of the anti-christ, the spirit of satan. It is necessary for us to be careful that he does not overtake us." Judas Iscariot which also was a traitor," Luke 6:16. Traitors are heady, high-minded, lovers of pleasure more than lovers of God. The apostle Paul once referred to Demas as a fellow-laborer, "For Demas hath forsaken me, having loved this present world," 2 Tim. 4:10. Love not the world, neither the things that are in the world, if any man love the world the love of the Father is not in him. We have the Gospel record of both a traitor and a deserter of Christ. We hope Demas was again touched by God's grace to accept Christ. We have the record of some that left this world in sin.

We have heard of people using the words of the apostle Paul, "forgetting the things that are behind" to justify themselves in not paying their debts. The apostle was referring to his own personal life, when he said, Forgetting the things that are behind, I press onward and upward toward the mark and the prize

of the high calling of God in Christ Jesus. I believe Paul was thinking of forgetting the unconverted part of his life. We have this record today, a stroke from heaven turned him unto Christ. I will agree with anyone, if offences come and restitution is made, forgive and forget them. The Gospel tells us, It needs be that offences come, but woe unto that man by whom the offence cometh. Jesus said, Whosoever offends one of these little ones that believe in me, it is better that a millstone be hanged about his neck and he be drowned in the depth of the sea.

Too many people take things into their own hands and leave God and His Word out of it. Good works alone will not save us from the reward of the unrighteous. Many will come in that day saying, Lord, Lord have I not done many wonderful works, cast out devils and yet will hear the words, "depart from me, ye workers of iniquity." Each one will be held accountable for their own life. We need to oppose that which we know is not right and not fall into the deceitfulness of satan. We should never try to make people believe wrong is right and evil is good. If we do our best in this life to please God, we need not fear the reward of the unrighteous. Satan wants the best cast down, the worst upheld and us to forget God and His Word.

A man came to me and said that he was a minister of the Gospel and

invited me to come to his church. I questioned him about some of the things they practiced and quoted some of the teachings of the New Testament and he was offended and went away sorrowful. I thought of the rich young ruler who came to Jesus by night. While in the southern part of our Country and having seen the effort that is being put forth for fortification and of the watchfulness because of the fear of Communism, which is outside, what is being done about the great evils and wickedness that is within? Our young men are dying on foreign soil to stop the spread of Communism. We are living in perilous times, both temporal and spiritual. Many are being led away from God's ways and are not aware of it.

We truly strain at a gnat and swallow a camel, pulling at motes and do not consider the beam, placing unnecessary hardships upon others. Foolish stories and jokes should not come from our pulpits. Jealousy comes through the evil one. Good criticism is alright but evil criticism should never come from our pulpits. It is the true Christians desire that all come unto the knowledge of the truth and be saved. Those who think they are making fools out of others are often making the biggest fool out of themselves. We cannot mix evil and good. Foolish stories and jokes will not encourage anyone to the Christian way of life.

I would rather meet with evil criticism in this life than to meet criticism at the judgment seat of Christ. Satan is making every effort to turn people to the foolish and sinful pleasures of the world and forget God's commandments. The Christian spirit cannot dwell in a heart that is full of foolishness. The foolishness of man perverts the way of the righteous. Moses was a great leader in his day, but because of disobedience unto God, he was not permitted to enter the promised Land of Canaan. Those who continue to be disobedient to the saving Gospel of Christ will miss heaven and end in a dreadful place.

We need God's help in this wicked and sinful world. Commit our all into the care and keeping of our Maker, all things are possible with God. The last shall be first and the first shall be last. Youth in this life has no promise of being long upon the earth. Let us not leave satan make us believe evil is good. He is the author of all evil, the controller of the lives of many. Falsehood and all deceitfulness belong unto him. It appears many are expecting to get to heaven on a life of untruthfulness and dishonesty. It is not God's Will that any shall make the choice to spend eternity with satan. The desire and work of true Christians is to turn people from darkness unto the marvelous light of the Gospel and through it avoid the terrible place with satan,

described in His Word, which was prepared for the devil and his angels.

Bro. J. F. Marks, R. 3, York Pa.

EPIDEMIC WHICH DESTROYS THE SOUL

Part 2

The epidemic which destroys the soul is sin. "All have sinned and come short of the glory of God." How hideously, how filthy the sinner must appear in the sight of God! Yet God loves the sinner, He loves them so much, that He was willing to sacrifice His own beloved Son, to save them from sin.

There is the stain of sin, in the form of the carnal nature, resting upon every life, from its very beginning, but it can be removed. Yea, it has been removed from every true child of God, so soon as they hear the Word of Christ, at the conviction of His Holy Spirit and accept Christ through His Gospel. This should take place in every child, every individual, as soon as they reach the age, when they have a consciousness of sin in the world and in their own heart.

"Wherefore, as by one man (Adam) sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned," Rom. 5:12. These words of the apostle Paul clearly show the Adamic sin in all men, for which Christ died to remove, bring-

ing eternal Life to all who hear His Word and believe in Him. Hence, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," Rom. 8:1-2.

So long as one remains in the carnal state, the carnal flesh, giving way to our carnal nature, led of the carnal mind, just that long every evil thought, evil word and deed have etched their sordid blemish upon the soul. So deeply engraved are these stains that only a Divine purging can suffice. We need a Divine purging, because of our accountability. God cannot overlook the stains of sin. All the sowings must be reaped.

Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. 6:7-8. God keeps carefully and accurately compiled records, of every life, and some day those books will be opened, at the judgment BAR of God. Every man and woman must give an account for their life, and will be judged according to their "deeds done in the body."

God demands that all men everywhere repent and come to the knowledge of the truth. This mat-

ter of cleansing is not optional, but mandatory. Therefore God expects and as David declared, in the form of a question, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," Psa. 119:9. God not only expects it, but He has made available *the provision for cleansing, and maintaining purity*. The Word of God is this provision. The Word of God has a unique power to kill the microbes of sin. Paul says, Rom. 1:16-17. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The Gospel magically erases the stain of iniquity, through the power of Christ's blood. It chases evil thoughts and filthy desires from the mind. It cauterizes the heart, and activates the conscience. When we were a boy in Sunday school we learned—Bible verses "by heart." Now we memorize them. We wonder if there is a difference? David said, "Thy Word have I hid in mine heart, that I might not sin against thee." The Word of God is a sure vaccination for sin. Jesus said to His disciples, "Now ye are clean through the word which I have spoken unto you." Recognizing that purging power of the Word, He

prayed, "Sanctify them through Thy Truth, Thy Word is Truth," Jno. 17:17.

We many times pray for revival. Is it not true that revivals come only through re-Bibles? Brethren and sisters of the Dunkard Brethren Church, let us get our congregations, our Sunday school, which is a part of the church authorized by the Gospel through the church and is only a part of our labor in the Church, full of the Word of God. Also our homes and every heart full of God's Word, then times of refreshing will certainly come. Paul in writing to Timothy commanded, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. 2:15.

Also Jesus said, "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." David, as mentioned above, emphasized the essential attitude demanded by God, "Wherewithal shall a young man cleanse his way?" Then he gave the answer, "By taking heed thereto according to Thy Word." Nevertheless, dear young people, reading the Word, and knowing the Word will not suffice. The knowing must produce an action of obedience. You must accept Jesus into your life and follow Him, forsaking the world. To hear the Word and not do it, is very foolish, as illustrated by Jesus in His great Sermon on

the Mount, of the man who "built his house upon the sand." To hear the Word and not do it is also actually sinful and adds to our guilt. "To him that knoweth to do good, and doeth it not, to him it is sin."

The apostle James says, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," Jas. 1:22-25.

One and all, young and old, in this our day of Spiritual drought, day of the great epidemic which destroys the soul, let our soul's be saturated by the Word of God. Let us regulate our thinking and control our emotions. Let the Word be a "lamp unto our feet, and a light unto our path." "Read it daily," go without food rather than go without the "heavenly manna." Then let every one yield yourself to it, in unconditional surrender and obedience. Thus, with God's Word hidden in your heart, you will not sin against God.

Bro. Wm. Root

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NEWS ITEMS

ADDRESSES

Again we urge all our subscribers to notify us at least thirty days prior to your change of address. Usually we can supply you any copy of the Bible Monitor which you have failed to receive, if you will notify us. We urge you to include your Zip Code number in all correspondence, that we may have your correct Mailing address.

Editor.

LOVEFEAST SERVICES

McClave, Colo. — September 25
Mt. Dale, Md. — September 26
Walnut Grove, Md. — October 3
Waynesboro, Pa. — October 10
Dayton, Va. — October 16
N. Lancaster, Pa. — October 17
Englewood, Ohio — October 23
Bethel, Pa. — October 31
Shrewsbury, Pa. — November 7

WAYNESBORO, PENNA.

The Waynesboro congregation met in regular council Saturday, July 31. Eld. W. H. Demuth opened the meeting by reading I Peter 4, and led in prayer. Our Elder, Howard Surbey, then took charge of the meeting. Church officers were elected. All business was taken care of in an orderly Christian manner.

The Lord willing, the Lovefeast services will be held October 10th. There will be all-day services with communion in the evening.

We plan to have an evangelistic

meeting from November 8 to 21. Elder Ernest Miller will be our evangelist. Every one is welcome to come and enjoy these meetings with us.

Sister Elizabeth Wisler, Cor.

MARRIAGE

Linda Kay Marks, daughter of Bro. and Sister Daniel F. Marks of York R. 3, Pa., and Edward Clarence Stump, Jr., of Carlisle R. 2, Pa., were united in marriage June 26 by Bro. Jacob Ness. They are now living at Hamburg R. 2, Pa.

OBITUARY

SARAH B. HENGST

The wife of Fred C. Hengst, Sr., departed this life May 28, 1965, at the York Hospital at the age of 68 years, 7 months, and 15 days. She was a faithful member of the Shrewsbury Dunkard Brethren Church.

Surviving in addition to her husband are seven children: Mrs. Minor Bowman, Freeland R. 1, Md.; Mrs. Ernest Weirich, Manchester R. 1, Pa.; Mrs. Walter Stine, Jacobus, Pa.; Mrs. Arthur Keeney and Marlin Hengst, both of Seven Valleys R. 2, Pa.; Mrs. Curvin Ness, Jr., York R. 2, Pa.; and Fred Hengst, Jr., Glen Rock R. 2, Pa.; and 26 grandchildren.

Funeral services were conducted June 1 in the Shrewsbury Dunkard Brethren Church with David F.

Ebling and Howard Myers officiating. Interment was in the adjoining cemetery.

Sister Fern Ness, Cor.

SALVATION

What is salvation? It is the act of being saved, preservation from destruction, spiritual deliverance from sin and death, to rescue. For the wage of sin is death; but the gift of God is eternal life (salvation) through Jesus Christ our Lord," Rom. 6:23. "For the law of the spirit of life in Christ Jesus hath made me free (salvation, rescued me) from the law of sin and death," Rom. 8:2. "For to be carnally minded is death; but to be spiritually minded is life and peace (salvation, spiritual deliverance)", V. 6. And if Christ be in you, the body (flesh) is dead because of sin; but the spirit is life (salvation) because of righteousness", V. 10.

Salvation is by grace through faith, a free gift, Rom. 3:27-28; 4:1-8; 6:23; Eph. 2:8. The Divine order is first salvation, then works, Eph. 2:9-10; Tit. 3:5-8. Salvation is the great inclusive word of the gospel, gathering into itself all the redemptive acts and processes as: Justification, Redemption, Grace, Propitiation, Imputation, Forgiveness, Sanctification and Glorification.

Salvation is in three tenses: the believer (born again one) has been

saved from the guilt and penalty of sin. Luke 7:50, Jesus said to Mary, "Thy faith hath saved thee, go in peace." I Cor. 1:18. "The preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." 2 Cor. 2:15, "For we are unto God a sweet savour (flavor, taste or scent) of Christ, in them that are saved, and in them that perish." Eph. 2:5,8, "Even when we were dead in sins, hath quickened us together with Christ. For by grace are ye saved through faith: and that not of yourselves: it is the gift of God."

The believer is being saved from the habit and dominion of sin. Rom. 6:14, "Sin shall not have dominion over you: for ye are not under law, but under grace." Phil. 1:19, "For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ." Phil. 2:12-13, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." 2 Thess. 2:13, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." Rom. 8:2; Gal 2:19-20; 2 Cor. 3:18, read and ponder these scriptures.

The believer (born again one) is

to be saved in the sense of entire conformity unto Christ, read: Rom. 13:11; Heb. 10:36; I Pet. 1:5; I John 3:2. Paul an apostle of Jesus Christ by the will of God 2 Cor. 1:1; the apostle to the Gentiles, Rom. 11:13; preached the Gospel of salvation by grace, through faith in the finished work of Jesus Christ, His death, His burial and resurrection according to the scriptures I Cor. 15:3-4. The Gospel of the grace of God is the good news that Jesus Christ, the rejected king, has died on the cross for the sins of the world, that He was raised from the dead for our justification and that by Him all that believe are justified from all things. This gospel is described in many ways: It is the Gospel of God Rom. 1:1, because it originates in His love; . . . of Christ 2 Cor 10:14, because it flows from His sacrifice and because He is the object of Gospel faith; . . . of the grace of God Acts 20:24 because it saves those whom the law curses; . . . of the glory 2 Cor. 4:4, because it concerns Him who is in glory and who is bringing many sons to glory Heb. 2:10; . . . of our salvation Eph. 1:13, because it is the power of God unto salvation to every one that believeth Rom. 1:16; . . . of peace Eph. 6:15, because through Christ it makes peace between the sinner and God and imparts inward peace.

Blessed be the God and father of our Lord Jesus Christ, who

brought salvation down to us by the grace of God, through our faith in Him (Christ) John 1:12-13; 3:13-18; I John 5:1. Do you have this salvation? Have you really been born again? Christ dwelleth in our hearts by faith, Eph. 3:17. You may say, I have joined the church, I have been baptized, I keep all the ordinances. I did not ask you that, these are all fine but all of these do not save you or bring you into the kingdom of the Son of God. All of these good things you do and all of the bad things you refuse to do are works for believers, born again children of God. Have these things brought about a change of heart, a new creature in Christ Jesus, with desires and efforts to love Christ, be in Christ and serve Christ? You cannot buy yourself into the kingdom but you must be born again, John 3:3-7.

It is an absolute fact that there is no life produced without seed and that seed must be planted into a seed-bed. The seed that produces spiritual life, the new and consecrated way, is the Word of God, Matt. 13:19-23; Mark 4:14; Luke 8:11. The Holy Spirit says in I Pet. 1:2-3, "Being born again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever. Jesus told Nicodemus John 3:6-8, "That which is born of flesh is flesh; and that which is born of the Spirit is spirit." My first or physical birth was of

corruptible seed. My second or spiritual birth was of incorruptible seed, the Word of God which liveth and abideth forever. Eternal life, living forever, salvation takes place in the heart, "So then faith cometh by hearing, and hearing by the word of God," Rom. 10:17. God's Word is spirit and it is life, John 6:63. It is the spirit that quickeneth (produces life). When anyone sincerely and whole-heartedly believes in the Lord Jesus Christ, which is the Word John 1:1-2, and fully and completely yields their life to the Holy Spirit, they will experience the same as Mary experienced when the angel Gabriel spoke God's Word to her. She said, "Behold the handmaid of the Lord; be it unto me according to thy word." If you have never had this humble submissive spirit, I question whether you have fully enjoyed the new birth and would like to challenge you to get alone with God and in implicit faith and trust, tell God those same words and surrender your all unto Him.

Permit me to say this with reference to the ordinances, seven of which I will name: Baptism, the Lord's Supper, the Holy Kiss of charity, Feet-washing, the Holy Communion (bread and cup), the Anointing with oil and the laying on of the hand of the presbytery. Jesus never gave His children an ordinance but what He first exemplified the pattern to them Himself. He gave all the ordinances to

His followers, He commanded all His followers to follow Him by commemorating them among themselves until His return for His church. His bride (the rapture) and all saved ones (born again ones), will want to follow and obey Him in all His commandments. These are works that we will do because we have faith in Christ and have become members of His body and of His flesh and of His bones, Eph. 5:30, I Cor. 12:27.

The ordinances are types, emblems, signs, symbols; outward tangible services which are manifestos of an inward reality, something that is actually existing, genuine and true. For instance, the ordinance of baptism symbolizes seven things: a death, a burial, a resurrection, a planting, a new life, a new master and a new walk in our life. I wish I had space to present Scripture on each of these seven symbols, will you study verse by verse and word for word, the following Scriptures, Rom. 6; 2 Cor. 5:17, Gal. 6:15 and Rom. 4. Unless we receive comfort and peace from the seven ordinances mentioned before and each has become a reality in our every day life, we are still not members of Christ's body, His flesh and His bones. Without the shedding of blood there never was remission of sins, Heb. 9:22-28 and without carefully and prayerfully observing the ordinances which Christ commanded, we do not ac-

cept the blood of Christ as a propitiation for our sins. The life is in the blood Gen. 9:4; the blood maketh an atonement for the soul Lev. 17:11, made easy for each of us through the blood of Christ Eph. 2:13, which purges our conscience from dead works Heb. 9:14, and cleanseth from all sin I John 1:7.

Blessed Jesus, praise His wonderful saving name, no other name, no other truth, no other life, no other way, no other door, no other foundation, no other fold, no other head or body will cleanse us from sin. By faith in His blood Rom. 3:25, purchased with His blood Acts 20:28, justified by His blood Rom. 5:9, redeemed through His blood Eph. 1:7, Col. 1:14, sanctified with His blood Heb 13:12, washed from our sins in His blood Rev. 1:5; peace through the blood of His cross Col. 1:20. Please do not ask me how, the blood of Jesus which was shed 1900 years ago is just as efficient and as efficacious today as it was then, nor just how the blood of Jesus will cleanse the vilest sinner. "Though your sins be as scarlet, they shall be as white as snow; though they be red (sinful) as crimson, they shall be as wool (pure)". Who said this? the Lord said it Isa. 1:18 and when He says it you can depend upon every word. Dear reader, If you want salvation you better believe it. For whosoever shall call upon the name of the Lord shall be saved.

How shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher and how shall they preach except they be sent? How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things? Notice carefully, how important it is that preachers preach the true Gospel, by grace through faith which Paul calls his Gospel, Rom. 2:16. Christ admonished, teaching them to observe all things whatsoever I have commanded you. Certainly this includes putting off the old man (carnal nature) with his deeds and putting on the new man (Christ's nature). Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another. If any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness, let the peace of God rule in your hearts, to the which also ye are called in one body and be ye thankful.

Read the entire chapter of Col. 3, my what a message and so practical for us today. It contains the exaltation of Christ, the seven superiorities of Christ, the reconciling work of Christ, the mystery of the indwelling Christ, the God-head in-

carnate in Christ, christian living or the fruit of the union with Christ. Let me declare with emphasis, Anyone who is born again, born anew through Christ, a child now in the family of God; will follow Jesus in all His ordinances, loving and obeying to the very best of our ability. Christ came to the earth to reveal God unto us and without much prayer, meditation and effort to understand and follow His Word we cannot realize how close we are related and dependent upon Christ. But when people deliberately refuse to follow Jesus, the Son of God's love, in all His commandments and ordinances; who like Saul of Kish moved independent of God, though he was indued with God's spirit and in his own pride and self-will had no real heart for God. Such individuals are not "a man after God's own heart" as David was and rest assured that they have, either never been born anew or the blessed Holy Spirit has departed from them, as was the case with Saul. "Search me oh God," Psa. 139:23.

Edgar F. Schildt
Taneytown, Md.

GOD'S EYE UPON YOU

For our meditation we are referring to four words found in Gen. 16:13, "Thou God seest me." These words were spoken by Hagar, Sarah's maid, who was driven from Abraham's house, into the wilder-

ness, because of strife that developed between Ishmael, Abraham's son of the bondwoman, and Isaac, Abraham's son of the free woman. Hagar traveled some distance out into the wilderness and had thought to hide herself from the eyes of all. She did as far as man was concerned, but the Eye of God found her. She, like many others, had finally come to the conclusion that she could not hide from God.

You remember Adam and Eve found this to be only too true. God had witnessed their committing sin and ruinous fall in the Garden of Eden. God's action of apparent surprise in seeking out Adam and calling to him, "where art thou," was the approach God made to cause Adam to confess his sin. God knoweth the hearts of men and need not be told anything. His all seeing Eye is the Witness to every scene whether good or evil.

The children of Israel under heavy affliction and burden in Egypt were not forsaken by God. God had His Eye upon them, and in Exodus 3:9 we read, "I have seen the oppression wherewith the Egyptians oppress them."

David without knowledge to a single soul committed the terrible sin of adultery with Bathsheba. In order to cover up his sin he committed more sin. For over a year these sins were kept a secret and David thought all was well. David seemingly had forgotten that God

had witnessed the heinous crimes that he had committed. Later, Nathan, the prophet, was sent to David to tell him what God had seen concerning David's sin. Upon hearing Nathan rehearse David's evil acts, he confessed and repented of his sins.

My friend, God's Eye is upon you. In II Chron. 16:9 we read, "The eyes of the Lord run to and fro throughout the whole earth." In Proverbs 15:3 we further read, "The eyes of the Lord are in every place, beholding the evil and the good." My friend, you are being watched by an All Wise, All Seeing God. There is no distance, mountain, or ocean, you can flee to, to find a haven in which you can hide from God. God has seen every action you did yesterday, today, this week, last week, in fact every thought, word, and deed you have committed and yet will commit is recorded by God in heaven.

Your acts, night and day are being watched by God in the clearest possible light. You thought no one saw you. You were confident human eyes did not see you. You hid it from parents, from your companions, yet not from God — He saw it all. Those business trips in which you discarded your marriage vows, were unknown to your wife, but those scenes will meet you at the judgment unless you confess.

That mail you hid from your husband, or even before you were

married, hid from your parents, God read it long before it was received. My friend, you are being watched—not by an earthly detective but by the God of Heaven. Those shady business deals and dishonest transactions may have passed unnoticed the eyes of the law, but not the Eye of God. Those things you stole, the movies you sneaked into, the bays and lakes you went swimming in, the lies you told, the drinks for sociability you took, the short weights and change you made, and all other evil deeds you committed were seen by God. He has the record of it all.

God not only sees your actions, but is also an observer of your thoughts. He sees them as plainly as the sun and hears them as distinctively as the thunder. In Psalms 139:2 we read, "Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off." In Hebrews 4:12 in part we read, "The Word of God is a discerner of the thoughts and intents of the heart." Sin that is not born in action yet formed in the mind, is discerned in the heart by God and recorded against man unless it is confessed out.

My friend, how do you expect to escape the all-piercing eye of God and yet retain sin in your life: You may look good to people. Your piety may be convincing. Your testimony may be uplifting. Your works may be of the best. Your

advice may be considered authoritative but God looks past all these and sees you in your true light. In 1 Samuel 16:7 we read in part, "the Lord seeth not as man seeth for man looketh on the outward appearance, but the Lord looketh on the heart."

You may have schooled, disciplined, and trained yourself to meet all adverse, aggravating, and provoking conditions, but friend, if there is an inward stir, an unholy passion, a desire for revenge, the Seeing Eye of God has recorded it against your record and it must be confessed.

Throw away that deception, get honest with yourself, for God sees what you actually are. Confess your sins, your secret sins and make restitution and God will blot out your transgressions. Confess out your carnal uprisings, passions, lusts, pride and revenge—crucify the "old man" and God will give you the Holy Ghost. Do it today—do it now, and God will receive you.

Sel. Sister Shella Stump

DEATH

The realm of the departed from this life is one of mystery, and yet many would like to invade that realm while they are yet in the flesh, in order to explore those regions into which only spirits of man may go. The apostle Paul was permitted to go into the realm of

what he calls the "third heaven," and there he heard things that were unlawful or impossible to utter. The margin suggests the translation "impossible." And this would be the rational appreciation, for who could describe what belongs to that exalted realm of God? The same could be said regarding the realm of death. Who could enter that world of the dead and return with the power of describing more definitely than our Lord did the conditions of that world of the departed spirits?

A number of books have been written by different authors, some who have claimed to have been permitted to enter by the spirit into the world of the dead; and they have endeavored to describe what they saw. It is rather remarkable that they have not all agreed as to the character and manner of that world. There is one conclusion that may be made concerning the descriptions of those writers: They have not seen the same parts of those realms or may have been kept from seeing the spirit world as it is in reality. One may not say that such people have not had visions which have satisfied them and have been a source of inspiration to them and to others but if they had seen the same things the testimonies should have agreed more fully. There is one testimony which will invite our absolute confidence, "No man hath seen God at any time; the

only begotten Son, which is in the bosom of the Father, he hath declared him."

The above section has to do with the revelation concerning the place of the departed spirits. What may be said concerning the grave and the abode of the body? There were three persons whom Jesus brought again from the dead: the little maid, the young man, and Lazarus. Neither of the three ever gave a testimony concerning their experience while absent from the body. They said nothing of the manner of their departure nor of the place of the soul, nor of the sentiments of the body, had there been any such. A remarkable fact also is that Jesus did not give a discourse on the secret things concerning the dead and death on the occasions of the resurrection of these three persons. He was more concerned with the great truth of His power of life, even unto resurrection from the dead. Yet, how interested men are in searching out these mysteries which are so far removed from the searching inquiry of men, many of whom are slow to believe the things which Christ has revealed and slow to follow the way of life through faith in the Son of God! "And ye will not come to me, that ye might have life," John 5:40.

DEATH AND THE GRAVE

In Christian communities and lands there is a common custom of

disposing of the bodies of those who have died. The sepulcher or the grave is the place of depositing the body which bears a certain attachment to those who remain and who honor the spirit of the one who dwelt in the body for the duration of life. The grave is the place of deposit for the body of the dead. The Old Testament uses the same word for grave and sepulcher. The same is true of the New Testament. In Matthew 27 there are two words used for the term sepulcher. But in all of the Scriptures there is no confusion as to the difference between the grave, which is the place for the deposit of the body, and the place to which the spirit of the dead departs. The Sheol of the Old Testament is the place of the departed spirits, and the Hades of the New Testament is the abode of the spirits whose bodies have been placed in the sepulcher or the tomb or the grave.

God's people have had respect for the bodies of their dead. They interred their bodies like Abraham in the cave of Machpelah. Jacob and Joseph were embalmed after the custom of the Egyptians. Later the hillsides of the cities, and especially Jerusalem, were pitted with the hewn tombs for their dead. Lazarus was thus buried, and when the stone was removed Jesus called him forth; and he came forth bound in his grave clothes. Jesus was laid in the tomb of Joseph, who had bought

the linen clothes to wrap the body of Jesus, and Nicodemus furnished the one hundred pounds of spices for the burial after the manner of the Jew's burial, John 19:40.

The Babylonian king desired to cremate the three Hebrews who had refused to bow down to his image. Cremation seems to have been a later method of disposing of the bodies of the dead. In India cremation is a religious ceremony. In our day there seems to be a desire to get away from the custom of consigning the body to the earth and to its return to dust. Embalming, cremation, and interment in vaults, either in the ground or above ground, are modern methods of burial, but they all recognize the fact that the body is subject to decay and tends to return to its native element. "Unto dust shalt thou return." The grave is the place of the dead body. And from the earth will proceed the resurrected saints and all of the rest of the dead in the day of the Lord.

It is of interest to note that in all of the Scriptures there is no denial of death and no suggestion that there is any consciousness on the part of the body in the grave. The heathen have, in nearly all cases, if not in all, the traditions that the spirit and the body are closely associated in death. The various offerings and contributions, even sacrifices, that are made to the dead and interred with the body, suggest that they

have a belief of existence after death; but the intimate association of the spirit with the body is contrary to the facts of the Word of God.

David did say, concerning his child, "I will go to him," but this did not imply that the grave was his destination. There are frequent quotations in the Old Testament concerning "bringing down to the grave" (Sheol), but how could the spirit of a man be brought down to the place of departed spirits without bringing down the body also to the grave? Both come down together, but the body goes to the grave and the spirit to its appointed place in the habitation of the disembodied spirits. For them to be inseparable in death is the faith of the heathen. For them to be separated is in agreement with the Word of God, in both dispensations of the Word.

DEATH AND SLEEP

The English language differs in many respects from the Hebrew and Greek in that while it has an enlarged vocabulary, it does not have the variety of words to designate the same thing. The Hebrew uses a number of words signifying death and sleep. The same is true of the Greek. Our English translations use only one word for each of these ideas—death for the numerous Hebrew and Greek terms, and sleep for the numerous terms in the other

languages. When Jesus said, "She is not dead, but sleepeth," they laughed Him to scorn; but the word he used also suggested death. To Him it was also sleep, and He awoke her out of her death sleep. The same was true of Lazarus, but Jesus had used another term which signified both sleep and death, and which the disciples implied meant "taking rest." But Jesus went to awaken him from that sleep, and it was as easy for the Lord to raise him from the dead as to awaken him from sleep.

But the fact that Jesus used words of double meaning in such cases does not imply that He called all death by the same term as sleep. Nor can we conclude from His use of such words that all death is only a sleep in the sense that our bodies will not be in a state of dissolution when the spirit leaves them. Sleep is a process of refreshing and renewal. Death is a process of deterioration. Sleep lasts for a night. Death continues for ages. While Jesus referred to the maid and Lazarus as sleeping, He did not say that the young man was asleep. "He that was dead sat up." The term used is that which applies only to dead bodies—"Nekros."

Again, when Jesus referred to His own death He refrained from using terms of double meaning, such as could be applied to sleep or death, and spoke only of death. Therefore we may not say that

Jesus slept for three days and nights and awoke from His sleep. His was the death which passed on all men, Romans 5:12. Jesus spoke of His rising from the dead, for the Son of man would be slain and would be buried and on the third day He would rise from the dead. Such was the definite statement of Christ concerning His death.

Paul makes use of the term sleep with reference to the dead in Christ. He also says in I Corinthians 15, "We shall not all sleep, but we shall all be changed." In I Thessalonians 4 the dead saints are described as those who are "asleep" and as those who sleep in Jesus. None of the other writers of epistles use the term of sleep as applying to the dead, whether concerning saints or sinners. And when Paul uses these terms, he makes use of those words of double meaning, applying both to sleep and death.

THE SPIRIT AND SOUL-SLEEP

Death brings about the separation of the spirit and the body. The body decomposes in the grave and does not sleep. Will the term sleep then apply to the spirit of man which leaves the body until the day of resurrection? In the case of the resurrection of the maid, the young man, and Lazarus, the quickening was that of the body and the return of the life as it was before death occurred. Lazarus made no comments on his time of absence from

his body for four days. From that one circumstance is it wise to build a theory that his spirit slept during those four days? One would not be Christian to think of the spirit as being dead, although its separation from the body is a part of the experience of death for sin. What may be said of the spirit in its condition of separation by death? Hear the words of Jesus, "Father, into thy hands I commend my spirit," Luke 23:46. Also the words of Stephen say, "I see the heavens opened, and the Son of man standing on the right hand of God"; and "Lord Jesus, receive my spirit," Acts 7:56, 59. At the right hand of God and in heaven is not the place for dead souls, not the place of sleep. Where God is there is life eternal. The apostle to the Gentiles tells of the nature of his hope in the world to come as that of absence from the body and presence with the Lord. His body does not go into the presence of the Lord until the time of resurrection. The time of absence from it may be long, but the interval is spanned by his spirit's being present with the Lord.

It was not a myth that Jesus related, neither a parable, when He told of the fact of Abraham and the rich man. Paul told of Abraham seeking a city whose builder and maker is God. He did not find it in Canaan. He discovered it when he left this world. Jesus knew of this abode of Abraham and

told of one who died and was carried by angels into Abraham's bosom. He was not asleep, for he conversed with one who was in hell, an informed him that his brethren have Moses from whom to learn the way of escape from torment and find a place of happiness. Abraham's spirit did not sleep. Again Moses and Elijah did not sleep after their experiences of death and translation. Elijah particularly escaped the experience of the dissolution of the body and spirit. Neither his body nor spirit went into that state which some would call the unconsciousness of existence or sleep. Both these ancient saints were able to appear with the Lord on the mount and converse with Him concerning the event of Christ's death which was of the greatest interest to both heaven and earth.

Another important testimony exists for our consideration regarding the sleeping condition of the spirit after it leaves the body. Paul, in his letter to the Ephesians, tells of the two families of the Lord. Both families bear His name. But the one family is in heaven and the other is on the earth, Ephesians 3:14-15. By what power or under what circumstance is the family of Christ in heaven? It is definitely not there by virtue of a resurrection, for there will be no resurrection of the saints until the coming again of the Lord. That family must be composed of more than the saints

of the New Testament time. Combine the saints of all time in that great throng represented by the much incense that was given to the angel to place on the golden altar before the Lord, Revelation 8:3. In this group of saints might be found the patriarchs who were justified by faith and waiting until the time of our being made perfect, Hebrews 11:39-40. Here then is the great family in heaven waiting for their glory to be fulfilled with us. The bodies of those saints are still in their graves.

Peter said that sepulcher of David was still in existence, Acts 2:29. He had no resurrection, but must be included among the saints waiting for his promised glory. None of the ancients will stand up until that day of the revealing of the Son of man with power and great glory, as He has promised.

Then God is not the God of the dead nor of the sleeping. "I am the God of Abraham, Isaac and Jacob." He is the God of the living. Abraham was conscious of the presence of the Lord when he communed with the angel messengers sent to him to tell of the destruction of Sodom. Jacob slept and saw the angels of God descending and ascending on the ladder extending into heaven. Moses saw the things of heaven sufficiently clearly to make the pattern of them. Prophets saw visions and received messages from the living God. Never was

there revelation from such servants of God which intimated that no soul ever attained to the presence of their Saviour, whom they had made the object of their faith and devotion. These saints will God bring with Him, to attain their full glory, even the redemption of their bodies, Romans 8.

"O death, where is thy sting? O grave, where is thy victory?" But death and the grave will continue until the end of the earth age. As long as this world stands it will be cursed with death, the separation of the soul and body, and it will be the scene of graves. The sea is a vast abode of the bodies of men. One man has made an estimate of a total population of the earth from the beginning of time and has estimated that if all the dead from the beginning were laid side by side, the state of Texas would be sufficient for a burying ground for them. As long as men continue to sin there will be need of a place for the grave. For the wages of sin is death.

It is true that there will come a time of resurrection when the Lord shall come from heaven. That resurrection is for the saints who have died and for the living saints who are here at His coming. But there are other dead who will not be raised until the end of the earth age. It is then that the earth and sea will give up their dead, and then death and hell will be cast into the

lake of fire. When the instigator of death, the devil, is cast into the lake of fire, his power will be destroyed. His work will be ended and the new heaven and earth will be filled with righteousness, and there will be no more law of sin and death. But the end of the grave and Hades will be accompanied by the final separation from God of all those whose names are not found in the Lamb's book of life. They will go to the same place where death and hell have been cast away. The second death is the second separation from God.

There is no remedy in this world for death. It can be postponed by careful living and by modern science in the cure of former devastating diseases. But death cannot be defeated by a bottle of pills. The only victory over death is found in Jesus Christ. He tasted death for every man. "Through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Hebrews 2:14-15. The wisdom of God in dealing with this curse of sin is too great for us to understand. The intricacies of His means of grace in freeing us from judgment of death and accomplishing His great work of redemption is beyond our knowledge. But the fact of our salvation through the work of Christ is made known to us, and the way of faith is simple enough for any one to accept. Our

victory over death and the grave is assured us by faith in Jesus Christ.

—Sel. the Christian Monitor

PECULIAR

Peculiar people, I hear someone say,
Peculiar, because they the Lord
obey;

Peculiar in habits, peculiar in dress,
Peculiar in honesty and godliness.

Peculiar in motives because pure
in heart;

Peculiar, because the world has no
part.

Peculiar in love that drives out hate,
Peculiar in faith Satan cannot
shake.

Peculiar in zeal the lost sheep to
win,

Peculiar because they live not in
sin.

Peculiar in prayer and communion
with God.

Peculiar, as pilgrims life's journey
they trod.

Peculiar—their affections on Jesus
are set.

Peculiar—their needs by the Lord
are all met.

Peculiar because they know a new
birth.

And are filled with God's Spirit,
that's heaven on earth,

Peculiar because in Christ's blood
they believe.

Peculiar, for from Him new life
they receive.

Peculiar, for old things are all
passed away

And now the Holy Spirit is given
full sway.

Peculiar in peace the world cannot
give,

Peculiar, for only by God's Word
they live.

Peculiar in fighting all sin and all
strife.

Peculiar—and this is the true
Christian life.

Sel. by Bessie Shaffer.

GOD'S MINORITIES

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but *He won!*

—The Christian Witness

SUNDAY SCHOOL LESSONS FOR OCTOBER 1965

PRIMARY LESSONS

Oct. 3—The Children's Best Friend.
Matt. 19:13-15; Mark 10:13-16.

Oct. 10—God Made The Beautiful
World. Gen. 1:1-2:9.

Oct. 17—Enjoying God's Beautiful
World. Gen. 2:7-14.

Oct. 24—Samuel's Happy Family.
I Sam. 1:1-20.

Oct. 31—God Gives Happy Days
and Quiet Nights. Gen. 28:
10-18, 29:13.

ADULT LESSONS

Oct. 3—The Coming Of The Lord.
I Thess. 4.

1—Do we give enough thought
as to how we can possess our
vessel in sanctification and
honour?

Oct. 10—Ye Are The Children Of
Light. I Thess. 5.

1—What are the various things
to consider if we hope to ab-
stain from all appearance of
evil?

Oct. 17—Punishment Of The Un-
believer. II Thess. 1.

1—Must we suffer persecution
and tribulation to be worthy
of the kingdom of God?

Oct. 24—The Man Of Sin. II
Thess. 2.

1—Does worldly knowledge
cause people to be shaken in
mind?

Oct. 31—The Need Of Prayer, One

For The Other. II Thess. 3.
1—If we fail to carry out our
duty of love and admonition
toward a disorderly brother,
how much better are we?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR OCTOBER 1965

GOD'S PLAN FOR OUR SALVATION

Memory verse, Isa. 55:7, "Let the
wicked forsake his way, and
the unrighteous man his
thoughts: and let him return
unto the Lord, and he will have
mercy up him; and to our God,
for he will abundantly pardon."

Fri. 1—Psa. 32.

Sat. 2—Ez. 18:25-32.

Memory verse, Eph. 2:8, "For by
grace are ye saved through
faith: and that not of your-
selves: it is the gift of God."

Sun. 3—Acts 17:29-34.

Mon. 4—Acts 2:37-40.

Tues. 5—Isa. 55:1-7.

Wed. 6—Acts 18:24-28.

Thurs. 7—Rom. 4:13-25.

Fri. 8—Eph. 2:1-10

Sat 9—Gal. 5:1-8.

Memory verse, Eph. 2:10, "For we
are his workmanship, created
in Christ Jesus unto good
works, which God hath before
ordained that we should walk
in them."

Sun. 10—Rom. 5:1-11.

Mon. 11—Acts 3:11-16.

Tues. 12—Luke 7:36-50.

Wed. 13—Heb. 12:1-4.

Thurs. 14—Rom. 12:1-11.

Fri. 15—Rom 12:12-21.

Sat. 16—James 2:20-26.

Memory verse, John 3:3, "Jesus
answered and said unto him,
Verily, verily I say unto thee,
Except a man be born again,
he cannot see the kingdom of
God."

Sun. 17—Heb. 11:1-6.

Mon. 18—Heb. 4:1-9.

Tues. 19—Heb. 4:10-16.

Wed. 20—John 3:1-13.

Thurs. 21—Mark 16:14-20.

Fri. 22—Matt. 28:16-20.

Sat. 23—I Pet. 3:15-22.

Memory verse, I Cor. 14:37, "If
any man think himself to be a
prophet, or spiritual, let him
acknowledge that the things
that I write unto you are the
commandments of the Lord."

Sun. 24—Titus 3:1-8.

Mon. 25—Matt. 18:1-6.

Tues. 26—II Cor. 5:14-21.

Wed. 27—Rom 6:1-11.

Thurs. 28—Psa. 51:1-9.

Fri. 29—Psa. 51:10-19.

Sat. 30—Job 36:1-12.

Memory verse, Titus 2:11-12, "For
the grace of God that bringeth
salvation hath appeared to all
men, Teaching us that, denying
ungodliness and worldly lusts,
we should live soberly, right-
eously, and godly, in this pres-
ent world."

Sun. 31—Ez. 33:1-11.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD COMFORTS HIS PEOPLE

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified," Isa. 61:1-3. Here we find the spiritual glories of the Church of Christ when the Redeemer will come unto His own. In Luke 4:17-21 Christ read this Scripture in the synagogue and told them, "This day is this scripture fulfilled in your ears."

The Father sent His Son and gave Him power and the comfort of the Holy Spirit. The work and

words of Christ were not His, but that which He was appointed and ordained to do by the Father. God sent much comfort unto the ones who would hear, upon the earth, and brought much joy, healing and many of the marvelous blessings of God. The proclamation that God would accept whosoever will, has perhaps brought more comfort down through these many years than possibly anything else. He taught us that there is great comfort in humility, mourning, respect, love and concern for each other. Simply the fact that Jesus has been our Redeemer has and still is bringing much comfort unto mankind. Sin weakens, destroys, saddens and spoils the true purpose of God; but the mercy and comfort of God, through Christ, will restore joy and comfort to each of us. Re-read our text at the beginning, Does this bring much comfort unto you? How are you proving it unto God?

This great mission of Christ will also be the mission of each of His true followers. A mission of mercy to those who are faithful, humble and meek. Note that such individ-

uals are not plants or bushes, but "trees of righteousness" that they might glorify our Creator. Beware, for Christ not only emphasized the care and comfort of God, but also the vengeance of our God. However, if we properly serve and obey our Lord, we shall escape the vengeance of God.

In the experience of each individual we find: joy or sorrow, health or sickness, hope or despair, faith or doubt, love or hate, plenty or starvation, prosperity or famine and life or death. If we properly love and serve our God and one another; we will enjoy the first in each item and avoid the second. The all-wise God knows well this pattern of human experience and He has provided, in our hard and discouraging experiences of life, a divine comfort for His people.

The means of our comfort is through the Holy Spirit, largely through His revealing the details of the Word of God unto us and emphasizing His eternal promises. Perhaps the greatest comfort of God is His promise of strength for the problems and promises of life. This comfort is not to a group or a denomination which we belong to, but it is an individual promise brought unto us because of our individual service in the duties towards our Lord. We will be each individually rewarded for our individual obedience unto God, but most of His commandments can only be lived

by the help of others, who teach and follow each and every commandment of God. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," Isa. 41:10. Along the rough pathways of life, where are strewn moral wrecks of humanity, there is much comfort in fellowship as God walks with us and guides us by His Spirit.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee," Isa. 41:13. God's people are always comforted with the real experience of deliverance when they call upon Him, in faith and humility. The fact that we are the servant of so great a God should bring each one of us much comfort and joy in His service. The only way in which we can actually show our gratitude for so many valuable blessings is, by faithful service to our Lord and Master. God has given me talents, small or great, how many of these am I using fully in His service?

**"THE UNCHANGEABLE
GOD," OVER
"A CHANGING WORLD"**

The beloved apostle John has given us our text for our message, on the above subject. 2 Jno. 2:15-17, "Love not the world, neither the things that are in the world. If

any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." This sinful world, with all of its lusts, pride, fashions, and passions will pass away, but those who belong to the "Unchangeable God" will abide for ever. Jesus said: "Heaven and earth shall pass away, but my word shall never pass away."

First, in our discussion of this subject, let us notice, "The Unchanging God." Mal. 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." God remembered "backsliding Israel," though they had turned away from Him, yet He remembered His promises to their fathers, had been merciful to them, had not destroyed them, nor consumed them. God is a God of mercies. "His mercy endureth for ever." God's counsel never changes. Psal. 33:10-12, "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

As we proceed we will notice the many devices and changes in "a changing world." Man ever since the deluge (flood) has ever strove to work out his evil imaginations. Many, many times he becomes dissatisfied with the good things which God has provided for his happiness. This was even so before the days of Noah and the flood. Gen. 6:5-8, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Truly man had changed from his state of innocence, through disobedience, to follow his own conscience to do evil and to live a life of sin. All this because of his partaking of the forbidden fruit. This was the beginning of a changing world, and resulted in man's destruction from off the face of the earth. "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."

Nevertheless after the "flood" man went right on with his evil imagination, trying to build a tower, that would reach unto heaven, dissatisfied with the habitation which God had given him. Hence, a

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"changing world." The "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing (for He is an unchanging God), seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," Acts 17:24-27. So, from the time of Babel, the days of Nimrod, there has been the changing world.

Men in our day still have that "evil imagination," for they are trying to reach God's moon, with the thought of inhabiting it. Will God permit this? Or will it be with it,

as it was with Babel? Men are trying to change governments, to change society, our manner of life. To change morals, from morality to immorality, to change our Bible. to change Christ's message for sinners and to change our Church, but does the Church's message change? Most emphatically, No. Again, with great emphasis we declare to all... "That we confess our faith by declaring what the Bible teaches and what God has said." We do believe God!... God does not change from generation to generation. Neither will His Word change, nor can it be amended. Jesus Christ is "the same yesterday! and today, and for ever." He said, "I am Alpha and Omega, the beginning and the ending." Christ's Gospel given by His Word and by Inspiration of His Holy Spirit, through the writings of His holy apostles, is the everlasting Gospel of the Grace of God. The Word of God does not change. At this point, let us notice "The place of the Word of God in the Church of Jesus Christ." Also the departures of Apostasy in the professed Christian church, those who are professors and not possessors of Christ.

The place of the Word of God in Christ's Church. In this proposition, two important questions are involved. (1) What is the Word of God? (2) What is the Church of Christ, or a Christian Church? We answer these questions from

the Holy Bible, not from the theological schools of men . . . modern theology deals very much with the Word of God and the Church. We are interested only in the teaching of the Bible, for the Bible is a Divine Book, inspired by the Holy Spirit. Thus it is the only infallible authority for faith and life. Scripture also prescribes the doctrine of Christ, and is the article of faith, nothing else is changed, not even by an angel from heaven. What is the Word of God? We answer in Bible Expression. In it "The Word of God," along with its equivalents, is used in a number of senses.

First of all Christ Himself is declared to be the "Word." Jno. 1:1-3, 14, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Here we have the unchanging Word, the unchanging Christ. The everlasting, Unchanging God, the everlasting Unchanging Christ, is found again in Psa. 102:24-27, "I said O my God. take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the

foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end." While this world and this earth and the heavens will change, the Living God will never change. This prophecy of David is referred to by the writer of the Hebrews, in chapter 1:12; also the Gospel is often called the Word of God. Thirdly, Scripture is the Word of God. In conclusion of this question . . . Christ is the Word of God, the Gospel is the Word of God, the Bible is the Word of God. Thus Christ, the Gospel and the Bible cannot be separated one from another.

All knowledge, that we have about Christ and about the Gospel, is derived from the Bible. This knowledge is absolutely reliable, because the Bible is a Divine Book, inspired by the Holy Spirit. Therefore the Bible is more than a completely trustworthy historical document. The Holy Spirit, who inspired it, is present in it and works by it. We can believe in Christ, be born again, and be sanctified only, "by the Word of God, which liveth and abideth for ever," 1 Pet. 1:23.

Our second question is, What is the Christian Church? We will ex-

plain this great question, briefly, by our Bible, which is the Holy Scriptures. (1) Christ's Church is the "kingdom of God, on earth." (2) It is an "Ecclesia," a called out body of Christian believers, united in the faith and doctrine of Christ. It is the body of Christ, of which He Christ is the Head. It is the Bride of Christ, of which He is the Bridegroom. Christ selected His Bride while here in the world, purchased her with His own blood. The "marriage" is not yet consummated, but will take place at the "marriage supper of the lamb," Rev. 19:6-7. The Church is Christ's Espoused Bride while here in the world.

Many of the above statements are questioned by a changing world, by the changing so-called Christian church. Every one of our above statements are clearly taught in the Word of God. If any reader of this article is in doubt about our teaching, we would be glad to furnish you with chapter and verse, our Biblical proof. Some in a changing church deny that the Body of Christ is the Bride of Christ. We point them to the following texts, Eph. 1:22-23, Eph. 5:23-33. The Church is the House of God . . . 1 Tim. 3:15. All these definitions for the Church of Christ, and others we might give, are clearly taught in the Word of God; however, these are enough to prove our statements.

Coming back to our thought of

"a changing world," our blessed Christ, recognizing the fundamental struggle for existence, and addressing Himself to such as are prone to worry . . . He said, "Take no thought for your life, what you shall eat, or what you shall drink; not yet for your body, what you shall put on . . . for your heavenly Father knoweth that ye have need for all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:25, 32, 33. As Christians we are counseled to "Trust in the Lord . . . and do good: so shalt thou dwell in the land . . . and verily thou shalt be fed," Psa. 37:3. We are encouraged to pray, "Give us this day our daily bread," and then commit ourselves to Him, who has promised to "supply all your need according to his riches in glory by Christ Jesus," Phil. 4:19. We are exhorted to exercise faith towards God, for "without faith it is impossible to please him," Heb. 11:6.

(To be continued.)

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THE MEANING OF THE CROSS OF CHRIST

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation,

and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross," Phil. 2:5-8. First to illustrate, It is interesting to stand on a hilltop and watch the coming dawn: first the grey streaks in the east and then the brighter light, until the full sun arises. There is a sunrise with its dawn-like in the Old Testament. The fore-gleam begins with the promise in the curse upon the serpent, that the woman should bruise his head. It grows brighter in Abel's altar with its sacrifice of blood. We see it again in the victim, whether lamb or bullock or turtle-dove, on the altar of the Tabernacle and of the Temple. We see it in the offering of Isaac and the substitution of the ram that was caught in the thicket. We see it in Isa. 53 and kindred prophecies, in which our Lord is held forth as the Messiah, the sin-bearer, the One who makes atonement for our guilt.

So just what is meant by the Cross of Christ? There are several phrases which mean about the same thing: the death of Christ, the blood of Christ, the Lamb of God which taketh away the sin of the world and Christ and Him crucified; each has in the heart of it a definition of what the Cross of Christ means. If you put together some of the great words which occur in the

writings of Paul, you will find an unfolding of these meanings. The word "propitiation" suggests the justice and holiness of God, His love making propitiation to His justice; not His demanding of another that propitiation be made to Him, but love furnishing what justice and holiness demands. "Reconciliation" is the man side of it, being reconciled to God comes through the Cross of Christ. "Redemption" is "Redeemed not with corruptible things, as silver and gold, but by the precious blood of Christ." "Justification" which has in it the accounting as innocent, everyone who accepts Christ. Man began before the fall, in a state of innocence, and justification is beyond anything that human courts realize. It is putting the sinner in a condition before God, as if he had never sinned at all, it is giving him a standing through Christ of absolute innocency before God. It is all summed up in the word "atonement," used over eighty times in the O.T. and once in the N.T.

Atonement really defines the fruitage, it brings us into harmony with God, makes us one with Him. But, beloved, it has a deeper meaning. "Let this mind be in you, which was also in Christ Jesus." We have a portrait of Christ and Him crucified in the words, "Obedient unto death, even the death of the cross." Let us look for a moment at that picture "Who, being in the form

of God" does not mean in the shape of God, for "God is a Spirit, and they that worship him must worship him in Spirit and in truth." We do not think of a spirit as having shape. Christ has been a spiritual God from the beginning, "Equal with God." Now though equal with God and of the same substance with God, He empties Himself and gives up for a time this equality and takes the incarnate form of a human being. He did not cease to be the Spiritual God that He was, but began to express Himself in this concrete way and put Himself within the compass of man's comprehension. Our finite minds cannot comprehend a Spiritual God, filling all eternity and all immensity, so He put Himself within the compass of our thought, in order that He make Himself thinkable and approachable unto us. He saw fit to give up His authority for the time, without surrendering one whit of His attributes of Deity, in order that He might work out our redemption.

He takes the form of a servant. The God of the universe not only puts Himself within the limits of a human being, but the narrower limitations of a servant. A servant to humanity, not only within the limitations of a perfect human being, but in service to imperfect human beings. "He took upon him the form of a servant, and was made in the likeness of men." Not of a man, but in the likeness of all men. As

"Son of man" this servant places Himself beneath all men, that He may serve them. Not of any certain nationality, not even a Jew, bigger than each as the Son of man. His heart is big enough to take in millions and His arm long enough to reach to the depths of humanity's greatest needs and lift up to the heights of God. Man or woman, regardless of their state in life, can be represented by this universal man.

However, being in the fashion as a man, He has not lost His personality. He still has the form of God, but the likeness of man. With likes and dislikes, careful about His mother, hungers, thirsts, rests on the edge of the well, but an individual with personality to be very close to each one of us. When I realize that He was tempted as I, took my infirmities and my sins, it makes me feel akin unto Him. Notice what took place, in the form of a servant. He humbled Himself and became obedient unto death, even the death of the cross. The One who hung upon that Roman cross was not only a servant but was classed as a criminal. He hung there because He was regarded as guilty, the law had sentenced Him, a position not only of unutterable agony but of infinite shame "obedient unto death, even the death of the cross." Sin is a crime before God and must be punished. This universal man, having become a servant, stooped lower

than a servant, taking the place of a criminal before God. Why, that He may take our guilt upon Himself and give you and I freedom from the penalty of our sins.

There is still a deeper depth, "Let this mind be in you, which was also in Christ Jesus." May the spirit of God help us now to go a little farther into this holy of holies, that we may realize the meaning of "Christ and Him crucified." The glory of giving up glory, the honour of surrendering honour, the reputation of being of no reputation; for the sake of glory, honour and reputation of others. Seeking glory and grasping after honour may mean selfishness, for there is a deeper honour in thinking of others. Let us imagine, if we can, a man in this world who is truth incarnate, in Him is all truth, reality, no pretense, Yes, a man like that would be the glory of his nation. Again imagine a man, in whom all light centers, knowledge, on every subject in the universe, again a man like that would be the glory of his nation. But again imagine a man in whom all life is centered: physical, intellectual, ethical, spiritual; yes, all these virtues incarnate in one man; again the glory of his nation. Yet again imagine another man, in whom all wisdom is centered, not only knowledge but how to use it, and again we have glory. Again another man in whom all power is centered, another in whom all love

is centered, everything that is lovely and of good report. What honor would be due him? Now sum up your imagination, a man of all truth, light, life, wisdom, power, holiness and love and you have a man who is the glory of the earth and also the glory of Heaven, our Lord and Master, Jesus Christ.

He is the only one who ever came to earth, deserving of such great honor and glory. Do you think I have exceeded the glory of our Lord and Saviour, who died for us? Let us go a step farther and see what the cross really means. If you can find a man in whom all truth is centered, not proud but dying for those in error, a man dying not only for enlightened man but for all in darkness and sin, a man of wisdom displayed but dying for the ignorant, the feeble and the sick. A man of holiness sacrificed for others on the altar; the unholy, impure, the weak and the sacrifice for sin. A man of love, not for himself, but for those who never enjoyed love. Dear reader, can you realize the meaning of our Lord unto each of us? Through our study of such a being, you have some conception of what Jesus Christ on the cross should really mean to each of us, who will believe on Him and accept His marvelous plan of salvation by grace through faith.

May we meditate a little farther and catch a deeper note of the meaning of the cross. "Father, for-

give them, for they know not what they do." Yes, Jesus did make that prayer while He died. To take righteousness, justice and holiness from God would be to dethrone Him. How can God forgive the guilty? How can God be merciful without being unjust? For the moment a judge becomes merciful he ceases to be perfectly just and the moment he begins to be just he ceases to be merciful. There is only one way for a just God to forgive and that is by the guilt being removed. While Jesus was bearing the guilt of sin He said, "Father, forgive," on the merit of atonement I am now making. He tasted death for every man. What is death? Death is separation from God, "Depart from me, ye cursed," means death. Jesus tasted of death, by His own choice and you should know what He meant "It is finished." Death has been tasted, guilt borne, forgiveness established and we can accept the plan of salvation through Christ.

The plan is finished and it begins for us when we accept. Hear His tender words, "Woman, behold thy son. Son, behold thy mother." Look at a spot on the earth where the Cross of Christ has not touched and you find no Christian home, father, mother, wife, child but rather slaves of sin. It is through the deep meaning of the Cross that each one has been redeemed, sanctified and glorified. "Father into thy

hands I commend my Spirit," I have tasted death, I have borne guilt and here is my spirit. The true Christian is free after accepting the finished salvation through Christ, but this finish is only a beginning. All praise to Him who reigns above, in majesty supreme. Who gave His Son for man to die, that He might man redeem. Redeemer, Saviour, friend of man, once ruined by the fall. Thou hast devised salvation's plan, for Thou hast died for all. His name shall be Counsellor, the mighty prince of Peace. Of all earth's kingdoms, Conqueror, whose reign shall never cease. Beloved, if any one ever reaches that Heavenly Home, it must be by the way of the Cross, for the way of the cross leads home.

Edgar F. Schildt

R. 1, Taneytown, Md.

WAY OF SALVATION

2 Pet. 2:21, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 3:2-18, That ye (Gentiles) may be mindful of the words which were spoken before by the Holy Prophets, and of the commandments of us, the apostles of the Lord and Saviour. The day of the Lord will come as a thief in the night. In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent

heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, looking unto the coming of the day of the Lord. Nevertheless we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness, wherefore beloved, seeing that ye look for such things. The longsuffering of our Lord Jesus Christ is salvation.

But grow in grace and in the knowledge of our Lord and Saviour. All Scriptures is given by the inspiration of God and is profitable for doctrine, for instruction in righteousness. John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Paul was pressed in the Spirit and testified to the Jews that Jesus was the Christ. Then spake the Lord to Paul by a vision, for he mightily convinced the Jews, showing by the Scripture that Jesus was Christ. When Paul laid his hands upon them, the Holy Ghost came on them. Some so-called Christians of these days do not believe in the Holy Ghost but only in God the Father. At the time of the apostle Paul's conversion, he heard the voice. Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord. Paul was an apostle, not of men, neither by man but by Jesus Christ, who gave Himself for our

sins. If any man preach any other gospel let him be accursed. The gospel which was preached of me is not after man; I neither received it of man, neither was I taught it by man, but by the revelation of Jesus Christ. Not like some of this day and age, who get their doctrine from some college, or man-adopted creed. Knowing that man is not justified by the works of the law but by the faith of Jesus Christ.

Gal. 3:13, "Christ hath redeemed us from the curse of the law." V. 26-28, For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. For ye are all one in Christ Jesus. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. A sad condition. Eph. 2:8, "For by grace are ye saved through faith; and not of yourselves: it is the gift of God." Some boast of their good works or deeds. Eph. 2:12, Ye were without Christ, having no hope, and without God in the world: but now in Christ Jesus are made nigh by the blood of Christ. Some tell us that the blood of Christ at Calvary's Cross, has nothing to do with salvation or being saved. Col. 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: in whom we have redemption, through his blood, even the forgive-

ness of sins." No one can be saved without the forgiveness of our sins. Having made peace by the blood of his cross, whereof I Paul am made a minister.

1 Thess. 5:2-5, 8, For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh. . . . But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. But let us watch and be sober, for they that be drunken are drunken in the night. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. So salvation is by the way of the Cross, being redeemed by His love and mercy.

The Lord Jesus Christ is the only hope of salvation for the Gentiles. The word hope meaning: something to be obtained, an expectation, to be assured of, to trust. Rom. 8:24, For we are saved by hope. Heb. 11:6, Without faith it is impossible to please God. Heb. 12:24, To Jesus the Mediator of the new covenant. 1 John 5:5-6, 8, Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; and it is the spirit that beareth witness, because the spirit is truth. Three bear witness in earth, the spirit, the

water, and the blood: he that hath not the Son of God hath not life. 1 Tim. 2:5, For there is one God, and one mediator between God and men, the man Jesus Christ; who will have all men to be saved, and come unto the knowledge of the truth. Rom. 3:24-25, Being justified freely by his grace through the redemption that is in Christ Jesus, to be a propitiation through faith in His blood. The apostle Paul in Rom. 15:16, That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, by the grace of our Lord Jesus Christ.

Grace is a charming sound,
Joyful tidings it does bring.
Salvation to all the world around,
To hear the Gospel's cheering sound.

Some sinners, seek His grace,
By the shelter of His cross.
Through peace which Jesus brought,
Grace will bear us safe above.

William N. Kinsley
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Hartville, Ohio

NEWS ITEMS

BE YE ALSO READY

While preparing the material for this issue, we were made to prayerfully stop and think. Word came that Eld. George Dorsey, R. 1, Box 154C, Salisbury, Pa., had suddenly passed to his reward through a

heart attack, at the early age of 51 years. He had energetically served on the General Mission Board and on the Bible Study Board for many years. Having much Christian fellowship with this brother for many years has touched our heart. Each one of our lives is just as uncertain, therefore how are we applying ourselves in the Master's Kingdom?

MODESTO, CAL.

The Lord willing, the Pleasant Home congregation will begin their two-week's Revival meetings on Oct. 17, with Bro. Isaac Jarboe as evangelist. Services will begin at 7:30 each evening. We wish to extend a hearty welcome to each one who can, to come and bring others with you.

Sister Blanche Wyatt, Cor.

ENGLEWOOD, OHIO

Bro. James Kegerreis gave us sixteen spirit-filled sermons, which were a great blessing and spiritual up-lifting to our members, friends and neighbors who attended these meetings with us.

May the Lord bless this seed that was sown, so that it will take root in our hearts and become active in our lives. May the sweet and simple teachings of Jesus become a little dearer and a little nearer to each of us in our everyday living; so that our church might become a bright and burning light in the midst of a crooked and perverse generation.

Sister Maxine Surbey, Cor.

GOSHEN, IND.

The Goshen congregation will be holding their Lovefeast Saturday, Oct. 9. A hearty invitation is extended to all who can come and be with us.

Sister Maxine Swihart, Cor.

NOTICE

We wish to thank all the dear brethren and sisters for their prayers, cards and letters of sympathy. Also for the help of the ministering brethren and singers, in our time of grief at the loss of our loved one.

Sister Ada Whitman and family

A NOTE OF THANKS

I thank all my dear Brethren and Sisters of like precious faith, from the bottom of my heart, for the effectual fervent prayers that were offered for me during my recent surgery and recovery. I had several visitors and received several get-well cards each day while in the hospital, for which I was very grateful.

The doctors and hospital staff gave me the best of care, but I know and have complete faith that it is only to God that we must look for healing and recovery. Praise the Lord for my recovery, even though it has been much slower after this operation, perhaps it is to work a greater degree of patience within me. I hope to go back to work soon after Labor Day and I am confident it is only because of your prayers

in my behalf. May God richly repay you, bless and keep you all, until we meet again.

Bro. Harold R. Frantz

OBITUARIES

LEWIS I. BAKER

Was born Jan. 20, 1900, at Parma, New York. He departed this life at Timken Mercy Hospital Aug. 26, at the age of 65 years, 7 months and 6 days. About half of his life was lived in the state of New York.

About the year 1936 he was baptized into the Orion Dunkard Brethren church, of which he was a member at his decease. Aug. 7, 1937, he was united in marriage to Sister Ruth Beltz, at the home of and by Eld. Theodore Myers. Bro. Baker had been in ill health for several years.

He is survived by: his wife, Ruth, of the home; one brother, Clarence, of Albion, N. Y.; and one sister, Ethel, of Brockport, N. Y. Funeral services were conducted from the Swigert funeral home, Canal Fulton, O., by Elders Paul R. Myers and Lester Senften. Burial in the Mudbrook Cemetery.

PAUL C. WEAVER

Was born in Adams County, Pa., Oct. 5, 1940, and departed this life Aug. 21, 1965, at the age of 24 years, 10 months and 16 days. Twelve years ago he united with the Bethel congregation of the

Dunkard Brethren church.

Feb. 22, 1965, he was united in marriage to Josephine Albert, who survives; he is also survived by his parents, Paul C. and Ruby E. Weaver; five brothers, Harold, Donald, Roger, Galen and Kevin of the home; four sisters, Nancy, wife of Ray Shank, East Berlin; Cassandra, wife of Arlan Lando; Linda and Anna Mae; paternal grandfather, Clayton F. Weaver of Strausstown, Pa.; maternal foster grandfather, Edgar H. Leer of York Springs.

Services were conducted Aug. 25 at Frystown by Eld. Paul R. Myers of Ohio and Bro. David Skiles of New Mexico.

We wish to take this means of thanking the many friends and Brethren and Sisters, for the many phone calls, cards and words of sympathy during this time.

Paul C. Weaver and family

GAL. 6:14

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

It is time for a conversion within the church. The church-member is caught in an all-consuming worldliness of a selfish and secularistic age. Too many have learned to be good without God, and to be church members without walking in a full

fellowship with Christ. The church must have a conversion to produce persons made clean and whole, to be self-emptied and filled with the Spirit of Christ. The individual must grip God and God must grip the individual, before there can be a real spirit of evangelism.

Sel. by Sister Jeanette Poorman.

ARE YOU ABLE?

Are you able, said the Master,
To be crucified with Me?
Yea, the sturdy dreamers answered,
To death we will follow Thee.

Are ye able, to remember,
When a thief lifts up his eyes,
That his pardoned soul is worthy
Of a place in Paradise?

Are ye able, when the shadows
Close around you with the sod,
To believe that Spirit triumphs,
To commend your soul to God?

Are ye able, still the Master
Whispers down eternity,
And heroic spirits answer,
Now, as then in Galilee.

Lord, we are able,
Our spirits are Thine,
Remold them, make us like Thee.
Thy guiding radiance above us
Shall be, a beacon to God,
To love and loyalty.

Sel. by Sister Margaret Myers

CONDEMNED — PARDONED

In evil long I took delight,
Unawed by shame of fear,
Till a new object struck my sight
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood,
Who fixed His languid eyes on me,
As near His cross I stood.

Sure never till my latest breath
Can I forget that look:
It seemed to charge me with His
death,
Though not a word He spoke.

My conscience felt and owned the
guilt,
And plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there.

Alas! I knew not what I did!
But now my tears are vain:
Where shall my trembling soul be
hid?
For I the Lord have slain!

A second look He gave which said,
"I freely shall forgive;
This blood is for thy ransom paid;
I die that thou mayest live."

Thus, while His death my sin dis-
plays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon too.

Sel. by Shella Stump

THE CHRISTIAN HOME

by Harold S. Martin
Rt. 3, Spring Grove, Penna.

The nearest thing to heaven on earth is the Christian family and home, where husband and wife, parents and children, live together in love and peace, devoted to God and to each other. By way of contrast, the nearest thing to hell on earth is the ungodly home, broken by sin and iniquity, where parents quarrel and bicker and separate, and where children are given over to the forces of wickedness to be brought up without any training whatsoever.

When I say "home," your mind goes back across the years, and perhaps for some of you, across hundreds of miles of intervening space, to that spot which will be forever hallowed in your memories, among all the places of earth. You are reminded of that place where you grew up as a boy, or as a girl, playing around the yard with brothers and sisters, and neighbor children, and where you sat around the old range stove on a winter evening with your mother and father and the rest of the family. There are several things about that old home-place which are not true about any other spot on earth, as far as you are concerned!

I am talking about the old-fashioned Christian home, not one of these modern homes which is just a glorified rooming house where

members of the family meet each other in the halls occasionally on their way to or from some social engagement. I am not talking about the place where there is bickering, fussing, and fighting, where the father and mother live like mad cats, and the children are anxious to get as far away as possible just as soon as possible! I'm talking about the home where father can come home at the end of a busy day and can sit down at the supper table as the uncrowned king—honored, respected and obeyed; and where mother is loved, cherished, and revered as the uncrowned queen. I'll tell you, in such a home love reigns supreme, and such a home is the nearest approach to Heaven that this earth knows anything about.

I think the most pathetic creature we meet is the tramp, the man who has no home, no place to which he can turn and find friends, understanding, and a warm welcome! The deepest longing any man can have is a longing for his home. The most dreadful sickness a person can experience, is homesickness! Go to the army camp and ask each soldier where he would like to be and almost without exception, he will answer, "Home." Ask the prisoner (in some jail cell) the same question, and he will likely give you the same answer. Go into our hospitals and ask the patients where they would like to be, and with one voice, they will answer "Home." How

often have you heard folks says, "They couldn't treat me any better here, but it's just not like home. I want to go home." "Mid pleasures and palaces, though we may roam, be it ever so humble, there's no place like home!"

There are four parties necessary for a complete Christian home. No home is complete without husband and wife. Children are also needed. But the home is not a complete Christian home with just father and mother and children. The home must have Jesus Christ as its invisible Head, before it is a true Christian home. The husband is not the head of the home, he is the head of the wife. Christ is to be the Head of the Christian home. Jesus is the great home-builder. He built the first home in the Garden of Eden, and He is now building the last home in Heaven—in the Paradise of God! And to let Jesus out of your home, is a fatal mistake. There must be a submission on the part of every member of the family to the greater authority of the Lord Jesus Christ who (according to the Scriptures) is "Head over all things." He who was the guest at that favorite home in Bethany, should be the Constantly Abiding One in your home.

At least once a day, you should take down the Bible, read a chapter, and then together as a family, kneel down in prayer, and commend yourselves to the Lord, and to His

care. You will find that it is exceedingly difficult for the destroying angel to enter the home where the doorpost is sprinkled with the blood of the everlasting covenant! Discord and strife simply do not mix well with the Word of God and prayer in the home! No home can call itself "Christian" that does not have a family altar! Shall we be brazen enough to call our home "a Christian home," and yet never worship Christ within our doors?

In this message we want to see what the Bible says about the duties of the several members of the family, to each other and to the Lord. When we buy a new gadget, we look immediately for the directions furnished by the manufacturer. We have no trouble accepting the suggestions which the manufacturer offers, for we agree that the inventor knows better than we—how the machine should operate. And so it is with the Christian home. If the young man and his bride are to "live happily ever after," they must follow the wise principles God has set forth in His Word. Both Paul and Peter, when dealing with this subject, begin with the duties of the wife to her husband, and so we to will start there.

1. DUTIES OF WIVES TO THEIR HUSBANDS

The Christian Wife Is To Be Subject To Her Husband

"Wives, submit yourselves unto

your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church," Eph. 5:22-23.

Marriage is not a fifty-fifty proposition! The husband and the wife are not to be jointly in the place of headship! Our Lord plainly says, "The husband is the head of the wife even as Christ is the head of the church . . . therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." This does not mean that the wife is less important in the home than the husband. It doesn't mean that the wife is to be a slave of the husband, but it does mean that she is to be in the place of subjection to her husband.

The Bible (I Cor. 11:7-9) says that the woman was created to obey just as the man was created to be the head. This is merely God's order in the creation. God has designed it that way, and God's order has not changed, even in this Twentieth Century! The husband and the wife do not have equal authority in the home, according to the Word of God. A bossy wife is not to be envied—she's to be pitied! Some gossiping sister may come around and by the hour tell you how she manages her husband, but I'd tell her plainly to attend to her own affairs, and with the help of the Lord, you'll take care of yours!

I must hasten to add, however, that our Lord commands husbands

to love their wives, and if the husband loves his wife as Christ loved the Church, she will have no difficulty obeying and being subject to him. But when problems arise (and they will arise), they should be carefully discussed together. A vote should then be taken. If both agree—good. But in the case of a tie (the wife votes one way and the husband votes the other), then the husband should cast the deciding vote. The husband should assume the final leadership in the home.

The Wife Is To Respect And Look Up To Her Husband

"Let every one of you (husbands) in particular, so love his wife, even as himself; and the wife see that she reverence her husband," Eph. 5:33.

The wife should respect her husband. This seems to be true even for the wife who has an unsaved husband (I Peter 3:1). What kind of life are you living before your husband? Does he see in you true Christian living? Are you cheerful, loving, loyal, obedient? Some wives drive their husbands away from Christ because they don't reverence them. Instead, they are ugly, nasty, grouchy, and anything but sweet! "Let the wife see that she reverence her husband."

The Christian Wife Is To Be A Keeper At Home

"Teach the young women to be

sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed," Titus 2:4-5.

God says that the home is to be the sphere of the woman's influence. There are too many families that have such a high standard of living that mother has to work away from home to help pay the bills. Then in the evening, when happy family activities should take place, mother's energy is spent, and pressing duties don't permit her that happy fellowship. Mothers, keep in mind that there are a lot of things in life worth more than anything your money can buy!

This being "a keeper at home" also implies that the Christian wife must be a neat housekeeper. Cultivate the habit of keeping things in their proper place. A disordered house—where everything is where it should not be and nothing is where it should be—is enough to break the spirit of the most gentle of men! The Bible (Proverbs 31) says of the good woman: "she looketh well to the ways of her household."

It's important for Christian wives to keep in mind that if you lack cheerfulness, if you fail to keep your appearance neat and clean, and if you have a dirty and unkept house, you're out of the will of God. "She looketh well to the ways of

her household and eateth not the bread of idleness."

2. DUTIES OF HUSBANDS TO THEIR WIVES

The Husband Is To Honor And Respect His Wife

"Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband," I Cor. 7:3.

Right here is where many of us husbands fail. If during courtship, you would not have honored and respected the one who is now your wife any more than you do now—she likely would never have consented to become your wife! It's pathetic to see how some young men can play the part of a gentleman, be courteous, gracious, and show respect to young ladies when they are courting them—and then after they've won them, they come home after a day's work and scold and nag and become sullen and bitter. The Christian husband is not to be a grumpy, bossy, bull-headed, domineering person who thinks that all the wheels in the home must turn for his pleasure! It's no easy thing for your little wife to keep house, care for the children, and experience the vexing things that come along with the daily duties of home life. Some bully-type husbands seem to think their wives have nothing to do all day, but just sit around, rock a baby now and then, and coo and sing to herself! "Let the hus-

band render unto the wife due benevolence."

The Husband Is To Dwell With Her According To Knowledge

"Husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel," I Peter 3:7.

We husbands are to "dwell with them according to knowledge." That is, we should keep in mind that they are the weaker vessel. How careful we should be not to create additional unnecessary work for our good wives. And yet when some husbands leave the house in the morning, it looks like a hurricane had gone through, and when they come home at night, it looks as if they brought half the mud from the river-bed in on the carpet! If we husbands would close our drawers and hang up our clothes, we would have far more pleasant wives.

The Husband Is To Love His Wife

"Husbands, love your wives, and be not bitter against them," Colossians 3:19.

Let me ask you husbands a few questions: How long is it since you showed true Christian affection to your wife? How long is it since you told her that you love her? How long is it since you treated her with the same love and gentleness and kindness you showed her while you were courting her? How

long is it since you remembered her with those little tokens of love you were so eager to shower on her, when you called on her during those courtship days? Husbands—would it make a difference in your home if you went back to the standards you observed while you were courting her? It's tragic that we husbands forget to be the lovers we were during our courtship days! God forgive us! Go to your wife, apologize for your neglect, and brighten up your old love! Take out the Family Bible, read the record of your marriage, and look over those (now yellowed) letters that you wrote to her before you were married!

The husband and wife need to continue in the spirit of courtship all through married life! We husbands need to remember that one day (and what a happy day it was) we promised to love and to cherish her; to provide for and care for her; to exercise patience and kindness and forbearance as long as we both shall live. These promises were solemnly made before God, and in the presence of witnesses. And to forget and break those promises is a wicked sin! Those vows are recorded in Heaven! We may forget them, but God never forgets. Some day we will give an account to God for the manner in which we broke the hearts of those whom we promised to cherish and love until death.

3. DUTIES OF CHILDREN TO THEIR PARENTS

Children Should Honor Their Parents

"Honor thy father and mother, as the Lord thy God hath commanded thee; that thy days may be prolonged and that it may go well with thee," Deut. 5:16, see also Eph. 6:2.

Young man and young woman— it is your duty to respect and honor your parents! If you are inclined to be ashamed of them, remember that they cared for you when you were unable to care for yourself. We forget that our mothers endangered their lives for our sakes; we're ungrateful for the weary toil of our fathers; we fail to appreciate the many sleepless nights that they went through in order that we might be comfortable. In the light of all that your parents have done for you — you owe them all the honor and respect and courtesy you can give them.

Children Should Accept Instruction From Their Parents

"My son, hear the instruction of thy father, and forsake not the law of thy mother," Proverbs 1:8.

That admonition is so simple that we need not say anything further about it. All children can clearly understand it.

Children Should Obey Their Parents

"Children, obey your parents in all things, for this is well-pleasing unto the Lord," Col. 3:20.

One of the most beautiful Scriptures regarding the childhood of Jesus is the one which says, "He went down to Nazareth and was subject unto them." If Jesus, the eternal Son of God, was subject to family authority, then certainly every child ought to obey his parents. One of the saddest New Testament Scriptures is the one that says, in the last days children shall be "disobedient to parents." We're living in a day when many a lad, while puffing away on a cigarette, carelessly says to his buddies, "I sure told the old man where to get off at." Listen children—you can call your dad "the old man" and your mother "the old woman," but let me assure you—you're going to answer to God for that!

A father once asked his twelve-year-old son to take a package to the village post office for him. They had just come from the hayfield—tired, dusty, and hungry—and the boy's first impulse was to say "no" to his father. But something stopped him and instead, he cheerfully said, "Of course I'll take it, father." The father said, "I was going to take it myself, but I don't feel very strong today." They walked together a short way, and the father turned around and said, "Thank you my dear boy—you've always been a good son to me, Jim." The father walked back toward home and the boy hurried on to the post office. When Jim was again within

sight of home, he saw a crowd of farm-hands about the door. His daddy had fallen dead just as he reached the house. It was that boy who said, "Many times I thanked God for being obedient that day, and for those last words I heard my father speak."

God is watching how every child behaves, and the Bible says He is well pleased when He sees you obey your parents. Children—treat your parents as you'll wish you had treated them when you say your last good-bye to them, and when you take that last look at mother and daddy as they lie before you in their caskets.

4. DUTIES OF PARENTS TO THEIR CHILDREN

Children "are an heritage of the Lord," Psalm 127:3. Society might joke and smile about the big family, but God says that big families bring happiness. Sometimes sickness comes, and the parents hover anxiously over the little bed and cool the feverish brow, praying that the Lord Jesus will touch and heal the little body. All this has its effect upon the character of the parents. Many a silly frivolous girl and a wild roaming boy have been transformed into loving responsible parents by the blessing of their first child.

That little child that has a turned-up nose like his daddy's and blue eyes like his mother—is the beauti-

ful culmination of your married love. But whether he will go to a life of joy in Heaven, or to a life of torment in the outer darkness of Hell, will largely be decided by how you train that child.

Parents Should Teach Their Children

"And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. 6:6-7.

Bear in mind that every child is born into this world with a sinful nature, and that that cute cooing baby in his cradle will soon demonstrate that he has a will of his own, and that he can lustily scream if he doesn't get his own way. Every child needs to be taught diligently. Reading and quoting the Bible in your home should be just as natural as talking about the weather. Teach them the way of salvation. Don't say, "I'm going to let this matter of becoming a Christian up to them. I'm not going to tell them what to do." It is your duty to tell them what to do, for we are "to train up a child in the way he should go."

Parents Should Be Good Examples For Their Children

"And these words which I command thee this day, shall be in thine heart: and thou shalt teach . . . ,"

Deut. 6:6.

Children as you well know are great imitators. We have all seen little girls wearing high-heeled shoes and long dresses, parading down the sidewalk. They want to be like mother. Do you know that the best way "to train up a child in the way he should go" is to go that way yourself?

Parents Should Discipline Their Children

"The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame," Proverbs 29:15.

The New Testament says we shall "bring them up in the nurture and admonition of the Lord," Eph. 6:4. The literal word for "nurture" is actually "scourging." Some of you may not believe in the use of the rod, but if you want to ruin your children, just dance to the tune of their every desire, and you can be assured that the job of ruination will soon be complete! I have seen children throw themselves on the floor and kick until they were blue with rage, and then scream as loud as ten thousand devils—and the parents said, "Let them alone, they must express themselves." Oh God have mercy on the parents who fail to discipline and admonish their children! I Sam. 3:13 tells of God's judgment on one family, because the father (who was a good man engaged in the service of the Lord)

failed to discipline his sons.

May God help us to live "at home" so sweetly, so tenderly, and so lovingly—that the memories we make within our homes may be music in the heart, sweeter than the songs that angels sing—and may our family circle (in Christ) be unbroken so that when our journey of life is over, we may live forever in each other's companionship.

Sel. from Bible Helps

ISA. 53:11

"He shall see of the travail of his soul, and shall be satisfied." There is for our blessed Lord a greater anguish than even the bitter cross; namely, the sorrow of dying in vain for some of those precious souls who have never yet heard the story of love. His part was to bear the Cross for all, but our part is to tell others the story of His love and bring them to share the joy of His salvation. If we are denying Him this satisfaction, we are laying upon His heart a far heavier burden than they laid in that tragic day, when they compelled Him to bear His cross.

There is no more spiritual harmony between saints and sinners, than there is between angels and demons.

To use a pretense of religion to lead God's people astray, is one of the greatest evils of all time!

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MORE WHAT?

"For my (God's) mouth shall speak truth; and wickedness is an abomination to my lip. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold," Prov 8:7-10.

Having read the following from the pen of a noted student, just recently, we are wondering "more what?" "It is a fact that we've learned more in the past few decades than throughout all previous history." This is a very big statement, especially to come from a young man. As we meditate over "previous history" we conclude that even a statement which includes so much, may be true. However, it is only true in a material way and perhaps the writer was only thinking in material terms.

What do men seek learning for? We might gather from the statements of many a list something like this: money, pleasure, honor,

security and eternity. However long a list we might consider, we would honestly need to list eternity last. Yes, it is sad that so small a percentage really consider the importance of learning and believing in things eternal. This is manifested by the small amount of time and talent devoted to things eternal, by the average individual.

Let us meditate upon our text. God is the author of all wisdom. Of the things we hear, which are true? We can be certain that God's Word is true and that anything contrary to His Word is an abomination unto Him. There is no learning: earthly, sensual or devilish, that we might gather from His Word. The instructions, examples, commandments and prophecies of His Word are plain (easily understood) and right for us, that we each might gather more and more of the understanding of God. Am I interested more in receiving the instructions of His Word than in silver? Am I more interested in the vast knowledge of God, than in gold and the things which are fashioned of it?

"Through the tender mercy of

our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," Luke 1:78-79. Here we find a man who was righteous before God, telling who Christ was, where He came from and for what purpose He came to the earth. Such knowledge is marvelous, actually it is heavenly and far above our carnal understanding. Yet how many of us human beings fully believe this? Is our comprehension so weak that we cannot grasp such heavenly wisdom? Do we accept His light? From whence are we seeking peace?

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me," John 17: 3, 25. As our Lord and Saviour prayed to the Father concerning heavenly things, He revealed some of the deepness of spiritual understanding. He compares the knowledge of God and of Jesus Christ, whom He sent to earth, to eternal life. Dear reader, we each have an unlimited opportunity to know the wonderful ways of God and of His Son, through the New Testament. How much are we using this privilege? No, the world cannot gather this understanding because they do not have an unlimited faith in God

and in His plan of salvation. What carnal understanding man has, came from faith in proven truths and acceptance of the things he knew. Yet man will not exercise in God's commandments and promises, and therefore he does not receive the understanding that God would reveal unto him.

"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom," Jas. 3:13. Yes, we all are striving to be wise, in many ways. In true wisdom? Notice the Holy Spirit's interpretations of a wise man: "out of a good conversation" and "works with meekness and wisdom." How many have developed good conversation? Did you ever realize that the conversation of the majority is barely presentable in public or around Christian individuals? Do you find much meekness? Is not the spirit of the majority, if they strive to good deeds (works) at all, of a proud, haughty, domineering spirit? We find few wise men because, few are willing to humbly go to and linger at the source of true wisdom (the throne of God or even the Word of God).

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. 4:6. Dear reader, do you

notice the vast blessings of an understanding of the Holy Bible? The same God who manifested such immense power in the creation, can be with you and transmit mighty power into your life. We all are ashamed of darkness which has occupied our life because of sin, be it little or much. Much learning is available to each of us, if we only have faith in our Saviour and use our talents according to His commandments. Our sins can be forgiven, happiness can be showered upon us, unbelievable eternal hopes can be ours, and we weak mortal creatures can have an understanding of our Heavenly Father and of the Lord Jesus Christ. Are you satisfied to waste your time and talents at the meager learning of carnal things?

A PRAYER FOR THE CHURCH

Dearest Lord Father of us all, abundant in love, tender in mercy, faithful in all of Thy promises. In the quiet of the evening as the sun is fading in the west, we are reminded that the day is closing, just so our lives will come to a close, every road has its end, and the place that knows us now will soon know us no more forever.

Therefore we would be about our Master's business while we are in the land of the living. Thou hast never forsaken us at any time. As our days have been, so has Thy

kind providence ever been present with us, but tonight our hearts are troubled within us.

Memories, yes, memories stir our hearts in gratitude, when we remember how Thy love sought us and saved us from the fires of hell. We were groping our way in darkness, merely existing with nothing much to live for, like a person with the blind staggers going headlong into perdition; when we met members of the dear old Church, on the crossroads of our lives, when the dear old Church through kindness, understanding and love made us feel wanted. Lord, we thank Thee for that precious hour when the Church manned the watch tower, watching for souls.

We thank Thee dear Lord, that the little Church showed us the way to the cross and those precious hands that buried us with Christ in baptism. O precious God, in Jesus name we thank Thee for blotting out all of our sins, heaven had really begun here on this earth. O God I thank Thee for the little church that was on guard through the dark hours of my life; to them I owe much. But since then dear Lord we hear that many candle sticks have been removed, and others are burning very low almost out. Most of the generation that carried Thy Word to the ends of the earth, Thou hast called home.

Dear Lord, we pray that Thou will raise up mighty men of God,

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who can sound the trumpet loudly, and re-group our forces in a way that we can again be torch bearers. We would love to hear Thee say fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

We pray Thee, dear Lord, that the ones that are sitting at home will rally to the colors, and help stay the deadly hand that is destroying the church, our homes and our country. We need the fathers and mothers of Israel, without them we will perish, we pray for them. We pray for our young fathers and mothers, who are trying to raise their families in these wicked times. We pray for our school children, tender souls, of which many of them gave their hearts to the Lord, for they are going through the tortures

of hell trying to get an education and at the same time trying to hold on to Christ.

Dear Lord, remember our young ministers, as they are fighting against great odds in trying to raise their families, and keep the fire burning on the altar. Dear God, we plead for a homecoming, both in the Church and the family altar. Even so come Lord Jesus, Amen.

Elder Swallow

6560 Sonoma Mt. Rd.,
Santa Rosa, Calif.

"THE UNCHANGEABLE GOD" VERSUS "A CHANGING WORLD"

Part 2

Our forefathers exercised great faith in the "Unchanging God" and God blessed them richly and caused the work of their hands to prosper. With His help they established themselves and grew, to become the greatest nation on the face of the earth. It is with heavy hearts therefore, that such a change in a changing world has taken place in our day. This change is manifest in our "government," in the attempt to secure for every citizen a measure of prosperity, which is false.

Our leaders have turned to one of Satan's counterfeits, known as "socialism," whereby they hope to be able to get along without God and His blessing, as they practice the "Marxist thesis." Which is...

"from each according to his ability, to each according to his need, etc," which practice is "taking it away from the have's and giving it to the have not's." This is a philosophy of life which presumes that the responsibility for the welfare, the security and the prosperity of the people rests with the central government, while the people in turn are expected willingly to surrender their God-given rights and properties to support a socialistic government.

Further . . . the "changing world" is changing the "Gospel of God" into a lie, in the professed Christian world. But they can never change the True Gospel of the Church of Christ. Note 2 Thess. 2-10-12, "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." This "gospel" is known as the "social gospel." Which concerns itself with the so-called "practical" and "social" problems, in contrast with the "Gospel of Jesus Christ" which is salvation for sinners.

In this "changing world," there is a tendency to change the Church. Is this true in the true Church? God forbid! This tendency is what

they call the "new morality," which is "immorality." This new morality is just plain sin. It is a phrase being used to describe "adultery, fornication" and the lust that is condemned in the Scriptures. Please remember our text concerning "the lust of the flesh," etc.

The apostates advocate "love in place of law." The 20th century's sexual revolution directly challenges Christianity's (the Bible's) basic teachings against fornication and adultery. Note: The works of the flesh, Gal. 5:19-21. Some progressive church thinkers now advocate a "new morality" to take account of these facts of life. *But God, neither His Word, ever changes.* "They that do such things shall not inherit the kingdom of God." What these men purpose is an ethic based on love rather than law, in which the ultimate criterion for right and wrong is not Divine command, but the individual's subjective perception of what is good for himself and his neighbor in each given situation.

Some time ago, more than 900 clergymen and students met at Harvard Divinity School to ponder this "new so-called morality" and its significance for the church; think of it. Well they could not come to any definite conclusion, but they generally agreed, that in some respects the "new morality" is a healthy advance and as a genuine effort to take literally — Paul's teachings, that through Christ "we are de-

livered from the law." Thus a strange and dishonest twist is used to justify disobedience to the commands of God, by accepting literally, out of context, Paul's teaching that we are "delivered from the law." Destruction cometh upon them who wrest the Scriptures.

In Paul's great chapter, dealing with apostasy, telling us that "in the last days perilous times shall come," he concludes his list, after calling upon God's people to "turn away from such," with a reference to this whole idea of lust "For this sort are they which lead captive silly women laden with sins." We are witnessing a moral debauchery. We are watching the rise of a Sodom and Gomorrah, with the blessing of church leaders, who long since have given up the Word of God. Jesus said, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed," Luke 17:28-30. And the next verse tells us that "in that day," there will be a separation. When the Church go up, "he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife."

Sin becomes the "new morality," which revels "progress" . . . Yes, indeed, progress on the road to hell. We could go on and on, describing a "changing world," on the phase of morality and immorality. When a nation turns away from God's law, as is the case in America today, we fear it will fall under the wrath of God. America is ripening for judgment, and the apostate church is leading the way down the "broad way" to this judgment, which will be so richly deserved. There is only one "hope" for her, that is a return to Jesus Christ.

A "changing world in religion." The greatest cause no doubt of the destruction of the so-called Christian Church, and of also the "falling away" in the true Church, is coming from within. We see the prevalence of false doctrines. The "cross" is a stumbling block today. Men quote Christ without reference to His cross. Some say the Christian Gospel is a social gospel. Some deny the "Divinity of Christ," some the "virgin birth," some that "Jesus Christ" is not the only "way", life and "truth," that all religions contain truth and they are therefore true. Some say sin is not real, that there is no hell, no God, no Creation and no ending. They deny the Second Coming of Christ and the final judgment.

Suffice it to say all these and other false doctrines undermine the very foundations of the Church in

the minds of a "changing world." So, it is up to us who are true Saints to counteract such false teachings. Even in the "True Church" there are those who want to change our doctrine. Some teach these days that if you hold to one faith only, you will be only a sect and that you have to hold different shades of opinion in regard to the faith and doctrine, if you want to belong to a church worth the name, and that preaching Christ's precepts are non essential and out of date. Add to all these things, in a "changing world" and the atheist trend, the disbelief in the "infallibility of the Holy Bible" then we have a deplorable condition indeed.

In conclusion of this subject . . . from the O.T. we have selected a number of prophecies of specific value, events that were fulfilled by Christ's first coming into the world. These prophecies were written anywhere from 1000 to 400 years B.C., these contain twelve Scripture texts, of which we do not have space to record in this message. All these refer to Christ's birth, His suffering and death on the Cross, which proves the inerrancy of the Holy Bible.

We believe the strongest testimony of the infallibility of the Scriptures is found in Matt. 5:18, where our Lord Jesus stated, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law

till all be fulfilled." Here is a guarantee of the very letters of the words, and of the marks that distinguish the letters from each other. "Jot" refers to the smallest Hebrew letter, and "tittle" refers to a minor stroke distinguishing between certain Hebrew letters. So, our Lord here is not guaranteeing just the general thoughts, or just the words, but the very letters which make up the words.

If the Scriptures have errors, then either this statement of our Lord has no meaning, or else He was in error, or else He was deceiving. None of these is possible. Jesus did not speak idle words without meaning; they always had a purpose. To state that He did not know what He was talking about, is to deny His Divinity, His Divine attributes of Omniscience and Infallibility. To state that He was deceiving is to deny His Deity and make Him an imposter.

In summing up our subject . . . "Atheists, agnostics and modernists," have tried to claim, that our Lord was nothing more than a man. But the "Rock" of our faith, "The Rock of Ages," still stands unmoved by the storm of evil men. Our "faith" is anchored in Him! The "infallible, unchanging God" . . . His Word states, "Let God be true, but every man a liar." "For ever, O Lord, thy Word is settled in heaven." "Thy word is true from the beginning: and every one of thy

righteous judgments endureth for ever," Rom. 3:4, Psa. 119:89, 160. "It is a fearful thing to fall into the hands of the living God," Heb. 10:31.

The end.

Bro. Wm. Root

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LEARN A PARABLE OF THE FIG TREE

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors," Matt. 24:32-33. The fig tree is a symbol of Israel. Israel was to be cast out of Palestine and scattered among the nations, see Lev. 26:32-33, 36-38; Dent. 28:64-67, and then restored again, see Isaiah 11:11-12, Jer. 23:3, 7-8, Ezek. 36:24-28, 37:21-22; Amos 9:14-15.

These Scriptures were not fulfilled in Christ's day as we learn from the fig tree examples that He gave us. In Luke 13:6-9, the barren fig tree to be cast down for not bearing fruit; also notice in Luke 3:7-9 that the ax was laid to the root, but the root remains in the land to eventually bring forth a new tree (the restoration to Palestine).

Now let us turn to a very un-

usual example, Mark 11:12-13, "And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet." As we see the time was just before the crucifixion in early April, but the fig tree does not bear her normal fruit till June and August. Why did Christ look for fruit on a tree whose bearing time was not yet come? A fig tree brings forth its fruit before it does its leaves and when it carries its leaves through winter, it usually in the spring has some of last years unripened fruit also, and this is what Christ was looking for when He saw the tree had leaves, some firstfruits or early fruits as they are called.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures," James 1:18. Every harvest has its firstfruits which are picked and taken out of the field before the harvest. God is especially fond of firstfruits, please see Jer. 24:2, Hosea 9:10, Nahum 3:12, Isaiah 28:4.

Going back to the first Scripture reference, Matt. 24:32-33, "when ye shall see all these things" (the things brought on by the abomination that maketh desolate, Matt. 24:15-28) know that summer is

nigh, that is, the harvest is near, see Rev. 14:14-18. Daniel tells us that the abomination that maketh desolate is set up in the middle of the great tribulation week (Dan. 9:27, Rev. 13:4-5, 11:3), that is when the harvest takes place.

But let us now consider the firstfruits. "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Solomon's Song 2:10-13. Here Christ is speaking to His bride and telling her to come away, and He describes a spring scene to us. Notice that now there are figs on the fig tree, whereas in the spring scene of Mark 11:12-13 there were not figs, because the time of Israel's redemption was not yet! Romans 11:7-12.

In 1948 the land of Palestine was given back to the Jews, thus the fig tree sprang forth from the root left by the axeman. Now we have information that many young Jews are reading the New Testament and desiring the whole truth, so we see the green figs on the tree. Very soon now Christ will say to his bride, "Arise my love, my fair one, and come away," see 1 Thess. 4:

16-17.

Many Christians will remain in the field to be harvested because they are not firstfruit Christians. In the Scripture above only the bride is called away, she is the firstfruits of this dispensation. The green figs stay behind to ripen into the 144,000 sealed ones, the firstfruits of the tribulation period, see Rev. 14:1-4. They then will be raptured at the middle of the week, this is because different crops do not ripen at the same time. Remember everyone in their order, 1 Cor. 15:23. Many stand in Saul's army, but there are few Davids who go out and slay Goliath, many have leaves but no fruit. "He that is not with me is against me, and he that gathereth not with me scattereth abroad," Matt. 12:30. Are we casting out or gathering in? Are we firstfruits or summer fruits?

"But as the days of Noe were, so shall also the coming of the Son of man be," Matt. 24:37. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith," Hebrews 11:7. Noah's faith led him to:

1. See in the future.
2. Build an ark for the saving of souls.
3. Condemn the world.

So it will be with the Noahs of the

last days.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land,' 2 Chronicles 7:14.

Berton E. Smith

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FILIAL HONOR AND OBEDIENCE

In society today it seems to be the habitual practice of most teenagers to disobey their parents. Remember, I said most. Not everyone believes it, not everyone agrees with it—but how many of us are going to fight society?

I question the number here tonight that could stand and truthfully say, "Today I did everything my parents wanted me to do." Fewer, perhaps, than some would think, fewer still than parents had hoped.

Our parents are teaching us the Christian way to live. When they tell us "do" or "don't" they are, or should be, remembering God's ways. They are teaching us to obey God's commandments because they are trying to teach us what is right. Proverbs 8:32 reads: "Now therefore harken unto me, O ye children: for blessed are they that keep my ways." Yet we don't fulfill our parents' wishes to do the correct things

when they are teaching us God's ways. So, in a way aren't we refusing to comply to the Word of God when we don't consent to our parents?

When we become angry with our parents—regardless of who is right or wrong—sooner or later we feel guilty. Maybe an argument starts over some trivial thing as . . . well, for example: A young lady approaches her mother with a hope filled heart and a wistful smile. "Oh mother," she says, "everybody has a mohair sweater but me, and they only cost \$10.00 Now why can't I have one?" Or, a young man literally pounces on his father with "Well Dad, I'll be using the car again tonight." In both instances the teenagers didn't even consider their parent's permission, but blurted out an "I am"—not "May I?"

If an argument leads to unkind feeling and words or even if we keep them to ourselves, we pay dearly for them. The commandment, "Honour thy father and thy mother" hangs over our conscience.

The Christ way seeks to set the beautiful in proper relation to the true and the good. We as sons or daughters should strive and reach for a beautiful and obedient relationship with our devoted parents. We should show them that we wish to honor, obey, and care for them as did Joseph when he provided his father and brothers with provisions during the famine, or Ruth when

she refused to leave Naomi in her time of grief, or Samuel when he showed true devotion to Eli in the Temple. All these individuals were honoring their parents or guardians and showing their love and gratitude to them.

Have you ever stopped to think of all the different ways there "can" be to dishonor your parents? Take Deuteronomy 21:20 for instance, "And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard." I don't believe any of us here tonight are quite so tolerant, but could you supply other off-color adjectives to fit a description of yourself into this verse? If so, why not try just a little harder to be more in the likeness of Psalms 127:3, "Lo children are an heritage of the Lord: and the fruit of the womb is his reward."

As another example of dishonoring listen to Deuteronomy 27:16, "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen." This verse is showing the lack of respect. As a vivid example of this, just look around the city. In my point of view: The boys have uncombed hair, wrinkled jeans, and flapping shirt tails. And the girls—well, how do you tell the difference? How can these boys and girls be respecting their parents guidance and devotion to them, if they revolt

and hang around streets and corners looking like hoodlums reserving a room in the home for juvenile delinquents?

You could add so many more to this list but why not subtract and come up with the subtrahend as "Obedience and Honor"? Doesn't that sound better than disrespect and refusing? I think so.

I hope that this talk leaves its impression on this group here tonight so that as we mingle with the world through our walk of life we may be setting a better example of Christian living.

Matthew 5:16 reads, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Is it not true that actions speak louder than words? Remember, "Even a child is known by his doings, whether his works be pure and whether it be right," Proverbs 20:11.

Darlene Kauffman
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If you always tell the truth, you will never have to remember what you have said.

Those who marry under God's direction will never need a divorce.

Kindness is a language the dumb can speak, and the deaf can hear and understand.

NEWS ITEMS

SHREWSBURY, PA.

The brethren, sisters and friends who attended our two-week revival meetings were challenged and inspired by the Word of God as brought by Bro. Paul Hartz. May he and his companion be blessed in their labors for the Lord. We thank all who worshipped with us during these meetings, especially Bro. and Sister David Skiles from the Torreon Navajo Mission who attended one evening. We were glad for one who expressed his desire to change his church affiliation.

Our Lovefeast will be on Nov. 7 and you have an invitation to be with us on that day. Preliminary preparations were made for Lovefeast at our Council Meeting Aug. 30 in addition to other regular business. Also two of our ministers were ordained to the eldership.

Sister Fern Ness, Cor.

NORTH CANTON, OHIO

The Lovefeast at the Orion congregation will be held on Oct. 30.

MAILING LIST

The mailing list has been corrected, with all addresses and renewals according to our records on Oct. 1. Please notify us of any changes of address at least two weeks in advance.

We have extra copies of most of the issues of the Bible Monitor and

will mail them to any one who can use them, if you let us know which ones you wish.

—Editor

TANEYTOWN, MD.

The Walnut Grove congregation met in Council meeting Aug. 21. Hymn No. 733 was sung and Bro. Kegerreis opened the meeting, reading Heb. 2 and led in prayer. Delegates were selected for special District meeting. An Evangelist was chosen for the next year, if the Lord tarries His coming. Bro. Surbey led in closing prayer.

We were glad Bro. and Sister Kegerreis and Marlin could stay overnight and Bro. Kegerreis brought us a wonderful message Sunday morning. Our hearts were made glad when we learned that four precious souls wanted to give their heart to the Lord and their hand to the church. One young brother was extended the right hand of fellowship and received on former baptism.

After morning services, we gathered along the banks of the flowing stream and the three young sisters were baptized, following the example of our Saviour. These four souls are all young in life. Truly the way we live our daily life affects the lives of others. May we, who are older, each strive to be good examples. May we live such lives that we will encourage, strengthen and help them to live

close to our Maker.

Ruthanna Sauerwein, Cor.

THE PRAYING CHURCH

Take your Bible and read through the Gospels with the intention of discovering what you can learn of prayer. See how often the Master Himself was engaged in long and fervent prayer. Note how frequently the words, "I pray," fall from His gentle lips. Can you sense the urgency with which He enjoins His followers to watchfulness and prayer lest they be overcome of temptation, or the longing with which He pleads for their supplication on behalf of the great harvest of the souls of men?

Turn to the Book of Acts and see what marvels were wrought in the early church at the instance of prayer. See how at the fervency of their supplication the place wherein they prayed was shaken (Acts 4:31); their leaders were delivered from prison (Acts 12:5); or they discovered with certainty what was the mind of the Holy Spirit (Acts 13:2-3). The early church was a praying church. Their power, which we sometimes admire but lack the zeal to purchase, was sought in the secret closets of prayer.

It is not hard to discover that periods of great revival in the church have been preceded by periods of earnest prayer. Men who have been powerful preachers have likewise

been men who were powerful in prayer. Is it not rather singular that in our present-day search for more effective ways of doing the work of the kingdom so many times we overlook the very channel by which we are privileged to link ourselves with the inexhaustible springs of God's power and mercy? Especially it seems we fail to avail ourselves of the blessing God has promised upon united prayer. In Matt. 18:19 Jesus has promised that the agreement and union in prayer of even two of His followers will merit the special attention of His Father.

Surely Satan must put forth a great deal of effort to keep men from their knees, for he knows what havoc can be wrought in his kingdom when Christians pray. One of his most effective weapons against us is the delusion that we are too busy. In spite of an astounding array of modern labor-saving devices, we live at a far more rapid pace than formerly, a pace that seems to deny us the time for quiet meditation and prayer. Two things must be acknowledged: effective prayer takes time, and it is hard work. This price seems to put it beyond the reach of many of us. Or should we confess it this way, that we have esteemed the worth of prayer so lightly that we consider the price too high? For too many people prayer has become a sort of emergency measure to fall back on in

times of crisis. Can we not understand as Christians that it is our avenue of daily contact with the Divine sources of strength and wisdom for daily living? Our present-day habits of living and working have so intruded upon the sanctity of family life that all too few of us seem able to find a time for united family devotions. Who can measure the tragedy of this loss in terms of leanness to our Christian living and dissipation of strength for the church?

The prayerless church is a powerless church. How diligently we seek for ways and means to improve the effectiveness of our work, when, like Samson without his hair, we do not know that our strength is gone from us because we have left off seeking in prayer at the source of Divine power. There is great need for the church as a whole to pray and pray unitedly for God's direction and blessing upon the work of His kingdom. Your ministers earnestly desire your prayers. Paul was a man who seemed to sense his great need of the prayers of his people. Recall how frequently he implores in his letters, "Brethren, pray for us." The prayers of his people are to the minister like Aaron and Hur who supported the arms of Moses.

How can we as a church expect to know the will of the Lord unless we are willing to seek it in prayer and to wait for His direc-

tion? How can we expect efficiency in our labors and effectiveness in our testimony until we have sought it earnestly at the throne of God? But we say that we have prayed. But what is our conception of sufficiency in prayer? Are we satisfied with a few moments at our bedside on retiring or arising? Do we feel we have done our duty when we join with the congregation in prayer at our weekly services of public worship? Can we not realize that we are seeking Divine favor and blessing, yes, Divine guidance upon our labors in and for the kingdom of heaven itself? Such favors are not lightly purchased. Do not think that we are saying there is merit merely in the length of prayer. The Pharisees had no lack of prayer of a sort, but the fact remains that the earnestness of desire and singleness of heart which causes us to seek God's will and favor will likewise encourage us to tarry until we know that we have received the blessing.

Doubtless, as Christians we are often made conscious of the needs in our individual lives, and the needs that exist among us as a body for deeper spiritual life, and a clearer spiritual attitude toward the problems we face as a church. Perhaps no one single thing would reach so far into so many avenues of our need as would be accomplished by an earnest renewal of our periods of private devotion and united pub-

lic prayer. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint," Luke 18:1. "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting," 1 Tim. 2:8.

Sel. Christian Monitor

KNEES, LINGERIE AND SHORTS PLUS?

Adam and Eve were man and wife, and before their fall were innocent and unashamed of their nakedness. They indulged in the thing that God had forbidden them; then Adam said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

Eve was the tempter and modern dress is making us true daughters of Eve; thus, the Adams can truthfully say, "The woman did tempt me." With their disobedience, nakedness automatically became a cause for shame; and shame and sin are synonymous. If this does not convince us of the necessity and wisdom of proper dress, then the fact that God had to ply the needle and Himself make clothing of the skins of beasts to cover their bodies should be ample attestation of His decree that we keep them uncovered. There is no place in my Bible or yours which gives evidence of His having repealed that law. Exodus 20:26, says, "Neither shalt thou go up by steps unto mine altar, that thy

nakedness be not discovered thereon." We all know that the women of today do not have to go up any steps to give us an eyeful of anatomy.

I have never yet seen a body so beautiful as to warrant any part of its exposition on the streets or in public places to be viewed by all types of men. When we do this, we are advancing a step towards barbarism, trespassing on the nudist territory, and borrowing a little boldness from the savages we have so long repudiated. God made the body beautiful, you say. Well, remember that He clothes it also with animal skins and He was the tailor—a much more tedious task than the making of our clothing, for now we buy them ready made. How He has simplified the task for us and how much more beautiful the clothing! Yet we have nudist colonies and near nudists.

Now consider the fact that there were only two people in the world at that time and they were man and wife. Assume that God may have made Eve's dress a little short. (We have no record of its length.) There was no danger of any man enticing Eve into an illicit love affair for Adam was the only man in the world at that time. Yet God clothed them, thus signifying His decree of modesty. Now the world is full of men—the Christian, the lukewarm Christian, the worldly, the seducer, the degenerates, and the Adams

who meekly yield to temptation and then blame the woman—and how can she claim exemption with her knees testifying noisily to his accusation?

In Leviticus 19:14, God says, "Thou shalt not put a stumbling block before the blind." And in Zephaniah 1:3, He says, "I will consume the stumbling blocks with the wicked." Short skirts, backless dresses, shorts and scant clothing in general are stumbling blocks to the weak, the worldly, the ungodly, and the sinner. They cause your brother to stumble, and outraging little girls and seducing weak willed women are stupendous stumbling.

If you are a Christian, all Christian men, both weak and strong, are your brothers. If you will not admit this, then consider the fact that your very own brother is not immune from stumbling when the siren voice lures; and sirens and seducers are innumerable. Strong men have stumbled through ungodly women, and women have yielded to temptation inspired by their own conduct and dress. There is great necessity for sufficient clothing as an armor for the Adams and Eves we have with us always.

A soul is worth more than all the gold and material things and pleasures of the world combined. If you do not agree with me, imagine selling the soul of one you love and be convinced. God wants every soul saved. They nailed His Son

to the cross for that purpose. You, by indulgence in bold and immodest dress, are educating and fostering the animal nature in the human composition, thereby making His sacrifice in vain for many and working in opposition to His plan of salvation.

You professed Christians, do you feel the loss of contact with His spirit when you have yielded to the temptation of a style of which you know He does not approve? We are told to shun the very appearance of evil. A short skirt has that appearance. You raise a question in the mind of the beholder when you appear in one. If you aspire to the nobler things of life, short skirts, other frivolous accessories, and the evils they inspire, will have no lure for you.

The men wore robes in Jesus' day. His robe was long, touching His feet—and He was a man. We are to strive to emulate Him and when we do, we can be sure we have not even remotely inspired any person to commit a crime worthy of lynching or a sin unto condemnation.

We are admonished to sacrifice and to take up our cross daily. It may be a cross for you to give up short skirts, but you do not need them to be attractively dressed. Indeed the longer skirt is far more beautiful, regardless of material, than lingerie, knees, and the still less attractive exhibits we are often

compelled to witness. So if you have the right kind of love for humanity and for the Master who died to save the men who rape and murder little girls—remember that He died to save the vilest sinners you will shun the questionable attire, along with the rattle snake in the woods.

Disobedience to God is a sin. Eve disobeyed and her disobedience converted the world into a wilderness of woe; the Christ was sentenced to die through her disobedience. How much more grievous to God is the love of a style that incites vicious killings. Thus the crucified Christ is flung back into the face of Him who suffered the agony of delivering of His Son into the hands of a savage mob of evil doers.

Just imagine your own son being crucified to save the world. Excruciating? Yes. Now ask yourself if you will deserve any mercy on the day of judgment after having adopted styles that inspire men to commit crimes for which they have to pay with their lives and with their souls if they do not repent—men that God gave and endured too much to save. The heathen will crucify, and the barbarians employ savage methods of annihilation. We in America, tolerate the pillaging of human lives and souls that style and sex appeal may have the right of way—piracy on the high sea of life, converting the ship of souls into derelicts, aimlessly drifting

with the current over the cataract into an eternity of woe. When will we graduate from the school of civilization?

Aside from this vicious practice upon innocent children, the brevity and scarcity of women's, girls', and little girls' clothing promotes the animal nature in the weak and the worldly-minded men, prompts them to seek out the wanton, and indulge in a disreputable and sinful pastime. And too many times the self-respecting man who without temptation might live nobly, yields to the lure of the flesh and somebody's daughter is enticed into an illicit love affair with promises of marriage he never intended to keep. We all know the result. The deserted victim is left to choose between the clean life with its skeleton in the closet threatening exposure every moment of her life, or she is driven by shame and loss of character to accept a life that is loathsome, with regrets as her life-long companions.

All this is sinful. Broken vows, broken hearts, blighted lives, and hopeless misery hinge on, perhaps one short skirt. How little we know of the wretchedness our careless and indulgent dress, no doubt, has produced. One little act reaches far, and big things hang on little hinges. One small match can burn a whole city to the ground, and one short skirt can start countless dozens on the wrong road—the road

that leads to failure and eternal destruction. "Thou shalt not commit adultery" is a command, not a gentle admonition.

Sel. Sister Shella Stump

WHEN YOUR KNEES KNOCK

We read the other day of a sign in front of a church in London, England. It read, "When your knees knock, kneel on them." No more timely word could be spoken. The knees of the world are knocking today as never before. And Satan is keeping the knees of the Christian knocking almost constantly these days also. There never had been a time like today when Satan has been trying to knock down and discourage the true Christian. Never before have the difficulties of the preacher been so great. Never have the enemies risen up today against those who preach the Gospel.

An hour with God alone will put more strength into trembling knees than anything else in the world. Jesus said, "Men ought always to pray, and not to faint." The hard tasks, the difficult duties that you must perform, the unpleasant situations you must meet, the disappointments that take the heart out of you, the crushed hopes that make your feet to drag like lead, the living sorrows that seem never to leave you, all can be met

and overcome through prayer.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint," Isa. 40:31.

WHEN WE ENTER ETERNITY

In less than a century from now you and I will have passed the bourn of time, ended our earthly sojourn, and commenced our endless existence in eternity. Death, our last enemy, will have ushered our souls into the august presence of Him that sitteth upon the Great White Throne. The silence of that hour will be as profound as midnight as we tread the last few steps to the bar of infinite and eternal justice.

About us will be assembled all classes of peoples. From the ebony skinned African to the amber faced Chinaman; people from the far flung islands of the sea to the frigid polar regions of the earth. All kindreds, tongues, and nations will be gathered together there. I believe that in so vast a multitude, you and I shall be a stranger to all but God who shall weigh our souls in a just and equal balance.

Our earthly influence, position, popularity, and honors shall have no voice in our defense. These shall fall at our side as filthy rags. No

college degrees honored here! The rich and the poor shall be placed on the same level. It will not be a matter of who you are, but rather what you are. Here the first shall be last and the last shall be first. The missionary first and perhaps the college president last; the illiterate heathen first and the fashionable church member last; the sacrificing housewife first and the eloquent carnal preacher last. How utterly embarrassing shall this be for those who receive the praise of man with greater delight than the praise of God. How humiliating for those who receive honor of man! Oh! How the flattering titles shall totter and fall along with the inflated compliments and self important airs!

No man on earth can plead our case. Yea! Not even an angel could assist us here for every detail of our lives is perfectly known by the righteous judge. This is one time we stand alone, and alone we face our record. How solemn a moment! How exacting a judgment!

Methinks I hear the pleadings of an earthling as he reckons with his Master. "Didn't I prophecy in Thy name? And in Thy name cast out devils? Didn't I give to the missionary cause, and didn't I do many other wonderful works in the field of religion?"

Then shall the grace faced Judge ask the momentous question, "Why?" And into the balance shall the motives of his heart be cast.

Truly it shall not be the deeds alone, but the motives behind the deeds that shall be weighed.

Behind the Great White Throne shall appear several witnesses to condemn or condone our earthly actions. There is that keen conscience which, all of your life time, condemned your evil deeds. There is the Holy Spirit who faithfully pleaded with you in revival meetings. There is the Word of God which you interpreted to justify your sinful practices. There is your own unkind words, your evil speaking, and your back-biting. Yea, all that is holy, just and good shall rise to condemn the offenders of God's law.

Clean hands and a pure heart are the requirements here. Many, I fear, who suppose the Blood of Jesus has been applied to their hearts shall shriek in horror when they discover that the blood of others has been found upon their hands.

You say you will plead for mercy. No! Mercy shall have folded her weary wings and justice shall pronounce your inevitable doom. The kind, forgiving voice of a loving Saviour will not be heard as He shall be busy preparing to meet His Bride.

Yes, beloved friend, we are going to be present on this embarrassing occasion and to those who have not on the wedding garment, the Judge will be obliged to call for cords to bind the incorrigibles; subsequently pronouncing their hopeless doom,

and casting them into outer darkness where there shall be weeping, wailing, and gnashing of teeth.

We all fit into this picture somewhere. Where shall we appear? What will our answer be? Surely a tremendous occasion as this demands our utmost concern and preparedness. Shall we not as accountable mortals, live each moment as though we were in His immediate presence?

Sel. Sister Jeanette Poorman

THE NEW WAY

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh," Heb. 10:19-20. Some people talk like they desire the old way, no improvements, no advancement. There are a few old Countries that still follow the old way of doing things. If you were a farmer would you want to plow with the old wooden plow, a yoke of oxen to pull it, and sow the grain by hand, etc. If we have ambition we devote our energy to do and accomplish the most in the least of time. This is advancement or the new way, any change is new at first. The Mosaic law and the Old Testament pointed out a future of better things to come, and their salvation would come through the Messiah and redeemer. Some were faithfully look-

ing forward to that and died in faith.

Now the new way (the Christ way) has come almost two thousand years ago. Some refused the new way of life and died in ignorance without hope. We still have people who want to be under the old way, under the Old Testament and will not accept the New Testament way. Some want to walk in the old paths, the traditions of men, for under the law they were to follow the footprints of their parents. The new way is to walk by faith, through the direction and the guidance of the Holy Spirit or the Gospel way. In the old way they could follow their own carnal nature. Under the new way we must make a sacrifice, put self in the background and have love instead.

This is a great advancement in life, which was devised by God centuries ago and has now been revealed unto us, when Jesus came and established the New Testament. Rom. 6:3-4, "Know ye not, that so many of us as were baptized into Jesus Christ (Not some church) were baptized into His death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we walk in newness of life." Rom. 7:6, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not

in the oldness of the letter." Gal. 5:1," Stand fast therefore in the liberty wherewith Christ hath made us free." This is the new way of life. Gal. 6:15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature." 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Being renewed in the spirit of your mind: that ye put on the new man.

Col. 3:9-10, "Seeing that ye have put off the old man with his deeds: and have put on the new man which is renewed in knowledge. Lo I come to do thy will, O God. He taketh away the first, that he may establish the second." This was God's will, to establish the new way, the way of truth and light. But men love darkness rather than light, spending their lifetime studying the history of thousands of years ago. By the will of God we are sanctified through the offering of the body of Jesus Christ once for all. Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us. Some people defy the power of the blood of Jesus. Seeking the old way, the law and the prophets and their good works for salvation.

The apostle John had a new revelation at an old age. Rev. 20, I saw a new heaven and a new earth. And

He that sat upon the throne said, Behold I make all things new. Nevertheless we according to His promise, look for new heavens and a new earth. Having predestinated us unto the adoption of children by Jesus Christ to himself. In Him we have redemption through His blood, the forgiveness of sins. According to the riches of His grace, whereby are given unto us exceeding great and precious promises. Can we get anything in comparison under the old law or Old Testament? No one could be justified under the law, because no human being could keep it to the letter. If we only accept or adopt part of the law, we then become guilty of the whole law. Some professors do accept part of the law and enforce it on others, to bring them over into the church age. We cannot be under the law and under the Gospel at the same time.

Eph. 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Some christian churches have adopted a creed, regardless of the Gospel of our Saviour, the Lord Jesus Christ and the Holy Spirit. The apostle John, no doubt received new revelation at an old age, which he did not have at the beginning of his ministry. The Lord is good and full of mercy and grace, leaving people have their own way of life while they sojourn here in this life on earth, but death will come to all and then the judgment. God who at sun-

dry times (various times) and in divers (different) manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. Therefore we ought to give the more earnest heed to the things which we have heard, which first began to be spoken by the Lord, and was confirmed unto us by them that heard Him.

People of today are not much interested in what Jesus taught and His doctrine, but rather about Bible history of things of four or five thousand years ago. Modernism is of a wide difference of character, following the lusts of the carnal mind; the lust of the eye, and the pride of life. It is not of the Father but of the world. Satan is the author of modernism. Jesus came as a new-born babe and at that time a new star appeared. There will be new songs when we get to the glory-land. We have a hymn "Where we never grow old." Rev. 21:5, "And he that sat on the throne said, Behold I make all things new . . . for these words are true and faithful." In that new life there will be no more death, neithr sorrows, not crying, neither will there be any more pain. The word new is far-reaching in the New Testament dispensation, but modernism has a sad end. The world passeth away and the lust thereof, but he that doeth

the Will of God abideth forever. The Will of God is to believe in the Lord Jesus Christ. This was the new way to His chosen people Israel. Some would rather seek the old paths and go into the wilderness. Some people come to the conclusion that anything old is right. If it is not right or sound doctrine, not in harmony with the Gospel of Jesus and the apostles, age does not make it right. The longer we persist in a habit or sin, the harder it is to quit.

Ye children of men attend to the Word,

So solemnly uttered by Jesus the Lord.

Yes, life everlasting, if ye will obey. For ye must be born again.

William N. Kinsley
Hartville, Ohio

—o—

"Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight," 1 John 3:22. What an astounding statement. John says, in so many words, that everything he asked for he got. How many of us can say, "Whatsoever I ask I receive?" But John explains why this was so: "Because we keep His commandments, and do those things that are pleasing in His sight." In other words, the one who expects God to do as he ask Him, must on his part do whatever God bids him.—Torrey.

GROWING DEARER EACH DAY

How sweet is the love of my
Saviour.

'Tis boundless and deep as the sea
And best of it all, it is daily
Growing sweeter and sweeter to me.

I know He is ever beside me.
Eternity only will prove,
The height and depth of His mercy
And the breadth of His infinite love.

Wherever He leads I will follow,
Thru sorrow, or shadow, or sun
And though I be tried in the
furnace.

I can say, "Lord, Thy will be it
done."

Some day face to face I shall see
Him
And oh, what a joy it will be,
To know that His love, now so
precious,
Will forever grow sweeter to me.

Sweeter and sweeter to me,
Dearer and dearer each day;
Oh, wonderful love of my Saviour,
Growing dearer each step of my
way.

Sel. Sister Margaret Myers

I have had many troubles in my
life, but the worst of them never
came.

Some people don't look up until
they are flat on their backs.

The true church is one with Christ
in spirit, in holy conduct, in hatred
of sin, in love of righteousness, in
accepting God's will and in living
on "every word that proceedeth out
of the mouth of the Lord." The
true church is the fulfillment of
what Christ said, "Whosoever shall
do the will of my Father which is
in heaven, the same is my brother,
and sister, and mother," Matt.
12:50.

"He that covereth his sins shall
not prosper; But whosoever for-
saketh them shall have mercy,"
Prov. 28:13.

The confession of evil words is
the beginning of good works.—
Augustine.

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1965

PRIMARY LESSONS

Nov. 7—God Cares For His Beau-
tiful World. Acts 14:14-18.

Nov. 14—God's House and God's
Day. Exodus 20:8-11; Psa.
118:24.

Nov. 21 — (THANKSGIVING)
Thanking God For His Gifts.
Lev. 23:39-44.

Nov. 28—Sharing God's Gifts. I
Kings 17:7-16.

ADULT LESSONS

Nov. 7—Christ Jesus Came Into
The World To Save Sinners.
I Tim. 1.

1—Are we ever guilty of vain

jangling?

Nov. 14—There Is But One Mediator Between God and Man. I Tim. 2.

1—Are some people trying to by-pass the Mediator in their relation with God?

Nov. 21 — (THANKSGIVING)
Come Before the Lord With Thanksgiving. Psa. 96:1-13.

1—If we observe nature can we see rejoicing in her obedience to God?

Nov. 28—Qualifications for Bishops and Deacons. I Tim. 3.

1—Is it possible to be a good Christian without having a good report from those who are without?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR NOVEMBER 1965

THE GLORY AND POWER OF GOD

Memory verse, Ex. 18:11, "Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them."

Mon. 1—Ex. 15:11-19.

Tues. 2—I Kings 8:22-30.

Wed. 3—Psa. 68:7-19.

Thurs. 4—Psa. 76:1-8.

Fri. 5—Psa. 86:8-17.

Sat. 6—Psa. 89:6-18.

Memory verse, II Sam. 7:22,
"Wherefore thou are great, O
Lord God: for there is none

like thee, neither is there any God beside thee, according to all that we have heard with our ears."

Sun. 7—Psa. 97.

Mon. 8—Psa. 104:1-24.

Tues. 9—Psa. 93.

Wed. 10—Jer. 32:16-25.

Thurs. 11—Hab. 3:1-16.

Fri. 12—Acts 9:1-9.

Sat. 13—I Tim. 6:13-16.

Memory verse, II Chron. 2:5, "And the house which I build is great: for great is our God above all Gods."

Sun. 14—Jude 17-25.

Mon. 15—Rev. 4.

Tues. 16—Ex. 15:1-10.

Wed. 17—Deut. 32:1-12.

Thurs. 18—Judg. 5:1-12.

Fri. 19—Neh. 9:5-12.

Sat. 20—Psa. 68:1-8.

Memory verse, Psa. 48:1, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

Sun. 21—Psa. 71:1-13.

Mon. 22—Psa. 71:14-24.

Tues. 23—Psa. 29.

Wed. 24—Psa. 92.

Thurs. 25—Dan. 4:34-37.

Fri. 26—Psa. 96.

Sat. 27—Isa. 24:13-23.

Memory verse, Psa. 145:3, "Great is the Lord, and greatly to be praised: and his greatness is unsearchable."

Sun. 28—Psa. 113.

Mon. 29—Psa. 72.

Tues. 30—Matt. 6:9-13.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WORSHIP AND SERVICE

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"? Micah 6:6, 8.

Micah was a prophet of vast experience, as he served as a prophet during the reign of three kings of Judah. The least he could have served is sixteen years and he may have served as many as fifty-nine years. From what we learn from the Bible and from history, he was a poor man, living and traveling mostly in the country of Judea, but bringing conviction even to the wealthy and those guilty of the sins of crowded city living. The evils of that day were similar to those we learn of in the world today, particularly of the rich becoming richer and the poor becoming poorer. "Thus saith the Lord concerning the prophets that make my people

err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him," Micah 3:5. If we forsake our Godly witness for the sake of comforts and conveniences, God will deal with us as he did with the prophets of Micah's day.

May we carefully meditate upon our text. Let their money perish with them that think, the pardon of sin and the favor of God may be purchased. God has shown us what we must do, yes the terms of salvation are minutely laid before us in the Bible. God has not shown His will to any certain nation or a few prophets, but it has been universally declared "he hath shewed thee, O man." Oh what false hope when we say, I do not understand the Bible. Some of us have had many opportunities and others have had few chances to know and love God.

Notice, the question is strictly pointed at the individual follower of God, "What doth the Lord require of thee." This was not spoken to brutes but to man, who is capable of receiving the lesson of God's Will. It is not only good for us

but the Lord requires it of us. That which is good for us is that where-in our true happiness consists. That which the Lord requires of us is that which we must do because our Lord and Master, in His wisdom and concern for us, has said so. These things are commanded because they are good for us, and they will be good for us because Almighty God commanded them. "Moreover by them is thy servant warned: and in keeping of them there is great reward," Psalms 19:11.

Here we find the vast scope of a man's activities in a few words. "Do justly" do wrong to none but do right to all. "Love mercy" not only be merciful and kind to all mankind, but love to so be. Not that we feel we should be so or treat others so, because we feel we should or that it would be well and decent to do so, but because we love to be merciful. To "walk humbly with thy God" this is placed last but I hope we each feel that it rightly belongs first. However if we cannot show proper respect and treatment to our fellowman, who we see continually, how can we expect to reverence God whom we have not seen? First we must believe that He is our God and reverence Him as such in our daily lives. This is not a passive respect and service, but it is a very active "walk". We must submit our understanding and our activities (walk) according to the vast truths of God and our will to His pre-

cepts and examples. "Humbly" every thought and act within us must be humble, so that we can look up to God. Without the proper humble attitude all our efforts are vain oblations. True worship and service cannot be bought at the Market and given to others to offer up unto God, as many of the Jews tried to do under the Old Testament period. True worship and service comes from the heart, through faith and love.

"THE CHURCH OF CHRIST," "THE BODY AND BRIDE OF THE LORD"

Part 1

The undersigned of this article has been writing for the "Bible Monitor" for the past forty years, our first article in the year 1925. During these years, we have written a number of articles upon the above subject, which may make this article seem like a repetition.

Can we ever exhaust these Doctrinal Subjects? Furthermore, as the years go by we have new converts coming into the Church, some quite young in years, which need continued in-doctrination. We feel every member in the Dunkard Brethren Church should read every copy of the "Monitor." Oh, that this were true, but we fear that it is not. All continued Articles of M. S. should be re-read conclusively,

else the reader may not get the full meaning of the doctrine taught, neither the mind of the writer.

Now, our Subject, "the Church". First, "What The Church IS Not."

(1) It is not a continuation of the Jewish Dispensation, but is a new Dispensation, the New Dispensation of Grace. The church is not under Moses and the Law, but under Christ and the Gospel of God's Grace. (2) It is not a fleshly kingdom, but a Spiritual Kingdom.

Our Second Proposition is, "What the Church is." (1) It is compared to a "House" (Spiritual House). 1 Tim. 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." This does not mean a material building, built by man. It is a Spiritual building of Doctrine, faith and practice. Which is built upon Christ, who is Truth, upon the "Solid Rock", Himself, His Word. (2) It is Compared to a Temple. Christ was prophesied as the builder of that "Temple," Zech. 6:12-13. This Word has often been quoted by the writer upon this subject and we use it again, "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:" The Branch is Christ. He came to earth, grew up,

on earth, His place was in Heaven, while here He Built the "Temple of the Lord, the Church," and is still building it. "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." To the writer this means Christ would build the "Temple of the Lord, the Church," would bear the glory of it, or for it, that He would "sit and rule upon His Throne," over His Spiritual Kingdom, the Church, when He comes back to receive it, and to rule upon His Throne, His sanctified Throne here on earth. Even NOW He sits at His Father's right hand ruling over His Spiritual Priesthood, the Church here on earth. He is our "High Priest" even now. "The counsel of Peace" is between Christ and the Church, the Spiritual "Temple."

(3) Furthermore the "Church is an In-Dwelling Temple," symbolized as dwelling in the temporal bodies of His Spiritual Believers. 1 Cor. 3:16-17, "Know ye not that ye are the temple of God? and that the Spirit of God dwelleth in you? If any man defile the temple of God (his temporal body), him shall God destroy; for the temple of God is holy (His house of worship) which temple ye are". Hence our bodies are symbols of God's holy Temple and are to be kept clean

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and pure in His sight, just as the Church is also to be kept pure and white in His sight. Therefore the "Church is a Place of Worship," symbolized by Jacob's experience at "Bethel." A place to meet the Lord. Jacob called it "The House of God," Gen. 28:22-23.

(4) The "Church is a Body of Called Out Believer's in Christ." An "Ecclesia", consisting of an assembly of people, of like faith, human instrumentalities. 1 Cor. 12:27, "Now ye are the body of Christ, and members in particular." This shows it to be a visible body, consisting of many members. Rom. 12:5, "So we being many, are one body in Christ, and every one members one of another." The writer does not believe that this one "body of Christ" is one body of people, a

large assembly of people, consisting of the many church bodies of professed Christian believers, and not possessors of Christ's doctrine, out of which Christ will select His "Bride." They are every one members "one of another," in "unity" in faith, in doctrine and in practice.

(5) "Christ is the Head of the Church." Eph. 1:22-23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." This text is plain: that the Church is the body of Christ, and that He is the head of the body. To sever the head from the body would leave a dead body, a non-living body, not Christ's body at all. A body without Christ's faith, doctrine and practice. Eph. 4:12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ!" Col. 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church." To deny that the church is Christ's body, is to deny the words of Paul here. Col. 2:19, "And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

(6) "The Church is the Bride of Christ," Not Yet Married. Eph.

5:23-32, For the husband is the head of the wife, even as Christ is head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they too shall be made one flesh. This is a great mystery: but I speak concerning Christ and the church." In these verses we have the relationship of Christ and His Church. Christ as the husband and the Church His Wife, or Bride. That Christ loves her, the Church, just as a husband should love his wife and they are one. That the church also are the members of the one body, Christ's, "body of His flesh and of His bones."

We have said that the Marriage

is not yet consummated, or has not yet taken place. For proof of this we give you the following. 2 Cor. 11:2, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." This shows the "espousal of the Bride" (the Church) to the Christ (the Bridegroom). Their Marriage is to take place in Heaven. Also Rom. 7:4, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Language could not make this plainer than the wording here, that the Body (the Church) "should be married to another" and is not yet married to another. This showing that the Marriage is not yet consummated. Christ the Bridegroom chose His Bride while here in the world. Jno. 3:29, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." John the Baptist knew the Bridegroom, "who hath the Bride."

By and by the "Bridegroom" is coming back for His "Bride," All His invited guests to the wedding, will not be prepared to go in unto the Marriage. Matt. 25:6, "And at midnight there was a cry made.

Behold, the bridegroom cometh; go ye out to meet him." Dear reader I want to be at that wedding, when Christ is married to the Bride, which is His Church. Rev. 19:7, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 21:9-10, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

The Church is symbolized as the "New Jerusalem,," A Prepared City, for a prepared "Bride" for the "Bridegroom." She Will be Adorned in Righteousness. Rev. 21:2, "And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

This will be the Triumphant, Everlasting, Heavenly Kingdom of God. This after that Christ has delivered up the Kingdom (Church) to His Father. 1 Cor. 15:24-25, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." Eph. 1:20:23,

"Which he (the Father) wrought in Christ, when he raised him (Christ) from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all."

(To be continued.)

Bro. Wm. Root
1612-Morphy St.,
Great Bend, Kans. 67530

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THE SINNER'S DOOM

Someone said, I just cannot believe a loving God would send a sinner to hell. Let us consider this a little. A lawyer said to me in Dallas, Texas, I have my children. I do not care what one of them might do, I don't care how wicked they are, I just could not consign one of my children to hell and I do not believe Almighty God will send one of His children there either.

I said to him, You are right, God does not send His children to hell, but the Devil sends his to hell. None of God's children need fear, but you say, Aren't we all the children of God? No we are not Jesus said in John 8:44, to religious individuals, "Ye are of your fa-

ther the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." If you are not a born again child of God and serving your Lord, then you are going to hell unless you repent. I do not care what all the infidels say, it is still a fact that all men are not children of God's family.

An individual who is born again and lives as a new creature, is a child of God and can have hope in heaven. None of God's children go to hell but only those who are serving the Devil. Why should the Lord look after or reward the Devil's children? You people who hate God, will not obey Christ's teachings, will not repent of your sins; what right do you have to complain if God allows you to continue your journey to hell? Your life is your own choice and you cannot blame God. Your in a certain group of people and doing a certain group of deeds, by your own choice.

God sends no one anywhere without warning, and after the warning you are allowed to journey in the way, by the means and towards the place which you choose. Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28. Again many talk of the loving God who will be our judge, where did you learn that

He was a loving God? Are trying to use the Bible, which you do not believe or practice It's commandments, to prove your idea of God's mercy? You live as though God were a liar and yet try to prove by the Bible, that God is a good God.

Jesus also said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Hell was not prepared for God's creation, but when they leave God and go to serve someone else, God cannot be responsible for their punishment. Dear Reader, Do you believe all that God said? He is divine and it is either all true or all false. If you do not show by your life, that you believe all God said, then you are making Him a liar.

Sel. by Sister Rebecca Beck.

NEWS ITEMS

SAVAGE RIVER, MD.

The Broadwater congregation was blessed with ten days of God's Word, proclaimed to us from July 23 to August 1 by Bro. Harley Flory of Defiance, Ohio. The Gospel was proclaimed with power and authority. We trust the good seed sown will find lodging in fertile soil and bring forth much fruit for the Master.

Saturday afternoon, July 31, we met for examination services and communion in the evening. Bro. Harley Flory officiated at the communion. Visiting ministers during

the afternoon and evening were: Harley Flory, Carl Broadwater, York, Penna.; Addison Taylor, Ridgeley, W. Va. and our presiding Elder, James Kegerreis, Richland, Penna. We were happy Sister Flory and Joe could be with us during the entire meeting.

We want to thank all the visitors who came and helped make this meeting a success and invite you back again. May the Lord bless and keep us all faithful until the end. We are living in perilous times. The Devil is busy on every corner, seeking whom he may devour. Let us put on the whole armour of God, that we do not get caught in his snares.

Sisetr Bertha Dorsey, Cor.

PLEVNA, IND.

The Plevna congregation will be holding their Lovefeast Saturday, November 6. A hearty invitation is extended to all to come.

Sister Almeda Strayer, Cor.

BETHEL, PENNA.

On August 15th Bro. David Skiles came into our midst for a two week's revival. Bro. Skiles gave us many thoughts to ponder upon and his messages should make us all want to live better and let Christ be our goal. We were all made to rejoice when one precious soul gave his heart to the Lord and was baptized.

We were happy to have Bro. and

Sis. Skiles and family in our midst for these two weeks and may our prayers go with them as they go back to the mission field. We want to thank the visiting Brethren and Sisters for coming and worshipping with us and invite everyone back again.

Sister Darlene Longenecker, Cor.

OBITUARY

ELD. GEORGE W. DORSEY

Aged 51, of Rt. 1, Salisbury, Pa., was born January 17, 1914, at Mt. Savage, Md. The son of the late John and Mary (Machin) Dorsey. He passed away very suddenly at his home September 10, 1965. He is survived by: his widow, Sister Bertha (Rounds) Dorsey; one son, Carl Dorsey, Easton, Pa. and one sister, Mrs. Dorothy Dorsey, Points, W. Va.

Bro. Dorsey was baptized into the Broadwater congregation of the Dunkard Brethren in 1940. He was elected to the Deacon's office in 1942, called into the Ministry in 1946 and ordained into the Eldership August 11, 1951. At the time of his death he was serving on the General Mission Board and the Bible Study Board. Bro. Dorsey was a willing church worker, any work the church saw fit to lay upon him he willingly accepted and then used his very best talents to carry it.

The Maple Glen Conservative Mennonite congregation offered

their Meeting House for the funeral services, which was very much appreciated. On Monday, September 13, after a short service at the New-
man Funeral Home, Grantsville, Md., we met at the Conservative Mennonite Meetinghouse, with many of his friends and neighbors to pay the last tribute of honor and respect to our departed brother. Services were conducted by the writer, assisted by Eld. Melvin Roesch.

Brother, thou art from us taken
In the glory of thy years,
As the oak by tempests shaken
Falls ere time it's verdure sears.

Here, where oft thy lips have
taught us
Of the Lamb who died to save,
Where thy guiding hand hath
brought us
To the deep baptismal wave.

All thy love and zeal to lead us
Where immortal fountains flow,
And upon living bread did feed us
In our fond remembrance glows.

Peaceful be thy silent slumber
Peaceful in the grave so low,
Thou wilt no more join our number
Thou no more our songs shalt
know.

Yet again we hope to meet thee
When the day of life is fled,
Then in Heaven with joy to greet
thee
Where no farewell tear is shed.

James M. Kegerreis

NOTE OF THANKS

We wish to express our sincere thanks and gratitude to the many Brethren, Sisters, Relatives and Friends, for their kind expressions of sympathy by cards, letters and gifts, at the time of the sudden death of our beloved husband and father, Eld. George Dorsey. We thank Eld. James Kegerreis and Eld. Melvin Roesch for their messages of comfort.

Sister Bertha Dorsey and Carl.

GOD'S HOUSE DESECRATED

We are going to Matthew for our text today, 21:13, "My House shall be called the house of prayer." The incident from which our text is taken is commonly referred to as "Christ's Cleansing of the Temple." The temple was Jesus' last stopping place during His Triumphant March into Jerusalem.

He had come to the temple for a purpose. He knew of its corruption, and he knew how it had been desecrated and profaned because of unscrupulous merchantmen intent on making the dollar instead of giving God His due reverence in His House. God intended His temple to be built for one purpose that is, that He might meet man, and give man a place to worship Him. Away back in Exodus 5 we have the first mention of God's intention of meeting man in a house made with

hands. When God gave Moses the Law on Mt. Sinai, He also gave detailed instructions for the building of the first house of worship where God would meet His people. This was the tabernacle which Israel bore with her wherever she traveled. Later on a permanent house was built by Solomon in Jerusalem, and duly dedicated for worshipping God.

Notice the purpose of the Temple as given in Solomon's prayer in I King 8. The gist is, if Israel sins and God sends in an enemy, or allows no rain to fall, or sends pestilence upon the land, and etc., if Israel shall come to the temple and confess her sin she shall hear from God and be forgiven, delivered, or her land healed. When she goes out to battle she shall come to the temple to pray for victory. It was the place that Israel would come to, to know God's will and confess her sins. It was to be the place of prayer, a place of spiritual expression.

Jesus came to the temple and found that it had been corrupted, and turned into a place of merchandising — buying and selling of cattle and doves for the sacrifice. The money changers had set up their tables and were doing business in the place where God was supposed to hear His people confess their sins or praise Him. Instead He heard the cry of the auctioneer, the bleating of sheep, the cooing of doves, the lowing of cattle, and the confusion of the money changers.

Jesus showed great zeal for the purification of God's house. The money changers' tables were thrown over. The cattle and sheep were driven from the temple. The doves were let go from their cages, Jesus looked on that scene and in indignation cried out "My house shall be called the house of prayer, but you have made it a den of thieves."

My friend, God still demands the same of His House today. He still insists that His House be the meeting place between Divinity and humanity. He still intends that His House be the place where man can meet God on common ground, where sinners can come and repent of their sins, where backsliders can confess their backsliding, where believers can be sanctified, and God's people be drawn closer to the Christ, where saints pray and bring their burdens and cares to a compassionate Christ. It is the place where God's people praise God and rejoice in Him for all His Blessings and Goodness to man. It is the place of song, of spiritual expression, the place of testimony, the place of the preaching of God's Word in power.

My friend if Jesus would return to our churches today what would He find? Would He find fire in the pulpit or fire in the basement kitchen under the oysters for the oyster supper? Would He find the saints with Grace in their hearts, or church members in the basement developing grace in their feet and lust in

their eyes to the music of a juke box? Would He find the Saints filled with the Spirit, or church members being filled with beer from the church bar? I'm not talking in the air my friends, these conditions are fact. They are not imaginary — they are real.

Would the Saviour if He came to our churches today find His people busy winning souls or busy preparing the strawberries for the "fest-evil," or sorting the junk for the bazaar, playing darts, or shuffle board, bingo, cards or doing some other evil? The day the church left the "Upper Room" and retired to the supper room was the day of the church's disaster. God designed that the church be the center of the community and not the community center. The day the church became wedded to the world was the day the Holy Ghost separated Himself from the church and over each door should be inscribed Ichabod—"The Glory of the Lord hath departed."

Remove the suppers, the dance, the athletic clubs, the movies, the carnivals, the games, the minstrels, the bazaars, and the worldly affairs from some churches today and about the only members that would attend would be the Pastor's family and the janitor. When the church feels that it must resort to worldly "shin-digs" and pattern after the world, it's time for the church to close its doors and stop sending poor deceived, deluded souls to a

tormenting hell.

I heard some one say times are different, we are living in a modern age, we don't do things as they did back there. And that's too bad that we don't do things as they did back there, for back there they had the glory on their souls, the power of God in their services, and they lived a life that was convincing that they were new creatures in Christ Jesus. We are doing things differently, but what are we producing? a worldly Gospel, which is dry, powerless, lifeless, burdenless, no depth, no blessing, mechanical form, light, cheap, many accepting but little true repentance. Remember friend, God's Word still stands unchanging. He demands repentance, purity, and a life of Holiness. He demands a life of separation and piety.

My friend what is the condition of your church. Have you fallen in line with a worldly program? Are you tolerating conditions comparable to those we have been speaking about? Where are the pastors and evangelists who like Isaiah — "Cry aloud and spare not?" If you have lined up with this sin tolerating group that has seized control of the churches you are contributing to a condition that God some day is going to direct His wrath against.

Let's get back to the old-time prayer meeting, the old-time evangelistic and doctrinal services. Let's clean house before God does it for

us, and it results in the tragedy of losing your soul. No wonder the world is sickened and soured toward Christianity and the church. Remember Jesus said, "My House shall be called the house of prayer." What are you making your church?

Sel. by sister Shella Stump.

THE SUNDAY DINNER

Once upon a time, after preaching to a most attentive congregation, the preacher's wife said I should go to their home for dinner. The drive was a pleasant one, just as most country drives are in mid-summer. The sister was not long about preparing the meal, nor did she seem tired and worn out when the guests were shown their seats in the dining-room. After thanks, I glanced over the table, and noticed that, while there was plenty on the table, there were but two warm dishes to be seen. All the other dishes were cold. The food was well prepared, and everything, table linen and all, seemed neat and tidy.

The wife took her seat at the table and enjoyed the meal with her guests. There was no passing from table to the kitchen to bring more to eat. There was no serving of special dishes at the close. There was no urging of the visitors to eat several kinds of cake, a few pieces of pie and a dish or two of rich dessert after we thought we had eaten a fair meal. It was all on the table, one

plain cake and the other dishes referred to. We ate and talked. So did the husband, wife and guests. It was simply a good, plain, substantial Sunday dinner, — a dinner that had not cost much, did not take long to prepare and one that answered its purpose in every particular.

I enjoyed the meal, the conversation and the simplicity of the occasion. After it was all over I felt that I had not been the cause of a preacher's wife desecrating the Lord's Day by overtaxing her strength to get a big dinner for the visiting preacher and the other company. Then I fell to wondering why other women cannot get into the habit of preparing sensible, wholesome and economical Sunday dinners. I wondered why it cannot be arranged for the women to have some rest on the Lord's Day, even if they do happen to have company. Here were only two freshly-cooked dishes, and one of them I did not need to touch, for there was plenty on the table besides, to satisfy a hungry man. There were also a few cold dishes and they were palatable. Lemonade took the place of tea and coffee, and, as a rule, makes a more wholesome drink.

I thought, why should the woman make a Sunday slave of herself in order to get her visitors a much larger meal than they really need? Why must she work an hour or two over the hot stove, then re-

main on her feet, waiting on the table, while her friends are eating; when they retire, sit down alone, warm and tired, eat a hasty dinner, and then use up the rest of her strength cleaning up the dishes and table, and make herself so tired that she will not be in a condition to enjoy her company?

I asked again, is this the right way to spend the Lord's Day? Is this the way to treat the hard-working wives or servants either? Do the people of God, who have much to say about Gospel simplicity, want to encourage this way of living? Do they want their influence to be cast on that side of the Sunday question? If we believe in the simple and sensible life, why not practice it on Sunday as well as other days? Why should sensible Christian women attempt to excel each other with big Sunday dinners? Then, to think of it, some of them stay at home from church just to cook an elaborate dinner for company!

The better way is the simple meal that requires but little work. Two or three warm dishes ought to be enough. A few cold dishes prepared the day before, will help. Let no one say the table was made to groan beneath its burden of rich food. Offer the guests plain nourishment, serve it in a simple way, give the good wife a chance to rest and enjoy the meal as well as her company, and in the end God will be glorified and people will not so often

be called on to make a god of their appetite. We insist on simplicity in our lives, in our attire and our everyday life. Now let us be consistent enough to practice at our Sunday dinners what we preach.

Sel. by John H. Kintzel
from Bible Helps.

OBEDIENCE or SACRIFICE, WHICH?

I Samuel 15:22

A careful study of I Samuel 13, 14, and 15 reveals the wrong attitude toward God which finally led to King Saul's rejection as king over Israel. The events took place during time of difficulties and wars with the Philistines and the Amalekites. Saul showed both his strength and weakness. The reason for his failure was his strong self-will exercised in opposition to the will of God. In chapter 13 we see his impatience. In time of panic among his people he would not wait for divine counsel through the Prophet Samuel, and in verses 8 and 9 his impatience prompts to self-assertion in offering sacrifices before the arrival of Samuel. By this Saul disqualified himself to be God's representative among his people and also made it impossible for him to save his people from oppression and devastating raids by their enemies.

In chapter 14 Saul's rashness is evident from a curse he pronounced

upon all who would rest or eat while hastening in pursuit of their enemies. His own son, Jonathan, innocently transgressed his father's order and was rescued from the fatal consequences by the people. When he failed to subdue the Philistines he called for the high priest, but here again he made his own decision rather than to seek the will of God.

In chapter 15 we have Saul's deliberate disobedience by sparing the king of the enemy for his own self-glorification and the cattle as spoils of victory. Samuel met him on his vainglorious triumphal return, saw through his planned hypocrisy, and openly reprimanded him for this and disavowed him as king. From that day Samuel came no more to see Saul and no longer regarded him as king of Israel in God's sight.

We then could read our text, "Behold, to obey is better than sacrifice, and to hearken than than the fat of rams." In this connection we quote Prov. 15:8, "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." "To do justice and judgment is more acceptable to the Lord than sacrifice," Prov. 21:3. "I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance," Matt. 9:13. "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a

sweet-smelling savour," Eph. 5:2. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name," Heb. 13:15. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12:1.

1. *The True Spirit of Sacrifice.*

This is comprehended in the words, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. . . . Then thou shalt be pleased with the sacrifices of righteousness," Psa. 51:17, 19. God meant Abraham to make the sacrifice of Isaac in spirit, although He spared him the outward act. He meant to write deeply in his mind the fundamental lesson that the sacrifice that God seeks is the devotion of a living soul. God means that our all, ourselves included, be laid upon the altar and that all be truly yielded to Him. Only by being really and truly at His disposal can you and I arrive at the fullest good that God meant us to be and live in perfect harmony with His will. It takes:

1. *Self-denial.* If we would follow our Lord we must take up our cross and deny ourselves, Matt. 16:24. This reaches into many areas of our lives. If our right hand or our right eye, which are for holy uses, offend, they must be cast from

us, for their unholy use becomes a contaminating factor in our lives and may cause us even to lose our souls, Matt. 5:30. When God calls us into His service we are called upon to sacrifice homes, loved ones, prospects for prosperity and advancement, friends, associates, place and position, and go out into the unknown, be it far or near, with only Him to guide and sustain. The history of Christian endeavor has produced a cloud of witnesses who prove to us that such self-denial is well worth while. "Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in the voluntary renunciation of everything that is inconsistent with the glory of God or the highest good of our fellow men" (Gariner Spring).

2. *Self-surrender.* "Love so amazing, so divine, demands my soul, my life, my all." We should pray daily, "O God, this creature knows not fully to what end Thou hast created him. Teach him and write in the depths of his soul that the clay must suffer itself to be shaped at the will of the potter." "I surrender all" is easy to say, but the road in the molding and shaping to the will of the Potter may be hard. Peter, having denied his Lord and erred in judgment many times, recognized that as a living stone he with his fellow believers must be shaped and molded by the many and sometimes painful disciplines of life.

We must come to understand that the treasurers of knowledge and wisdom are hidden in earthen vessels so that the power may be of God and not of us. I Peter 2:1-5; II Cor. 4:7. Whitefield said, "I have just put my soul as a blank into the hand of Jesus, my Redeemer, and desired Him to write on it what He pleases; I know it will be His image."

3. *A Perfectly Adjusted Life to the Will of God.* "This is the will of God, even your (perfect adjustment) sanctification," I Thess. 4:3. We need often to pray the exemplary prayer of our Lord, "Not my will but thine be done." Our will must also be on the altar, even though we be certain as to the course we should take. Paul the apostle was bent on a certain course, but the Spirit suffered him not. Acts 16:7. The Apostle Paul further states, "I do not frustrate the grace of God," Gal. 2:21.

II. *The True Spirit of Obedience.* "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," Rom. 5:19. "Though he were a Son, yet learned he obedience by the things which he suffered," Heb. 5:8. In Rom. 16:26 we read of the obedience of faith. In II Cor. 10:3-6 we have the bringing into captivity every thought to the obedience of Christ, and in I Peter 2:1-5 as living stones we offer spiritual sacri-

fices acceptable to God by Jesus Christ. Abraham obeyed God, and his obedience was counted to him for righteousness, Gen. 15:6. Not everyone that says, "Lord, Lord," shall enter into the kingdom but they that do the will of our heavenly Father, Matt. 7:21. They that will do His will shall know, John 7:17. As a son Jesus learned obedience, Heb. 5:8. Blessed are all they that do His commandments, for they shall have a right to the tree of life," Rev. 22:14. The true spirit of obedience implies:

1. *Possessing the mind of Christ.*

Read Phil. 2:5 carefully and prayerfully, and then read what follows of the obedience of Christ and His exaltation as a result. Then turn to Phil. 1:9-11, and read it in the first person, applying it all to yourself. Then ponder on this, "Every man obeys only as he prizes Christ and not otherwise."

2. *Never disobedient to the heavenly vision.* Read carefully Acts 26 and verses 13-20, noting verse 19. Through a succession of unconditional surrender and obedience to the will of God, Paul was mellowed and greatly enriched. As we surrender to His will, we will know true obedience to be that of faith and good works, trusting and doing His commands, with a pure heart fervently.

3. *Seeking to know the will of God and to please Him at all times.* There is nothing gained in pleasing

the world, the great, even our own, or ourselves, compared to pleasing our heavenly Father. Suppose we are flattered, admired, courted, followed. Of what profit is it? He praises God who serves Him most and to the best of his ability. I want to live a life of eternal gratitude that will reach from earth to heaven. I want the ground of all my actions and attitudes to be obedience, possessing Christ on His own terms and being wholly possessed by Him. True obedience never questions His will and purposes for our lives.

III. *Sacrificial Obedience.* We now arrive at the confluence of the two great streams of action and attitude. There is sacrifice in every obedient life. There is implicit obedience in every act of sacrifice. King Saul's sacrifice would not have been according to either the law or the will of God. His obedience would not have been acceptable, for his heart was not right toward God. There is one law which is simple, yet adequate and sufficient, comprehensive and richly rewarding—the law of love—reaching every sphere of our life and relations, actions and attitudes. By this law of love God holds sway over the whole of His dominions, producing harmony in perfect obedience through trial and triumph. Thanks be unto God for this unspeakable gift.

There are those who are weak in grace and dwell more upon the sac-

rificial and upon misery than upon free grace and mercy. They think upon fears and frustrations and much more upon the cross than the crown. Their sacrifices are burdens and downstrokes, and they mind their sins and forget their Saviour. Their eyes are fixed upon their diseases and they cannot see the remedy. One has well said that it is possible to so mind our debts that we have neither mind nor heart to think of our surety. But to those who are truly His, the spirit of obedience and sacrifice, as a result of truehearted love, spontaneously expresses itself in joy, peace, long-suffering, goodness, faith, meekness, temperance—exulting, reposing, enduring every trial, fighting the good fight of faith, profiting by all the disciplines of life, learning and doing the will of Him who has saved us by His grace.

Obedience or sacrifice, which? Both, by the grace of God, properly understood and properly practiced.

—George J. Lapp
in *Christian Monitor*

HOW THE SPIRIT WORKS IN OUR HEARTS TO PRODUCE LOVE

The Holy Spirit works by indwelling and growth. Your body is the temple of the Holy Ghost, I Cor. 3:16, 6:19; II Cor. 6:16.

Every believer, no matter how weak and imperfect he may be or

how immature his Christian experience, still has the indwelling of the Spirit. He who had recognition together with the Father and the Son in the work of the creation, is still at work, bringing to life the dead, changing the vile sinner into the new man which after God is created in righteousness and true holiness.

The Spirit testifies of the Son and guides the believer into all truth. The Spirit bears witness with our spirit, helping us to have the love of God in our hearts.

The sinner under conviction is simply feeling the convicting power of the Spirit, bringing him to a realization of his condition. God has wisely provided a twofold power to bring sinners to repentance. The Spirit without bears to man a reminder of his sinful state, and the conscience within responds to the message of the Spirit and constrains the individual to yield to His promptings. The Spirit of God strives with man. As He indwells, He also gives spiritual discernment of the Word of God so that love may abound in our hearts. Perhaps the most practical phase of the work of the indwelling Spirit is the effect of such indwelling upon the daily life of the individual where this perfect fruit of the Spirit is manifest, for there is the best evidence of the abiding presence of the indwelling Spirit. Our new life must not be an improved life, not an

improved "I," for it is no longer I but Christ that liveth in me. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20.

Except the Spirit speak through us, pray through us, and work through us, there will be no quickening in those about us. Every day the Holy Spirit is glorifying Christ in the lives of Christians.

This life is never a product of natural man. It is something that is planted in us. The farmer doesn't produce fruit; the life in the tree does that. He cannot even help the process except by a very limited means of doing his best to provide proper conditions for growth. He can enrich and cultivate and water the soil; he can prune dead branches and fight parasites, but he cannot push the sap through the branches or turn the bud into blossom or the blossom into delicious fruit. He cannot even teach the tree the art of drinking from the soil or absorbing the strength of the sunshine. The farmer may work hard, but after all he is quite helpless; for without life in the tree, his best efforts will be utterly futile.

The wise farmer never tries to mold an apple. He applies himself to conditions and is content to leave fruit bearing to the tree. We may

plant a seed and care for it, pulling out the weeds, but we cannot make it grow. So we can nourish love in our hearts and root out the tares of pride, envy, and hatred, but we cannot make love grow.

Happy would we be as Christians if we were always as wise. Love, with its eight forms of expression, is not the product of any character-building formulas or painful systems of self-culture or human effort. Life must come from within. The graces of love are all artless and natural, inevitable fruits of the Spirit in our hearts. We love because God first loved and awakened true Christian love in our hearts by the Holy Ghost. Someone may say, "I worked and worked on that fault until I finally conquered it." The more self works, the more the Spirit is hindered. Our job is to let self be crucified and Christ enthroned until the love of God is shed abroad in our hearts by the Holy Ghost, Rom. 5:5. We are commanded to be filled with the Spirit. The child of God will have the fullest manifestation of God in the Spirit when he adopts as the deliberate purpose and principle of his life the love of others, instead of the love of self. This is the law through which the Spirit acts: not only must the self life be renounced, but the habit of selfishness must be replaced by the habit of love. We must surrender to do God's will of love and daily live that which we yield ourselves

to live, the love-life of God. The Spirit will work on the heart of an individual, taking away the wrong things and teaching him many things about God and Christ, speaking the things of Christ. The Spirit will bring conviction into the heart, changing the heart to love. It is only as the love of God is shed abroad in our hearts that we are able to overcome selfishness. As Christians we must continually crucify the flesh with the affections and lusts. As the Holy Spirit sheds the love of God in our hearts and purifies them, He will also lead us to express that love. The Holy Spirit is One called to our side, and He indwells, comforts, and cheers us. He gives spiritual wisdom and understanding, Eph. 1:17-18. The love which is the fruit of the Spirit is primarily a fruit in character rather than in works, but it is not merely a passive or pietistic growth. True Holy Spirit love shed abroad in our hearts is love not only in word or tongue but in deed and truth.

So let us live moment by moment surrendered, trusting, abandoned, selfless lives, letting the Holy Spirit produce His own fruit.

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night way,
Turn my darkness into day.

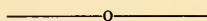
Holy Ghost, with power divine,
Cleanse this guilty heart of mine;

Long hath sin, without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, bleeding heart.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down ev'ry idol throne;
Reign supreme, and reign alone.

—Selected.



HOW ARE WE LED?

How many of us have experienced pangs of disappointment and perhaps jealousy, as we have read of the saints and prophets of old, who "talked with God"? We have wondered why they should have been on such intimate terms with him, while we seem doomed to go blundering on, using our poor little reasons and making so many mistakes.

True, these favored ones of old made their human mistakes, but they always seemed granted the privilege of knowing why their affairs were thus and so, while we can not know. We wonder why those days should have been days of open communion with God while we must have so much responsibility placed upon us, as creatures of judgment and reason.

Whenever we are inclined to be morbid over the question, we should

consider some of the people of modern times who claim the leading of a personal "revelation." Read the sickening story of Mormonism which had, as a basis, the revelation to Joseph Smith. Think of the moral character of the average spiritualistic medium. Rulers of warring nations talk loudly of the Divine leadership of their armies. A careful consideration of some of the results of these special revelations will probably cure us of the touch of jealousy which is natural, even though it is foolish. We do long for guidance, and we are often impatient with the instruments which seem to have been given us.

Sel. by Montez Sigler

WAKE UP AMERICA

WAKE UP AMERICA, wake up today,
What's wrong with our good old U. S. A.

Have we forgotten the brave little band

Who trusted in God and fought for this land.

WAKE UP AMERICA, the days are far gone,
There's danger ahead, if you wait too long;

Turn back to the God of Heaven,
Who never has failed, and won't fail today.

WAKE UP AMERICA, turn back

to your God,

Remember the souls that are under the sod;

Who fought for the freedom of this great land,

And victories were won through God's mighty hand.

WAKE UP AMERICA, don't mind the beep, beep,

There's a power up higher that's never asleep,

Why worry about sputniks, leave them alone,

For God's in Heaven and cares for His own.

WAKE UP AMERICA, there's nothing to fear,

The God of our Fathers is just as near;

In God we trust, is our motto today

Then prove to the world, we mean what we say.

WAKE UP AMERICA, stand firm for the right,

Let God be your guide, trust not in your might,

No nation can stand against God and His power,

In Him we're secure, every day, every hour.

Sel. by Mary Ann Whitmore

There is no more spiritual harmony between saints and sinners, than there is between angels and demons.

THE SURE FOUNDATION

The basis of foundation of any building or any undertaking desired to be successful and permanent, is of great importance. In 1st Kings, with reference to the temple of Solomon, is found this statement: "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." The great king Solomon required the best of material for the foundation of the magnificent temple, and it stood for more than four centuries, but was eventually destroyed.

If the foundation of Solomon's literal, earthly temple was so important that the most durable material available was chosen for it, how much more important is the foundation of God's spiritual house which is to stand forever! Now, one greater than Solomon has come from heaven to do His Father's will and has laid that spiritual foundation and has invited His people and all mankind to build thereon for eternity. And He has given the necessary instructions how to build there on. The Prophet Isaiah evidently had in mind this foundation when he wrote, "Thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, tried stone, a precious corner stone. a sure foundation: he that believeth shall not make haste"—(*shall not be worried*, according to Smith-Godspeed.)

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isaiah 28: 16, 17. In agreement with Isaiah, Paul to Timothy, wrote, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity," 2nd Tim. 2:19.

"Behold the sure foundation stone
Which God in Zion lays,
To build our heavenly hopes upon,
And His eternal praise."

The sure foundation mentioned in the preceding references plainly is used figuratively to represent Christ or His Gospel which Paul declared he was not ashamed of, because, as he said, "It is the power of God unto salvation to every one that believeth," Rom. 1:16. And Peter in Acts 4:12 declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." In the verse preceding, he said, "This is the stone which was set at naught of you builders, which is become the head of the corner." Again, Paul to the Corinthians says, "For other foundation can no man lay than that is laid, which is Jesus Christ", 1st Cor. 3:11.

It is called a sure foundation. It does not consist of guesses, doubts,

probabilities and human opinions as do many of the works of men. Christ spoke as one having authority and not as the scribes. A note of assurance, a ring of conviction runs through the entire New Testament. His disciples who preached and taught His doctrine, speak of being built upon a "foundation of God that standeth sure." The New Testament writers, without exception, speak with no uncertain sound; they were sure of something. They speak of being grounded in the faith and of having "a hope as an anchor of the soul, both sure and stedfast." Their search for religious certainty had been rewarded. They appear to have found a foundation in Christ that was safe, immovable and unshakable. to ground their faith upon. Through faith in Jesus and by following Him their lives had been transformed, and, in and through Him, they had found God.

But this "sure foundation" can avail us nothing unless we build upon it, nor unless we build according to the specifications given. Paul said, "I have laid the foundation (had preached the Gospel plan of salvation as the basis of the church at Corinth), and another buildeth thereon. But let every man take heed *how* he buildeth thereupon", 1 Cor. 3:10, 11. Hence, while the foundation is of first importance, the superstructure also must be of essential "material." If composed of what may be compared to "Gold, silver,

precious stones," we may be assured of a glorious reward, but if with "Wood, hay, stubble," we shall suffer serious loss.

The Brethren as a community of Christian believers, in Germany, in A. D. 1708, adopted the Gospel of Christ, and that alone, for their rule of faith and practice. They formulated no written creed. They recognized in the Gospel the "sure foundation" to build their hope of heaven upon.

What then does it mean to build upon that "sure foundation?" First, it means faith or belief in its Author, the Lord Jesus Christ. "Whosoever believeth in him should not perish, but have everlasting life", John 3:16. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6. Second, it means repentance, a turning from sin to a life of righteousness. "Repent ye: for the kingdom of heaven is at hand." "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," Mat. 3:2 and Mark 1:15.

Third, it means obedience, or the keeping of the "sayings" of Jesus. In conclusion of His Sermon on the Mount, He said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . And every one

that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." These words apply with equal force of meaning, in their proper application, to all the rest of His teaching throughout His ministry, for it was all delivered by the same divine authority.

Sel. the Vindicator.

The results of a revival are miraculous and widespread, when God has His way. When sinners really get saved, the neighbors generally know about it, and even the merchants. One storekeeper said that he always welcomed a revival in his town for a lot of old bills got paid. Old grudgers and quarrels will get fixed up when the heart gets right.

Sel. Jeanette Poorman.

LITTLE THINGS

A penny is a very little thing, but the interest from it from the days of Cain and Abel would buy the globe.

An acorn is a little thing, but the black bear and his family live in the oak which springs from it.

A word is a little thing, yet one word has been a man's destiny — for good or evil.

A kiss is a very little thing but it betrayed the Son of God into the hands of His enemies.

Sel. by Sister Jeanette Poorman

Things I Wish I Had Known Before I Was Grown:

That my health after thirty, depends in a large degree on what I put into my stomach before I was twenty-one.

How to take care of money.

That a man's habits are hard to change after he is twenty-one.

That the harvest depends always upon the seed sown.

That things worthwhile require time, patience and work.

The value of absolute truthfulness in everything.

The folly of not taking older people's advice.

That what mother wanted me to do were wise.

That Dad was not an old foggy after all.

More of the helpful and inspiring messages of the Bible.

The greatness of the opportunity and the joy of serving our fellow-man.

That Jesus Christ wants to be my Saviour and friend.

Sel. by Blanche Eberly.

To use a pretense of religion to lead God's people astray, is one of the greatest evils of all time!

Beware of hypocrisy; it is better to be "one-sided" than "two faced."

To know one's own ignorance is the best part of knowledge.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKFULNESS

"Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil," Isa. 9:3. We should all realize that the growth of a nation comes from Almighty God. Has this growth been so used that it has brought joy, happiness and peace of body and soul? In general the numbers of a nation are it's strength and wealth. In whatever way we grow and develop, it must be admitted that the strength and the know-how has come from God. Much satisfaction and joy comes from God in a year's time. Thanks or any sign of appreciation is of great value in our daily activities. True thanksgiving is due unto God, for His many blessings and the manifold tokens of His grace. Even we owe much effort of thanksgiving just because of the glorious Gospel of salvation, which is preserved among us.

The time of harvest is a joyful time. Just to know that our daily needs are in store for us, should

make us thankful. Having worked many years where payday is semi-monthly. I have experienced the joyful spirit, pleasant attitude and even zeal to work of employees on this day. Undeniable is the fact that many labor for the reward that is promised. What reward are we giving unto God for His many daily rewards? "Sing unto the Lord, bless his name: shew forth his salvation from day to day," Psa. 96:2. Does this mean each of us or is it written for a few who are more blessed than we are? Have you ever noticed, even in our worship in song, How many are singing? How often should I bless His name? Without question each of us come short to "shew forth His salvation from day to day." This can even be true in our own rejoicing in and appreciating the great plan of salvation.

"As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things," 2 Cor. 6:10. Would not this be a good motto for every christian? True many things take place which bring sorrow and disappoint-

ment, but do we not still have many things to rejoice in? How much poorer can one get than was the lot of our Lord and Saviour? Did He lament over His circumstances or was He thankful? Many scriptures point out to us, the joy and rejoicing when the power of God was shown unto men. Is God's power bringing you comfort, satisfaction, assurance and hope?

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psa. 126:6. Problems, trials, shortages and poverty may bring anxiety and even weeping. However when the precious seed grows and brings forth a harvest, it also brings much joy with it. The spirit of thanksgiving is not a one day a year affair, true thanksgiving is on a christian's heart continually. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," Gal. 6:7. In a general sense this is true even in our earthly life at all times. However, because God is a just God, this is always true under the watchful eye and tender hand of God. In other words we can be certain of the results of our thankfulness towards God. The spiritual harvest is coming fast. Statistics tell us that 150,000 souls are passing into eternity every twenty-four hours. How is Almighty God pleased with the harvest of souls? Are we showing

our appreciation and thankfulness by our obedience unto the pleadings of our Lord and Saviour? How many of our Readers even, are doing their best to honor, praise and glorify God? Is our thankfulness as a shining light, that others may receive joy and respect and realize their obligations for the tender mercies and sacrifices of a loving God-head?

THANKSGIVING UNTO GOD

Thanksgiving first originated in the minds and hearts of men, who were loyal, true and faithful unto God. "In the beginning was the Word, and the Word was with God and the Word was God," John 1:1. Proof of being thankful unto God comes through words and deeds of being true unto Him. Those who do not accept God's Word are not proving themselves to be thankful unto Him, for His great blessings.

May our lives be such that our words of thanksgiving come from the heart and go to the heart of God. Thus many may see there is a reality in being true unto God's Word. The psalmist David was filled with thanksgiving and praise unto God. "Offer unto God thanksgiving; and pay thy vows unto the most high," Psa. 50:14. This is what we need today, "Let us come before his presence with thanksgiving, and make a joyful noise unto him with

psalms," Psa. 95 :2. Spread the good news of God's Word unto others. "That I may publish with the voice of thanksgiving, and tell of all thy wonderful works," Psa. 26:7.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name," Psa. 100:4. In the lives of many there is proof of unfaithfulness. "And let them sacrifice the sacrifices of thanksgiving and declare his works with rejoicing," Psa. 107:22. Many will not give up the sinful pleasures of this world, for the blessings of God. "I will offer to thee the sacrifices of thanksgiving, and will call upon the name of the lord," Psa. 116:17. We need to oppose all the evils of the world and give our lives wholly unto God.

Christ, our great example, gave thanks for the blessing of God upon humanity. He was obedient unto God till His death upon the cross, that we through Him could be saved. He gave thanks for the few small loaves and fishes and thus received enough from God to feed many thousands of people. Christ gave thanks and blessed the communion, the bread and the cup. He taught by example and precept, what is required of us. "Giving thanks unto the father, which has made us meet to be partakers of the inheritance of the saints in light," Col. 1:12.

We can receive many true ex-

amples through His Word. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you," I Thess. 5:18. Our daily task is to pray without ceasing. Let us be thankful to God for all the blessings always. "Continue in prayer, and watch in the same with thanksgiving," Col. 4:2. We need to be prepared always for there is no future promised to us on this earth. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be known unto God," Phil. 4:6. Depend upon Him who will help us and lead us into all true blessings.

In the first part of this year my wife and I visited Saint Augustine, a city located in the northeastern part of Florida, claimed to be the oldest city of our Country. I was much impressed about the God-fearing men and the thankful hearts of those who made our Nation great. After reaping a harvest they proclaimed a special day of Thanksgiving unto God. When touring this city we were told that most of it's citizens made their living from the income off of tourists who come to the city. They have what they claim are some of the oldest buildings of our Country: wooden homes, churches, school houses and jails. To me these sights were a great experience. We need to be free from the pride of life and as I continued to thank God for help and guidance; I was

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impressed with the thought of the oldest Book and the oldest city in our Country.

We used a road map to get into the oldest city in our Country. We need the Bible and God's guidance, to direct us to the city four-square. Do our works prove we appreciate and are thankful for the temporal blessings we receive? Do we seek and receive the blessings of God's Word? God is not satisfied with lip service alone, it must come from the heart. Many seek the best in earthly things but in religion, they are satisfied with vain glory. The old city made us think of our forefathers, who lived years ago and founded this Nation, upon liberty and religious freedom. How long will this blessing be ours? I heard aged persons say, Those good old

days are past. The great inventions, which make life easier and more comfortable, have not contributed to a closer living towards God, in general. I am made to feel most people are not thankful and do not appreciate the many blessings we have, including the great blessing of salvation for our never-dying soul.

We should always realize our destination is unknown unto us. We should take the good christian way of life, for men of God are worthy of praise and honor. We need the oldest, best and most precious Book in our Country. If the Gospel be hid it is hid to those that are lost. Our book of salvation contains the holy words of eternal life. I think of our church, it's leaders and the Bible Monitor, the valuable paper that comes into our homes with many greetings from God's Word and the experience and work of God-fearing people.

We should be thankful for those who are true to God and appreciate the good work that is done by those with great responsibilities upon them. Those working for the up-building of God's kingdom are contributing toward the good of our Nation. The head of our Nation has said, He wants to lead our Nation into justice, liberty and prosperity. We need to look into God's Word, be obedient, and depend upon Him for these things. We should prove by our works that we appreciate

and are thankful for the great blessings of God, which come through His Word. I heard that being truthful and honest was much more highly regarded years ago than it is today, among people in general.

Does our daily life prove we have the Word of God living within us? The changes in the ways of dress and the evils of divorce and re-marriage has brought down the morals of our Nation. Those who are using dishonest methods to make earthly gains are not thankful and do not appreciate the blessings of God.

Many professing christians do not make good use of the holy gifts of God. Our fore-fathers were thankful for the necessities of life and religious freedom. We should be thankful for those who are throwing out the means of salvation to those who are living in sin and wickedness. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven," Matt. 5:16. We can look into and read the Holy Bible and be obedient servants of God.

Thanksgiving originates in the hearts of God-fearing people and is brought to our memory many times in His Word. Our lives should overflow with thanksgiving and praise unto God for the bountiful blessings He is bestowing upon us. Do we prove by our works that we appreciate and are thankful for the blessings God is extending to us?

"Remember thy Creator in the days of thy youth." More like Jesus every day and more of His savingfulness see. The modern conveniences of this day are not bringing people closer to God.

Thanksgiving is in the mind and heart of those who have God with them and walk in the light as He is in the light. The men that decided that Bible reading be taken from our public schools are not as our fore-fathers who founded and contributed to making our Nation great. What we need today is more Bible reading for the tender minds and hearts of our nation. God's Word is our strength and shield.

Less than fifty years ago we did not see people walking along the streets and highways being less than half dressed. We as a Nation are drifting away from the principles that uphold civilization. We see many changes that have taken place in our lifetime for which we cannot be thankful for. Our church, through God's Word, gives to us a method of decent and respectable ways to dress. Thanks be to God for the good that is in the world. What can be done that will turn more people to the decent and respectable ways to dress. Great men of God are those who fear Him and keep His commandments. May it be our aim and desire that many be turned from darkness to the marvellous light of the Gospel of Christ. Do we prove by our works that we have, the faith

once delivered unto the saints. If this Nation is to be strong and great it is important to take the decent and Godly way of life.

Many people have money to spend for evil things and yet will not pay their just debts, thus they are not true to man or God. Our greatest concern should be for God to be with us. If we cannot see the holy land, we can look unto the holy Bible and be obedient servants of God. Let us meet the obligations we owe to God, the author of the good old guide Book. Our forefathers experienced severe hardships yet after a bountiful harvest, they called for a special day for thanksgiving. We need to look to the One that helps us and will never leave or forsake us and cast our lot into His care and keeping. Man does not live by bread alone but by every word that proceedeth out of the mouth of God, words of truth, God's words of life.

God's Word shall not pass away for His Word is powerful. They are words of wisdom and words of knowledge. The Word of God is pure and shall stand forever. The Word is quick and powerful. The Word is forever settled in heaven and will stand forever. "Heaven and earth shall pass away, but my words shall not pass away," Matt 24:35. It is better than silver and gold, a light unto our pathway, the helmet of salvation and the sword of the Spirit. It brings rejoicing to those

who live true in Christ Jesus.

The Gospel of Christ is the power of God unto salvation. It is sharper than any two-edged sword. "If any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. 22:19. What are we doing with God's Word? I was greatly impressed by some of our experiences in the southern part of our Country, as a neglected Bible was opened and a portion read in our hearing, with prayer and thanksgiving unto God. How people are fleeing to this Country from communist territory. The loving gracious and merciful spirit that seemed to prevail among strangers.

Are we thoughtful enough of Christ's coming? Do we realize it is an important matter to be ready. The things of this world that perish are no comparison to the great eternal City of God. We need prayers of thanks to God. Pray for and assist those with great responsibilities who are contributing to the good of our church and Nation. Do we realize the value and the great importance of being God-fearing people? Jesus said we should become as little children. What are we expressing unto God?

We need to come to the foot of the Cross. May His Spirit be created and live within us., Thanks-

giving originates and lives in the minds and hearts of God-fearing people. In this life we see and experience many things of regret. We need God's help, through Christ, in a wicked and sinful world. May our lives be filled and overflowing with the goodness of God. We should receive His wonderful words of faith and duty.

Today in many cases small children are a better example than grown-up people. Are we receiving the great blessings of God with gratitude? I feel it is needful and very important that we prove by words and deeds, that we appreciate and are thankful for all the blessings of God. Pray for those who are fulfilling great tasks and responsibilities and throwing out the lifeline across the dark way of life. We should unite ourselves in Godliness through Christ Jesus. The best contribution we can give for the good of our Nation is to pour out our hearts through Christ Jesus, for the goodness of God. We have many things to be thankful for, especially the Words of life that will lead and guide us to the great City of Eternal life.

Bro. J. F. Marks
Rt. 3, York, Pa.

AT THE FORD JABBOK
GEN. 32:22-31

"And Jacob was left alone." This was not the first time Jacob was in

the desert of loneliness with God. Early in his life he had to flee from his father's house in order to save his life from the vengeance of his brother. He was lonely that night, when he lay down in the open with a stone as a pillow. But although he was left alone and without human help, he was not forsaken by God, for he had slept under an open heaven, and God revealed Himself to him in a dream and let him see a wonderful way between the place at which he rested and the heart of the Father who is in heaven, and he saw the angels walking up and down. Thus this loneliness became rich in glorious memory and precious promises for the future. God's angels should serve and accompany him and lead him in peace back to his home land.

Since that solemn night many years had now passed, during which Jacob in many ways had seen proof of the upbringing and care of God. When the hour had come to return to his country Jacob rose up with his family and all that was his, which the Lord had given to him in his uncle's house, and he set out since he had received command from God in a revelation. But the way was full of hardship and dangers as it led through the land of his brother Esau. Alarming news had reached him, that Esau still hated him in his heart and with four hundred men had gone out to meet him.

It was night when Jacob reached

the Ford Jabbok, and Jacob was left alone to fight his great struggle. The most lonely hours are often the most important in our lives. Far from human comfort and help we fight our hardest struggle, lonely in the fire of the melter we are prepared as vessels which are useful and profitable for the Master's service. Just like Jacob we may have experienced direct proof of God's care of us and enjoyed His rich blessing's for a long time. But then the Lord takes us aside from all, in order to let us experience a night like Jacob's and there to place us face to face with Him.

There He stands as a mighty enemy who crushes all our plans, shuts up our ways, and even in deepest night engages in a fight of dedication with us of life and death. How many have not struggled thus against God without knowing who He was, and as there was inward resistance against God in the heart they have been fighting Him like an adversary? The aim of God's fight with Jacob was not to ruin or destroy him. No, God would only break down his self-power and crush all secret self-confidence. Thus God does even today, He crushes selfishness and removes all false supports and motives of comfort, He lets selfishness perish in us in order to save us from perdition. He puts to death, annihilates, crushes. But we struggle to the utmost in order to save and keep our own self.

How long and tenacious this struggle may become, depends upon the strength and endurance of our own self, but one thing is sure; God is the stronger. In a moment He could indeed have crushed Jacob, but then He had missed His purpose. Therefore He only uses a certain measure of crushing power, and not 'till day-break, when Jacob still appeared to endure, God stroke him. Then also all power of resistance was broken, for the Lord knew where He stroke, and He knows it still. Ah! how many must not carry such a memento of their obstinancy as a testimony and warning for others? But, when Jacob's outward strength was crushed, then the inward resistance too was broken.

Without quite understanding who the wonderful adversary was, Jacob yet realized that he must be a man sent from God with a message from heaven. When he said, "Let me go, for the day breaketh," Jacob answered him, "I will not let thee go, except thou bless me." Hardly had the heart of Jacob been changed, when the Lord God presented Himself as the one who had been overcome. What the self-strong, vigorous Jacob had not been able to do, that the broken and crushed man was able to do, namely to overcome God. He thrust his adversary aside, but in spite of violent resistance. He was kept and now he himself would not let Him go in spite of His prayer, "Let me go, for the day

breaketh." God fights, but He longs for the moment when He is overcome.

When we are no longer able to resist the Cross, then it reveals something of its hidden glory, so that we even in the hour of distress, when the power of resistance has been exhausted, are enticed to accept it voluntarily and to embrace it as a precious gift of love. At the waters of Marah the Lord shewed Moses a tree, which when he had cast into the bitter waters, the waters were made sweet, (Exodus 15: 25). In Jacob's heart the power of prayer had already commenced to work, and it is for this power that God yields as one who is overcome. Yet He now behaved as if He wanted to go. "Let me go," He says. But even in this a trick of grace was hidden, for by this the newly kindled spark in Jacob's soul blazed up a burning, clear flame of fire. It is never the final will of God to strike or hurt. No, He only wounds in order that He may heal and soothe, even though He may appear as if He refuses us His healing hand. Distress is a good instructor in the school of prayer.

We also see how the effect of the blessing was for Jacob, that he hardly knew what he was saying. He asks, "What is thy name?" And the Lord asked him back, "Wherefore is it that thou dost ask after my name? Has the blessing not already opened your eyes to see who

I am?" And He blessed him there. But before Jacob left, he named the place Peniel, that means "the face of God," "for I have seen God face to face, and my life is preserved." Now he knew what salvation meant, namely to be overcome in order to overcome, as each and everyone knows it today, who has met God and endured the effect of His presence. This is life eternal that they know Thee the only true God, and Jesus Christ, whom Thou hast sent. And the sun arose upon him when he left Peniel, but from day-break 'till sunrise that day much had happened in the life of Jacob.

Surely this memory stood as a clear, shining light for Jacob during his whole earthly walk. In peace he was gathered unto his fathers, and Moses in his song before he departed, sings about him, "Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew," Deut. 33:28. But to us the Lord speaks through His apostle, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it," Rev. 2:17. Amen.

Dear greetings from yours in Jesus,

Brother Johannes Hansen —
Thalbitzer

H. C. Orstedevøj 51 AI
Copenhagen V, Denmark

NEWS ITEMS

ADDRESSES

We have received a suggestion we feel would be encouraging to our young brethren. That all brethren in 1-W service send in their names and addresses, and that many of our brethren and sisters correspond with them, at least with cards of cheer and encouragement. We would like all names by January 1st so that we could include them in the February 1st issue, along with other standing information.

WAUSEON, OHIO

We have experienced another great Revival meeting at West Fulton congregation, with Bro. Laverne Keeney as evangelist from Oct. 3-17. Bro. Keeney preached the Word of God with power, giving us much good admonition. May the Lord richly bless him as he continues laboring for his Master.

During these meetings eight precious souls gave their hearts to the Lord and were baptized on the last Sunday afternoon. May we all pray that they will remain true and faithful, as they have promised.

Our Harvest meeting was on the last Sunday of our meetings, with Bro. Floyd Swihart bringing the harvest sermon on Sunday afternoon. His message was very uplifting. The attendance for Sunday school was around 200.

In the spring, an elderly sister

was received into the church on her former baptism. In the latter part of the summer, two dear souls were added to our number by Christian baptism. Our prayer for them is, that they too, might live for Christ and be as shining lights to their loved ones. Come and worship with us at any time.

Sister Leola Beck, Cor.

BE YE ALSO READY

While preparing these News Items we are again warned of the uncertainty of life upon this earth. While on the way to a Lovefeast service, Eld. Ammon Keller was suddenly taken from our midst by a heart attack. He has been active in the church and in business for a number of years, although suffering illness a number of times. What are we doing with our time and talents while upon this earth?

—Editor

A NOTE OF THANKS

I praise and thank the good Lord for His great mercies. Just before entering the hospital for surgery, through the kindness and faithfulness of Elders George Replogle and Ben Klepinger and their wives, who drove many miles through bad weather to administer the Anointing service. Also for the prayers and get-well greetings from many thoughtful ones.

Gertrude C. Wetzel

WAYNESBORO, PA.

The Waynesboro congregation met in quarterly council Oct. 9. Eld. Ammon Keller opened the meeting by reading Rom. 12 and led in prayer. Our Elder, Howard Surbey, then took charge of the meeting. The report of the annual visit was given. Eld. Howard Surbey's time as Elder expired; Bro. Surbey was reelected. The voice of the church was taken in favor of electing a minister and a deacon. A committee being present, Bro. Paul Goodling was elected for a minister. Bro. Goodling was duly installed and received by the church. Bro. Robert Bittinger was elected for a deacon. Bro. Bittinger was duly installed and Bro. and Sister Bittinger were received by the church.

On Sunday, Oct. 10, we held our fall Lovefeast. Visiting ministers present during the day were: Ray Shank, Joshua Rice and James Kegerreis, who gave us spirit-filled messages from the Word of God. In the evening we surrounded the Lord's table with Eld. Ray Shank officiating. We invite all of you to come and worship with us at any time.

Sister Elizabeth Wisler, Cor.

Preacher, be sure your trousers are wearing out at the prayer spots.

It's not how long you live, but how well you live.

**"THE CHURCH OF
CHRIST,"
"THE BODY AND BRIDE
OF THE LORD"**

Part 2

In part one we were discussing, What the Church Is. It is said that the Church is a mystery. It is true, as we have pointed out from Eph. 5:32, its relationship as being married to Christ, is as Paul has said a "great mystery." Also we believe the Bible teaches that it is a mystery in the sense of its nature, being a "Spiritual Institution or kingdom rather than as a temporal or fleshly Kingly Throne."

The kingdom of Israel, which was a nationality or race of people, separate from the nations of the world, was no mystery to them. The Old Testament prophets describe it in glowing terms. Should the new kingdom which God was to set up (Dan. 2:44) have been such a mystery to those who were looking for the coming Messiah? He had been pointed out as the builder of the "Temple of the Lord." Much had been pointed out, as to what He would be and do for them, God's people. The mystery seems to be, and still is to some today (many will not accept it), that the Church grew out out of the Kingdom of Heaven.

That the Gentiles were to receive mercy was no mystery, either to the Prophets of Israel, or the early

Church. Hosea 2:21-23, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Christ sowed Israel, "He came to His own." Through the rejection of the kingdom to Israel, mercy was extended to the Gentiles. Both Israel and the Church have a chance to be saved through Christ and the Church.

Also, the Church understood . . . Rom. 9:24-25, "Even us (the Church), whom he hath called (both Jew and Gentile), not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved." The preceeding verses read, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." These verses teach us, that God would not cast away His people Israel, who were blinded in part,

but would also extend His mercies to the Gentiles.

Should the Church then have been a mystery, when it Came? Being prophesied so long before? Yes, the prophets did not understand its nature, just as the Apostles, for a time did not either. Yet it was no mystery that God called the Gentiles. "And it shall come to pass, that in the place where it was said unto them (the Gentiles), Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved (through Christ)." "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah." Except God would have given them His seed and His kingdom the Church, they would have been cut off and destroyed. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith," Rom. 9:26-30.

This was the faith of Abraham, through Christ. We see then, that the prophets did not seemingly understand all that was God's plan concerning their salvation. Never-

theless they had the "Messianic" hope, which was enough to have, and would have saved every one of them, had they accepted their "Messiah." The Apostle Peter has said, 1 Pet. 9:12, "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

They understood and had prophesied of the suffering of Christ, as we see from Isaiah the 53 chapter. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." Hence we say, It was no mystery to the prophets, that something glorious was to come after the suffering of their coming "Messiah," but they did not understand its nature, or what it was.

It has been said that Jesus intimated that there was to be something that He called the Church, Matt. 16:13-20. He said He "would build His Church." We say that His word was not an intimation. He said He would "build His Church" "upon this Rock." Mean-

ing Himself, upon His Word. That He would deliver "the keys of the kingdom of heaven" to His followers. In fact, we can go farther and say, He had already started the work of His "Building." He had organized His called out, into a working body and had sent them out to preach the kingdom of Heaven, Matt. 10:1-8. True they were only to preach it to the Jews, at that time, but when they, the Jews, rejected it, the kingdom was taken from them and given to the Gentiles, Matt. 21:43.

Hence, Christ delivered "the keys of the kingdom" (the power of the Holy Spirit, on the day of Pentecost) to the Apostle Peter giving him the opportunity to open the door of the kingdom to the Gentiles, through His preaching on that same day of Pentecost. We realize that the "House of God, the Temple of the Lord, the coming Kingdom, the Church, should not have been a mystery to the previous ages. Nevertheless the Heirship of the Gentiles had not been revealed to the Jews or Israel, before their Spiritual blindness. That was the great mystery to them, which was also another reason, perhaps, why they did not understand the coming Kingdom.

However, this mystery was revealed by the Holy Spirit to the Apostle Paul, Eph. 3:1-11, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of

the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ); Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." This mystery which was not revealed, was that something, which the prophets had diligently sought. Which was, the inheritance of the Gentiles, with them, in God's everlasting covenant, in His everlasting kingdom.

Reading on from our text in Eph. 3: "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, in this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be wisdom of God. According to the eternal purpose which he purposed known by the church the manifold

in Christ Jesus our Lord." So we see then, that the church was God's "eternal purpose," for the salvation of the world.

The Church is an "organism" of God, which is God's organization. It is not an authorized organization of man. Christ's Church consists of "One Faith," the faith "once delivered unto the saints." That "faith" is followed from generation to generation, regardless of any organization's church name or creed. It is true faith in Christ, or of Christ. It is a united "Body" of worshippers, of only one faith or practice. Hence, it is only one Organization affected by God and it has many members. There is only one Church of the Bible, that is the one built by Christ, and after the pattern of Christ. Christ's Church can be and has been carried from century to century, regardless of church name. Many reject the doctrine, that the Church consists of "Organization," yet they admit that it is an "Organism" of God. We say that Christ built a visible Church, a visible Organization.

Mr. Webster says, an "Organism is: Any organized body or living economy: any individual animal, or plant. (2) The state of being organized. (3) An organized body of people: an organization." Hence, organism means organization. Now note: his definition for organization. "(1) The act of organizing: the act or process of arranging and get-

ting into proper working order. (This is exactly what the Scriptures teach concerning the Church.) (2) The state of being organized; that which is organized; an organized body. (3) Organic structure; the disposition in arrangement of the organs for the performance of vital functions. (4) The arrangement of the parts of an aggregate body for work or action; systematic preparation for action."

Let us get the likeness of the meaning of these two words. The human body is an organism of God, organized by God into various members. We all know that this is true, the eye, the foot, the hand, etc. Paul taught, such an organism, or organization, as being the Church. 1 Cor. 12:27-28, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." The 26th verse of the same chapter says, "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." When we read and study 1 Cor. 12:12-25, it is impossible to deny that the Church is an Organization.

(To be continued.)

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THE CROSS IN CHRISTIAN EXPERIENCE

I. INTRODUCTION — THE CROSS, WHAT IT IS NOT

Before entering the full discussion of this subject it will be very profitable to briefly discuss what the cross is not, because of the misconception of so many people today. It will help us to understand more clearly that which is to follow if perchance we have had a misconception.

Many times one hears the expression, "Well, I guess I'll just have to endure it. There is nothing I can do to change it. I suppose it's my cross and I'll have to bear it." All the while that individual literally groans under his or her so-called cross.

Individuals such as those do not realize that what actually is in their life is a trial, or testing, and oftentimes even a temptation. It is something that should strengthen them, rather than be a weight upon their backs that is practically pulling them down to the ground, so to speak.

The cross is not something that is to be endured, but rather something that will bring happiness—no, not the happiness the world speaks of and perhaps experiences for a season, but the kind of happiness that is deeply rooted in the heart and life, happiness that will remain in the so-called blackest day

and night of a soul, happiness that will radiate and be so bright that the beams cannot do otherwise than shine out through the countenance, the actions, and the life in general. This is true genuine happiness, gained only by the cross.

No Christian has a right to face life with a frown and a look as if it rained all week, and then blame it on the cross he has been asked to bear.

We have seen pictures which illustrate a Christian man, so-called, bowed down with a bundle on his back to illustrate the burden he is carrying. This illustration is the kind of thing we hear called a cross in people's lives.

The cross is none of these interpretations, but has a much greater significance, a much deeper, richer, and fuller meaning than these few illustrations have briefly pointed out.

The cross and its true meaning I shall attempt to discuss in the various phases of the outline.

II. THE CROSS AND THE NEW BIRTH

The new birth with all that leads to it, is the first step and experience in the Christian life which centers around the cross where Christ died to save from sin and to bring new life to the believer.

Christ said to Nicodemus, "Ye must be born again." Many times Nicodemus' question has been repeated throughout the ages, "How can a man be born when he is old?

can he enter the second time into his mother's womb, and be born?"

Someone has defined the new birth as a heaven-sent spiritual miracle based upon our faith in the Lord Jesus.

1. IN BAPTISM

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," Col. 2:12. Every believer had to experience this verse.

From the word "buried" in this verse, we can imply that there was something dead; for when we bury anything it is usually something dead. What or who was this dead object in this verse? None other than our precious Christ. But wait, this verse speaks of someone that has been buried with Him (Christ) in baptism. It is each believer, each genuine Christian that has been buried with Him.

Life and death are great mysteries as far as the human mind is concerned, but when the Word says that the new birth is possible only through death, through the bloody sacrifice of the Messiah, it is futile to even try to seek another way out. The Apostle Peter balked and wanted to hear nothing of such a means to obtain life. But as Peter's mind was changed, so it is when an individual comprehends what this death actually means to him; the mind and heart attitude are changed as night changes to day.

"The God who puts to death had prepared my 'death' from the time I was born, in fact, long before that: aye, from all eternity. And He accomplishes it by His Spirit through the blessed means of grace, especially by baptism and the Word".

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death," Rom. 6:3-4? How sad would be the case if this baptism into death would be all of the story! Referring again to Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Notice the phrase, "Wherein also ye are risen with him." Herein lies our hope. Who has been risen? Christ, and with Him the child of God. But it is very evident that we cannot share this resurrection without first experiencing the baptism of death. It is utterly impossible. The remainder of Rom. 6:4 and 5 says, "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Death could not hold Christ, nor can it hold us if we are in Christ; however, Christ did not raise Himself from the dead. It was the

power of God; therefore, if we are in Christ, we have this power in our life that Christ had to rise from the dead.

"How can we 'know him and the power of his resurrection'? First, by being buried with Christ—being dead unto sin—that is, not only claiming forgiveness of our sins, but by God's help renouncing the world, the flesh, and the devil by forsaking all sin. Second, we look to God in faith to raise us up to walk in the 'newness of life.'"

Without death Christ could have had no resurrection. So it is with the one who is born again. He must have the experience of the baptism of death if he would have the experience of resurrection with Christ. The cross and the new birth are definitely tied together. Without one we cannot have the other.

2. IN IDENTIFICATION

Adam, the first man, was created in the image of God. God breathed into Adam the breath of life. In the likeness of God He created Adam; therefore, man had identity with God. However man did not remain in this position. Man fell, and with that fall man lost his identity with God. Man became totally depraved but not absolutely; hence, there is hope for man, but only one hope—the cross. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus

Christ," Rom. 5:17.

To become identified with something, we must become like or a part of that which we are going to be identified with. This is what we experience at the cross.

Previously it was noticed in Rom. 6:5 that if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. From this we see that the very first step of the new birth is one of identification. From this point the believer's identification increases continually. The sad part is that so many believers fail to recognize what their identification consists of or the nature of it; hence to the onlooking world the identification is not seen.

Where do we find more of a completeness, a oneness than is pictured in John 17 where we have Christ's own words. He speaks of the believer as being His, and not only His but God's also. In verse 9, Christ says, "For they are thine (God's)." Verse 10, "All mine are thine, and thine are mine; and I am glorified in them." Where could one find more beautiful words than in verse 21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me."

In Ephesians we are shown that beautiful picture illustrating the believer or the church in Christ, and in Colossians Christ the head

of that body, the church, of which each individual is a member.

This identification experience has various phases. Paul speaks of the Christian's suffering with Christ. Christ also referred to such suffering. Christ said that we should not be surprised if the world hate us and if we have persecutions, because the world had hated Him first. But Paul also spoke of the fact that we shall be glorified with Christ. The Apostle John also spoke about the Christian's being like Christ; for we shall see Him as He is. Furthermore, we are heirs of God because we are joint-heirs with Christ.

"A revival which does not exalt the cross, and which brings no soul to co-crucifixion, to a deep realization of an inner 'oneness' with Christ in death and resurrection, simply fails to register in heaven."

III. THE CROSS AND THE

DAILY LIFE

1. A COMMAND

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke 9:23.

Shortly before Christ spoke these words, He had been alone praying. His disciples were with Him, and He asked them, "Whom say the people that I am?" They gave Him various answers, and then Jesus asked them the same question.

Peter said, "The Christ of God." Jesus then told the disciples of His

death and resurrection, and immediately after this He pointed out to them this truth of denying themselves, and taking up the cross daily and following Him. These words were not only spoken to the disciples but to us as well.

It has been pointed out that the cross is necessary for the new birth experience, but just as our new birth experience does not remain in one stage, just so this matter of the cross must be a daily experience in one's life.

"This matter of the cross once-for-all and the 'cross daily' is what Bishop Maule calls an inexhaustible paradox; on one side, a true and total self-denial, on the other, a daily need of self-crucifixion." We are followers of the Crucified. We must surrender to Him once-for-all. "There is also what has been called the 'spread-out-surrender,' a surrender which covers our whole sphere of action and last all our days." The cross-life is not an attainment, but a lifelong attitude. It is not a goal, but a road. The Scriptural attitude, then, must ever be: "Not as though I had already attained."

The Apostle Paul taught this great truth. Not only did he teach it, but he lived it. In II Cor. 4:10 he says, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Note, he did not just some-

times experience this, but "always."

It is a God-given duty to take up our cross daily and to follow Him. There is a cross for everyone and for every day. Each day the Christian must come before the Lord realizing his need for Christ to take control anew of his life. Each day he must indeed reckon himself dead unto sin, but alive unto God, because the living Saviour has come to take control of his life. Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The Christian life is a daily, hourly, momentary experience; just so must the cross-life be. Christ's command is, "take up . . . (thy) cross daily, and follow me."

2. FOR VICTORY

Having been identified with Christ, and having taken our cross daily, the natural and logical thing which should follow is victory. But alas, how often we fail! The reason for such failures may easily be due to lack of identify with Christ. We may be fearful of ridicule if we appear as identified with Christ; hence we fail to be victors in every situation.

In this matter of victory we want to realize that complete victory is possible in the Christian life, but defeat is also possible. Why? For the reason that we are still living

in the flesh. We cannot get away from the fact that we are still in the flesh, and we have these fleshly desires and impulses to cope with. Christ took upon Himself the form of man so that He might come forth victorious in the human flesh and capacity. He was in all points tempted like as we are, yet without sin. In the experience of the temptations in the wilderness, Satan came to Jesus through human desires—hunger, fame, and power—but Christ overcame all these so that we too might be victorious.

Again we see that victory, too, must come by the way of the cross. To patch up the old life will not bring victory. Christ does not come into our lives to patch up the "old man." Many Christians are confused about this. They may think that it was Christ's mission to make them better. Christ said that unless a man renounce himself utterly, he can not be His disciple. Christ does not come to us simply to straighten out the "old life." He has never promised to make us better. Nowhere do we read in God's Word that He is going to make us better, but numerous places we read that He will make us victorious.

Christ won the biggest victory at Calvary. The Christian has, if he permits, the same power in his life as that which God gave Christ to be victorious over death and the grave; however, Christ cannot set a soul free from Satan's power if

that soul fails to avail itself of the efficacy of His death.

"The victorious life is simply a life fully surrendered to God, with Christ dwelling within and in complete control—a life in which the only desire is to bring glory to Jesus Christ. It is the only truly happy life, yet Christians refuse to enter in, lest their lives should perchance be made miserable. This victorious life is a gift and is not to be secured by any struggling or striving on our part. It is not a thing to be attained to by long and laborious effort. It is not a thing we can reach gradually by growing more and more like Christ. Victory begins only when struggling ceases. The moment you surrender yourself entirely to Christ and look to Him in faith to dwell in your entire heart, that moment He comes and takes control of you."

"But thanks be to God, who giveth us the victory through our Lord Jesus Christ," I Cor. 15:57.

IV. THE CROSS AND SELF

1. WHAT MUST BE DONE TO SELF

In John 12:24 we have an illustration in the form of a paradox concerning this self-life. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Will a farmer receive a crop of grain unless first the seed be put into the ground and that seed rot and die? Will a big, stalwart, oak

tree grow to an immense size before an acorn has been planted in the ground and dies?

How we love ourselves. How we hate to have anything cross our "self!" We forget that this "self" is fallen, weak, depraved, subject to certain death sooner or later, and in reality nothing beautiful at all.

Various times in the Gospels we are told that he that saves his life shall lose it, and he that loses his life shall find it. We marvel at the truth of it, and the experience of it is even more marvelous.

The rich ruler who came to Jesus (Luke 18) counted the sacrifice of self too high. He had come to Jesus wondering what he must do to inherit eternal life. Christ referred to the commandments, and these he said he had kept from his youth up. Then was the testing time for him. Christ told him to sell all that he had and give to the poor. In other words, give up yourself, young man. Deny yourself! The young man turned away sorrowful. He had riches, and how could he deny himself of these?

"The foundation of life in the natural man is foursquare: self-will, self-love, self-trust, self-exaltation, and upon this foundation is reared a superstructure that is one huge capital 'I.' Self-will is the cornerstone and self-exaltation is the capstone."

Self has no place or room in the Christian life. Paul says this "old

man," "self," must be mortified or put to death. This process is indeed painful.

When Peter was told by Jesus that He would suffer death, Peter replied, "Be it far from thee, Lord: this shall not be unto thee." Peter found out later that this experience was needful, but at the time it was too painful for him to think of. So it is with many today. The thought of going against or hurting the flesh or self is too painful a thought, too sacrificial.

In the Old Testament act of circumcision a lesson can be drawn. When circumcision took place, it was a painful experience. The foreskin which was cut off died. It no longer had life. Such must be the case concerning the self-life. It must be cut off so that it dies, and this must be done at the cross. In a genuine experience that is what happens, but it also must be a daily experience, as was mentioned previously. It is needful to take up the cross daily. We must die unto self but be alive unto God.

2. HOW IT CAN BE DONE

Peter just as much as said when he denied Christ, "I don't want to have a thing to do with Christ." This attitude we must take concerning self. We must be willing to say, "I am nothing" and "Christ is all." We must want Christ to be the center and circumference of our life. We must want Christ more than any of our self-desires if we

would be dead to sin.

It is useless for us even to try to get rid of self, because if we try it is very evident that self is yet prominent in our experience. We must cease and "let" Him do that great work. This death of self on our part was part of the work He accomplished on the cross. He died on the cross, giving up His life that we might be able to experience the crucifixion spiritually. But may it be remembered that anything which has to do with the cross becomes ours only as we accept it. Again it is very evident that this phase of our experience also is tied up with the cross.

Romans 7 tells what I myself can do, and that is ineffectually struggle; but Romans 8 is what Christ in me can do, and that is give victory and everlasting love. He is willing to come into the heart of everyone of us and love us to death.

V. THE CROSS AND CONSECRATION

1. TOTAL CONSECRATION

Much is heard about consecration. No matter where we go in the Christian church the call goes forth for "more consecrated Christians" and for "Christians to be more consecrated." In other words, the desire of sincere church leaders is to have more church members who are willing to give their all for the church and its cause, more who are willing to dedicate their time,

money, possessions, yea, their all, to their Lord and the Lord's work.

The child of God must offer his or her life to God as a sacrifice. Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "By the mercies of God;" herein lies the success of one's consecration.

In consecration there dare be no reserve whatsoever. The act must include everything—our talents, weaknesses. Oftentimes weaknesses are not considered necessary to be consecrated, but where I am weak, He will be made strong. Every member of our body must be consecrated to Him. Rom. 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." What a depth of meaning lies in this verse! We have been crucified, become dead to sin but alive unto God, and it seems the next natural thing to take place is that our members are yielded or consecrated to our Lord.

Our past must be surrendered to God. The failures, successes, joys, and sorrows of the past must be completely surrendered to Him. Our present must likewise be consecrated. Perhaps in the finite

minds of humans, we feel we are not where we should be, where we can do the most effective work, but if in the past we have surrendered and consecrated our lives to Him there is no danger of our being in the wrong place. Our future also must be consecrated to God. So very often we plan and plan for the future, only to find that everything has worked out differently, and disappointment is sometimes experienced because all was not left to the Lord's guidance. The truly consecrated Christian knows what it means for all things to work together for good. Seeming disappointments to human thinking are not disappointments, for Christians have learned that God never fails them. Therefore, the truly consecrated Christian can rejoice in every situation in which he may find himself.

Abraham was called upon to offer his only son Isaac. He did not stop to think of all the whys and wherefores; he did not stop to think of the loss this act will bring upon him; he did not think of the great sacrifice it would mean to him in his latter years. Abraham had made a complete consecration, and had learned from past experiences that to commit all to God leads only to a richer and fuller life.

Consecration is something that deepens as the Christian goes on in the Christian warfare. To acknowledge before a group every

time during a consecration service is not necessary, nor is it a proof that one is more consecrated. It is, however, necessary between oneself and his Lord, and there must be a daily consecration to God.

Sel. from Christian Monitor

MY CREED

I would be true, for there are those
who trust me,
I would be pure, for there are those
who care,
I would be strong, for there is much
to suffer,
I would be brave, for there is much
to dare,
I would be friend of all, the foe, the
friendless,
I would be giving and forget the gift,
I would be humble, for I know my
weakness,
I would look up, and love, and
laugh, and lift."

SUNDAY SCHOOL LESSONS FOR DECEMBER 1965

PRIMARY LESSONS

- Dec. 5—What the Angels Told
Mary. Luke 1:26-35, 46-55;
Matt. 1:18-24.
Dec. 12—When Baby Jesus Was
Born. Luke 2:1-8.
Dec. 19—When the Shepherds Saw
Baby Jesus. Luke 2:8-20.
Dec. 26—CHRISTMAS — The
Wise Men Brought Gifts for
Baby Jesus. Matt. 2:1-11.

ADULT LESSONS

Dec. 5—Departing from the Faith.
1 Tim. 4.

1—Do those who depart from the faith lose their sense of understanding and the power of reasoning?

Dec. 12—Partiality Condemned. I Tim. 5.

1—Do those who show partiality place more value on the carnal than the spiritual?

Dec. 19—CHRISTMAS — Isa. 7: 10-16; Luke 1:26-38.

1—Have many people lost the thought of purity in referring to the birth of Christ.

Dec. 26—Fight the Good Fight of Faith. I Tim. 6.

1—What do we as professing Christians have, committed to our trust?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR DECEMBER 1965

THE PEACE OF GOD

Memory verse, Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men."

Wed. 1—Luke 1:67-80.

Thurs. 2—Luke 2:1-20.

Fri. 3—Luke 2:25-40.

Sat. 4—Micah 5.

Memory verse, Job 22:21, "Acquaint now thyself with him, and be at peace, thereby good shall come unto thee."

Sun. 5—Isa. 59:1-8.

Mon. 6—II Chron. 15:1-15.

Tues. 7—Exod. 33:8-23.

Wed. 8—Phil. 4:1-9.

Thurs. 9—Col. 3:12-25.

Fri. 10—Rom. 5.

Sat. 11—Jno. 16:25-33.

Memory verse, Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Sun. 12—Jer. 14:7-13.

Mon. 13—II Thess. 3.

Tues. 14—Rev. 14:12-20.

Wed. 15—Matt. 11:20-30.

Thurs. 16—Rom. 8:1-14.

Fri. 17—Psa. 4.

Sat. 18—Heb. 13:9-25.

Memory verse, Jno. 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Sun. 19—Eph. 4:1-16.

Mon. 20—II Cor. 13.

Tues. 21—I Cor. 14:27-40.

Wed. 22—Rom. 14:13-23

Thurs. 23—Isa. 27.

Fri. 24—Psa. 119:153-168.

Sat. 25—Eph. 2:8-22.

Memory verse, Isa. 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Sun. 26—Luke 10:1-12.

Mon. 27—Lev. 26:1-9.

Tues. 28—Mark 4:35-41.

Wed. 29—Ezek. 7:16-27.

Thurs. 30—Isa. 9:1-8.

Fri. 31—Isa. 53.

BIBLE MONITOR

VOL. XLIII

DECEMBER 1, 1965

No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE SAVIOUR PROPHECIED

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this," Isa. 9:6-7.

Page after page could be quoted of the prophecies of the coming of the Saviour of humanity to this earth. This passage is perhaps the most complete in a few words of any, of His authority, of His power, of the vastness of His Kingdom and of the eternal duration of His Kingdom. Isaiah 11:1-16 is very complete and very instructive and detailed of His coming and of His Kingdom but is too long to consider in this writing.

Our text tells us that a child, a son, is to be born and Isa. 4:14 tells us just how this can happen and yet be the Son of God, our heavenly Father. We can discuss, pry into and try to disprove this heavenly fact, with volumes of books and it will get us nowhere but to remove our name from the "us" given in our text. However accept it, believe it and live as though we knew every little detail surrounding it and our lives will be blessed and we will have accomplished all requirements necessary to enter the gates of Heaven. The Son of God is given unto us, if we will accept Him as such?

He should be unto us as the Mighty God from heaven, our Counsellor in all things and our Prince of peace. Though men upon this earth treated Him very cruel, rejected Him, abused Him, crucified Him; yet He was resurrected and can be just as close unto us as He was unto the early church, through the medium of prayer. He is wonderful because as God, He became man that He might reveal God's Will unto us and that He

might complete the plan of salvation. While here upon the earth He gave council and directed peace, with such wisdom and understanding that men marveled, from whence cometh such wisdom. He is the author of everlasting life and happiness, to all who will whole-heartedly serve Him and so is our everlasting Father. In Him and in Him only, do we find true judgment and justice.

The first hint we have of a Saviour, in the Bible, is in Gen. 3:15, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We find this enmity and warfare between the seed of woman and Satan ever since. It is still our duty, as the seed of God's creation; to resist, avoid and defeat the devices of Satan and not yield unto them as mother Eve did. The kingdom of God, as revealed unto us by Christ is established with judgment and justice for ever and ever. Satan can never defeat it's purpose but we can allow him to defeat us and keep us out of this kingdom.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10. This word "Shiloh" is found only once as a name of a person and means peaceable. God's people held their own government and power of con-

trol for many years, but lost it completely only a few years before the Christ-child was born. Perhaps the greatest opposition to Christ, from the leaders of the Jews, came about because so many people listened unto Him, accepted His teachings and followed Him.

The godly man Job, many years before Christ came, had faith that God would come down unto this earth and that He would send a Redeemer unto man. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth," Job 19:25. Our heavenly inheritance was mortgaged by sin; we are utterly unable to redeem ourselves but Christ is our near kinsman and able to redeem us, according to the plan of God. We all realize that sins committed upon this earth can never be fully erased and will haunt us the rest of our life, but through Christ we can be fully forgiven in the sight of and on the records of God. David was fully convinced that devoted service unto God was what He required and not sacrifices and offerings, Psa. 40:6-10.

"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40:10-11.

We have many instances recorded of the power of Christ while upon this earth, to the extent that even His enemies feared and the leaders of the Jews planned for years before they were able to take Him. In fact no man or group of men had any power over Him until His work was finished and the time came when He was to give His blood as an atonement for the sins of believing men. What better examples could be found than those which we have recorded of Jesus as a good shepherd, the time He spent in prayer, in healing, in teaching, in leading and directing fallen humanity, the lambs and sheep of His pasture.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness". Jer. 23:5-6. He was raised to bless His church and to be glory of His people Israel. Through sin the house of David had grown very weak and there was little sign that they would ever rule the people of God again. "The days come" sometime in the future this will definitely take place. It would start small, as a branch, but he would soon reign as their king and execute justice and judgment. Dear

reader do not miss this part of the prophecy, "a righteous branch." This should have filled God's people with great hope and rejoicing, for they had experienced so many branches of kingly line who were just the opposite of righteous, oppressive and severe in their ruling.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass", Zech. 9:9. What a wonderful event, a just king is coming and far better, one who not only brings justice in this world but salvation in this world and in the world to come. How many of the daughters (people) of Jerusalem did rejoice? was it not about like the few who accept Jesus as their Saviour in these days, a very few? How much shouting and praising was done? Part of one day we read of some shouting and crying "Blessed is he that cometh in the name of the Lord" and at the same time many were finding fault with the praise of this group for their King.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is

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an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed", Dan. 7:13-14. The Son of God, our Lord and Saviour was given dominion such as never man had. The grandeur and glory of His kingdom had never been surpassed and never will be; for all people, nations and languages should serve Him. Down through the ages of history we could list many who have wished for just such a kingdom. But God has authorized this kingdom and it will not fall before it is finished, as all other kingdoms with such aims has, this kingdom will have everlasting dominion. This kingdom shall not pass away and it shall not be destroyed, who would not want to be in that kingdom? Dear reader, are you in this kingdom? If not, the

fault lies with you, "Whosoever will may come." The kingdom of God is set up and will be kept going, however small it may get, until Christ comes for His faithful ones. We know not the glory which shall be revealed in that day.

—o—

HEAVEN'S MESSAGE

Many messages are sent and received by the human race. Post Offices, telegraph lines, radio, and other electronic means of communication are busy every moment of time, sending and receiving messages to and from man.

Nearly two thousand years ago a message was sent by God to man. It was a very important message. It came from Heaven to earth. It is recorded in Luke 2:10, "Fear not for behold I bring you good tidings of great joy which shall be to all people."

Each of us like to receive messages of good announcements. This was one of the grandest messages man ever received. It was sent to "ALL PEOPLE". The message contained the fulfillment of many prophecies, proclaimed centuries before.

It was a welcome message. It brought good tidings because it announced the birth of the Redeemer. Heaven send the message because Heaven sent the Redeemer. Many messages are soon forgotten. We are thankful that our nation remembers

the message and a day to commemorate the gift, the good tidings referred to, namely Jesus, our Lord and Saviour.

So important was this message that it was for all people then living and all to be born thereafter. The Son of God, born of a Virgin, was to live and die, that ALL people might be saved. WHOSOEVER WILL excludes none that are willing to accept the Gift and receive Eternal Life.

This message was a message of hope. The Apostle Paul says, "If in this life only, we have hope, we are of all men most miserable." We have hope of Eternal life in the giving of the Great Gift and in Christ giving His life for us. We are truly thankful for the Messages of God and Christ recorded in the Sacred Book. We must accept these messages as PERSONAL, direct to each individual and not only for THE OTHER PERSON.

There is yet a message to come, individually, to each of us, from Christ Himself. It will be on that day of days. It will be a decisive message. It will determine where we will spend eternity. The message will be clear and distinct — It will be either, ENTER or DEPART. Only by living the true Christ life, will the final message bring us great joy.

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio.

MACEDONIA

Brother and Sister Ben Klepinger worshipped with us on July 4. We invite you to partake with us of the food of grace, which God gave Bro. Klepinger for us:

Christ is not for only you and I, but also for His enemies whom He knew were to crucify Him. Jas. 4: 1-17," For what is your life?" We notice James is speaking of evil desire as the source of strife. That is true, evil lust is the cause of contention in our hearts many times, among brethren and sisters in the church. Our lives are not as Christ desires, if they are not in harmony with the Divine Will.

God desires us to live a life of humility. A proud look and heart are an abomination unto God. Evil speaking about one another is the cause of much trouble. We are all guilty of saying we are going to do this or that tomorrow. We should not say it that way, for we know not whether we will see the rising of another sun. We ought to feel as James, "Life is only a vapor that vanisheth" and we ought to say, We will it if it is the Lord's Will.

Sin of omission is to know to do good and not to do it. Those who commit sins of omission are just as guilty as those who commit sin. Consider: What is your life? My life? What is the value of life? There are two thoughts, first life is physical. However life is also

spiritual, and yet so few are concerned about the spiritual life.

When God created this world the animal kingdom was physical only. But He created something far greater in our makeup than that which He put into any animal. He took of the dust and created man, then breathed into him the breath of life. Therefore we can see our life is more than physical. Many people seem to have forgotten this. Wise Solomon tells us, Life is as a blade of grass, flourishing in the morning and in the evening cut down. This life is very uncertain, for we see some born into the world who take only a few breaths and are gone. Others live to be young men and women, some to middle age, some to three score and ten and a few many years past this allotted time. This life is uncertain, being only for a preparation for life eternal.

Physical life is no comparison with eternal life. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable," I Cor. 15:19. Physical life fills life for the eternal life. Physical life has value for us, only when we realize it's connection with spiritual things. A man's life does not consist in the things he possesses. The rich young man had all his material needs supplied, yet he was not acceptable unto God, Matt. 19:16-22. He realized that he lacked something, but he could not give up his great possessions in order to be perfect.

The account of the ten virgins shows us that the five wise ones were aware of a need of spiritual preparedness. Even though the five foolish ones lived clean moral lives, they lacked the connecting link to spirituality. This is a serious thought for us to consider in our spiritual welfare. Matt. 6:31, "Take no thought for your life." We cannot overly consider this life if we expect to enjoy the promises of Heaven. We think of Job 14:14, "If a man die shall he live again"? Job tried to live to please God. Consider our life, Chemists tell us that the actual chemical value of our body is only about forty cents. A spiritual person in God's sight is of much greater value. Even if we gained the whole world, a Godly soul is worth more than all this gain.

Job says, His life is swifter than a weaver's shuttles and is spent without hope, if he has not lived for God. This is a solemn thought. Spiritual life is secured only by putting our trust and faith in God. Surely each of us wants this added to a full physical life. Christ is the supreme object of the new life and not many are giving it due consideration. We shall not abide in death if we serve our God and love our neighbor. If we love our neighbor we will demonstrate it in our life. What is your life? We increase it's value as we add the love of our fellow man. —Sister Elta K. Blythe

822 W. Calhoun, Macomb, Ill.

"THE CHURCH OF CHRIST," "THE BODY AND BRIDE OF THE LORD"

Part 3

In our last article, we were discussing the Church as an Organization. Reading from 1 Cor. 12:12-25, let us note: "For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those

members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another."

Let us now sum up our subject concerning the Church. The Church of Jesus Christ is not made up of neither can it consist of, the many professors of Christ, who are not possessors of the Word of Christ, without unity of faith and practice, being unorganized, claiming to be "born again Christians," without Church fellowship, and claiming to belong to the Church of Christ. Let us look at this subject systematically. First "Christ the Builder." Matt. 16:13-20, "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh

and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

From these verses we gather the following truths: Peter made the good confession of Christ, as being the Son of God. Of which like confession must be made by all men and women, and would get into the "Kingdom of Heaven." Second... Christ did not say he would build His Church upon the Apostle, nor any other man. Neither did He say He would build (as we understand) it upon the confession of Peter, or of any other man. After Peter's confession the Master had something more to say to him, that something was concerning the building of His Church, and upon what He would build it. The words "And I say also unto thee," prove as much, when we consider the word "also."

He told His disciples the foundation upon which He would build. That foundation was the "rock," meaning Himself a solid foundation, upon His Word, His doctrine. He would then deliver the "keys of the kingdom of Heaven" to the Apostle,

which "keys" represent the "power and authority" of the "Holy Spirit" to open the door of the kingdom (Church) to the Gentiles. Also they were the authority for Church Government, the "binding and loosing." Matt. 18:17-18, also proves it. Upon what then is the Church built? Upon Christ Himself, the "rock," that followed the children of Israel in the wilderness. Upon His authority. Therefore the Church is an Organism, an Organization, a Spiritual House, a Temple of the Lord, a Sanctuary, a system of faith and practice. It is the body of Christ, an assembly of people, believers, the called out.

The "Rock" who is Christ, was prophesied, as the Builder. Isa. 8:13-14, "Sanctify the Lord of hosts himself (His person); and let him be your fear, and let him be your dread. And he shall be for a sanctuary; for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Also as shown before . . . Zech. 6:12-13, Isa. 9:6-7, a substantial building is erected upon a firm foundation, Christ Himself is that foundation, a Rock, the Law Giver. Isa. 28:16, "Therefore thus saith the Lord God, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." There is none other such foundation, for a

spiritual structure. 1 Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." That foundation will stand. 2 Tim. 2:19-20, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

For that Spiritual house, he has select material. He selected, first, material to carry on the work of the Kingdom, which He later named His Church. He called first Peter and Andrew, then the other ten. He had work for them to do. Matt. 4:19, "And he saith unto them, Follow me, and I will make you fishers of men." He at once began to instruct them for material in His Church. He gave them that great sermon on the Mount, and then He went about showing them His great compassion on the multitude. "Then saith he unto his disciples, The harvest truly is plentiful but the labourers are few."

"Christ's mission" in the world was to "seek and to save that which was lost." He died to save men and women from their sins. He completed the work which His Father sent Him to do. He died, was buried, rose from the tomb, gave His disciples a "Great Commission" and ascended into heaven, and is seated at God's right hand interceding for you and me. By and by He is coming again for His

bride the Church, which is His body, of which He is the head.

The end.

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kans. 67530

NEWS ITEMS

STANDING INFORMATION

Please arrange to have any changes in: Fixed Communion Dates, Directory Information, Ministerial List, Deacons List, Location of Church Houses and Missions; sent to your editor by January first, in order that it may be included in the February 1st issue.

MOUNTAIN DALE, MD.

On Sunday, September 26, we held our fall Lovefeast. Visiting ministers present were: Frank Shaffer and Howard Surbey, who gave us spirit-filled messages from the Word of God. In the evening we surrounded the Lord's table with Eld. Frank Shaffer officiating. We hope we all can enjoy many more services like this.

On October 24 Elders A. B. Keller and Ray S. Shank met with the Mt. Dale congregation for the purpose of holding an election for a minister. Bro. Foster Shaffer was elected and with his wife duly installed. The Mt. Dale congregation appreciates the additional help in the ministry, may the Lord bless him in his efforts.

Joshua A. L. Rice.

ENGLEWOOD, OHIO

The Englewood Dunkard Brethren church enjoyed another Communion service, October 23, with 65 surrounding the Lord's table. Two visiting ministers were present: Bro. Dean St. John who officiated and Bro. Eldon Flory. We were also glad for the visiting members of the four adjoining Ohio and Michigan churches.

Sunday morning 140 enjoyed the sermons of these two brethren, who were assisted by the home ministers. These spiritual feasts should strengthen us all in the faith, so that we will be ready to meet the Lord when He comes again.

Sister Maxine Surbey, Cor.

LITITZ, PENNA.

The Northern Lancaster county congregation has enjoyed another series of meetings from September 19 to October 3, with Eld. Paul Myers from Greentown, Ohio as evangelist. He gave us spirit-filled sermons which were a great blessing and spiritual uplifting to all who attended. May the Lord bless this seed that was sown, so that it will take root in our hearts and become active in our lives.

We were made to rejoice when two precious young souls gave their hearts to the Lord and were baptized the next Sunday. We were glad to have Sister Myers with us the two weeks. May the Lord go with them as they go into other

fields to labor.

On October 17 we enjoyed another Lovefeast with a good attendance. Ministers present throughout the day were: James Kegerreis, Joshua Rice, Ray Shank, Howard Myers, Jacob Ness, Paul Hartz and our presiding Elder, David Ebling. In the evening 100 were seated around the Lord's table, with Eld. James Kegerreis officiating. We were pleased to have so many brethren and sisters from other congregations attending our meetings and the Lovefeast. We invite them all back again.

Susanna B. Johns, Cor.

SAVAGE RIVER, MD.

The Broadwater Chapel congregation of the Dunkard brethren met for regular Council October 9, 1965. The meeting was opened by singing hymn No. 641, Scripture reading Tit. 2:1-15 and prayer by Eld. Melvin Roesch. Our presiding Elder, James Kegerreis, moderated the meeting.

We felt the need of a minister in our congregation and Elders Melvin Roesch and Otto Harris were present to take the voice of the church. The lot fell to Bro. Howard Broadwater. Bro. Broadwater not being present due to illness, was installed into the ministry on November 7 and received with his companion. May we ever hold them up at the throne of Grace. Election of Church and Sunday School offi-

cers was held for the year 1966. Bro. James Kegerreis was re-elected presiding Elder. Meeting closed with prayer by Bro. Virgil Sines. We are happy that Bro. John Pefter is coming to preach for us the first Sunday of each month.

Sister Bertha Dorsey, Cor.

CHRIST OUR INTERCESSOR

We would like to suggest two texts for this brief meditation on this subject, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. 7:25. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous," I Jno. 2:1. The intercession of Christ is a very important subject for the Christian. But I fear we have not spent nearly as much time in explaining the purpose of the intercession of Christ and its place in Christian experience as we have spent in preaching the cross. On the cross Jesus obtained our salvation. At the right hand of God Jesus maintains our salvation. We sing sometimes about the tangled threads of life. Isn't it true that even Christians can tangle the threads very badly sometimes? What are we going to do about the many imperfections, shortcomings, and mistakes after we have become

Christians? These are taken care of by Christ's intercessory work at the right hand of God.

In the Book of Hebrews we would expect to find the greatest teaching on it, because it portrays Jesus Christ as performing the functions of a priest at the right hand of God. The Book of Hebrews is the Leviticus of the New Testament, the story of the priesthood. Jesus Christ, of course, is the great Priest who is doing for us all and more than the Old Testament high priest did for his people. Let us look at this subject in the first place from His nature. What is the nature of our High Priest? We see from the Book of Hebrews that He is both human and divine. Do you remember that when Job was afflicted he expressed the desire for a daysman? He expressed a desire for a daysman that might, as he said, "lay his hand on us both." He felt the need of somebody that could stand halfway between God and man, that could talk to God and also talk to man. Jesus Christ is the daysman. He is God and He is also man. He can talk to men from the angle of God, and he can talk to God as a man. He alone can stand between God and man.

Let us notice Hebrews 7:26, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." In other words, a man who is going to intercede for

us at the right hand of God has to be absolutely and perfectly sincere. We must be able to trust him, and God must be able to see that there is no guile in him. And that is what we see that Jesus is. In His character He is just what God expects and what we expect. And of His human side we read in the second chapter of Hebrews. Notice especially verses 14-18. He knows exactly how strong temptation can be in the lives of individuals.

When Jesus had His temptations in the wilderness you remember that He had been on a fast forty days and that afterward Satan came and tempted Him. Have you ever thought from the human side how much Jesus must have been pulled down, how emaciated He must have been, how weak He must have been? And then on top of His weakened condition, Satan imposed upon Him the biggest temptations that ever faced a human being. A lot of people like to hide behind the idea, that, after all, since Jesus was God, it should have been easy for Him to resist temptation. But think how He was pulled down, down to our level, and how He then was given temptations that were far above our level. I have never been offered the whole world, have you? Of course you haven't. And yet Jesus was, and that is why He came—He wanted the whole world. And Satan said to Jesus, "Why don't you change the stones into

bread and then you can eat?" He was hungry, and I believe that Jesus felt in His body all the drive and physical passion that the drunkard feels when he feels that he must go out and get that drink. It says that He was tempted in all points like as we are, that is on the points of the lust of the flesh, the lust of the eye, and the pride of life. He did not have every detailed temptation, but His temptations were in those three directions.

Then again we remember how Jesus in the Garden of Gethsemane was longing for the fellowship of His disciples whom He loved so much. And they slept. And I would like to say reverently that I'm glad they slept. I'm glad He bore it all alone, because when we go through Gethsemane experiences in our life, and we feel alone, then we know there is Someone who knows how a person feels at a time like that. Jesus was alone, but now we never need to be alone, because we can always come to the One who can sympathize with us and knows exactly what we are going through. He understands all my weakness, and when I make mistakes and come to Him in penitence He understands. And because of that He can have sympathy for me. He has both a human and a divine nature. And then in His office He is a mediator.

I said already that He stands between man and God, and we see

this in Hebrews 5:1, "For every high priest taken from among men is ordained for men," that is, he represents the human family for God. He speaks for men to God. That is exactly the opposite of what a prophet is. A prophet speaks to people from God, as a messenger from God. But a priest carries the weakness, imperfections, and the frailties of the human family and intercedes to God for them. He is a man at the right hand of God; He understands how we feel; He is pleading for us; and another thing, He is eternal.

I used to think that Hebrews 7:25, "He is able to save them to the uttermost," means that He is able to take a man out of the gutter, that is, the worst sinner, and save him. Now that is true, but that is not what this verse means. This verse talks about the uttermost in the other direction. That is, when once we are saved Jesus is able to keep us saved for time and eternity. Our High Priest "ever liveth"; as long as we need somebody to talk to God about our imperfections He is there. This helps me to have confidence in Jesus Christ and it helps me when I stumble to come to Him in penitence. It may be that we fail seventy times seven; it doesn't make any difference how often it is, He "ever liveth to make intercession" for us. That has helped me a great deal in appreciating Jesus as my High Priest.

The last thing we wish to discuss is His functions. We have already mentioned His intercession. What does it mean to me that Jesus intercedes for me? Let us notice the song:

"Arise, my soul, arise,
Shake off thy guilty fears;
A bleeding sacrifice
In my behalf appears;
Before the throne my surety stands,
My name is written on His hands."

And then I like the third verse particularly:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
Forgive him, oh! forgive, they cry,
Nor let that ransomed sinner die."

I like that idea. In the presence of God is One who was wounded for my transgressions. And when He stands before God and I come with my penitence, Jesus turns to God and says, "I died for his sins; forgive him, for My sake." I love that. I must always love my High Priest. He means so much to me in my own Christian experience.

According to the law every priest must bring some kind of offering when he goes into the holy of holies. And I find in the Book of Hebrews that Christ also brought an offering. What He brought was His own

precious blood. He went within the veil carrying His lifeblood and presented it on the altar, Heb. 9:12. In Old Testament times they used to talk about the Ark of the Covenant, but in the New Testament we find the Throne of Grace. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need (now)." That Throne of Mercy is the place where the blood of Jesus Christ was sprinkled in the presence of God, Heb. 9:13-14. And because that blood is there, I find mercy, and what is more, I can come and find the grace that I need in time of trouble. So in our Christian lives, let us lean heavily upon and let us appreciate the work of Christ.

—Roy S. Koch in
Christian Monitor

THE JEWISH SABBATH AND THE CHRISTIAN'S LORD'S DAY

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," Acts 20:7.

Of recent times Sabbatarians are making quite an attempt to confuse other Christians, as well as non-Christians. Recently, a young man remarked, "I suppose we Christians are keeping the wrong day of the week." He had been rubbing elbows with a Sabbathkeeper. He was surprised when the writer gave

Scriptural evidence for the change from the seventh to the first day of the week. Also, from California, over the ether waves is radioed "The Voice of Prophecy." Thousands listen with interest, and rarely detect that back of this broadcast is the Seventh-Day Adventist Church. This organization composed of many sincere Christians unsettled many, with its strange perversions. Suffer but a few. (1) Perpetuating the Old Testament Sabbath. (2) Soul sleeping of all that die. (4) The investigative judgment. (4) The annihilation of the wicked. (5) Satan the scapegoat sharing Christ's atonement. (6) Acceptance of Mrs. White as a prophetess. At present this same organization is putting across the world a very attractively printed "Home Study Bible Course." In this course the errors are hidden. Most of the course is very well written, and contains considerable truth.

Allow us to insert a well-written exposure of one of these errors, from the pen of Frederic W. Farr, in "Prophecy" magazine:

"Thousands today, as a result of the wide-spread propaganda of Sabbatarians, have lost sight of the Scriptural distinction between the Jewish Sabbath and the Lord's Day of the Christian dispensation.

Although many Christians are graciously prevented by the Holy Spirit from becoming ensnared by

the seventh day delusion, they nevertheless find themselves unable to make a satisfactory reply to the arguments which are so persistently urged upon them.

The first question that is usually brought up is this: Which day—the seventh day of the week or the first day of the week should be observed by the Christian as the Sabbath of the commandment? The Christian feels obligated to answer at once: “The first”—and thereby lays himself completely at the mercy of his opponent. The correct answer to such a question as that is “NEITHER.”

The Christian is not commanded to observe any Sabbath at all. “Let no man therefore judge you . . . in respect of a holy day or of the new moon, or of the Sabbath days: which are a shadow of things to come: but the body is of Christ,” Col. 2:16-17.

Here then is a statement explicit and precise that the Sabbath of the Old Testament is a shadow of things to come. A shadow may be cherished and observed in the time of shadows, but it loses its power and value in the presence of the substance. The body is Christ — and Christ is come!

The shadow is a fatal snare if it draws us back from the living body. The Christian is forbidden to perpetuate the shadow either on the seventh day or any other. The fact is, if we are under the Sabbath commandment of the Old Testament

at all, there is no possible escape from keeping the seventh day.

There is not a hint in all the Scriptures to show a transfer of the Sabbath from the seventh to the first day. Get that clearly. Whenever the Sabbatarians succeed in converting anybody to their way of thinking, it is because the one converted has already stood under the law as to the first day, and standing there, a very little argument serves to show them that the law requires the Sabbath on the seventh day and nothing in Scripture authorizes a change.

The reason for the mistake of confounding the Lord's Day with the Jewish Sabbath will be found in a failure to distinguish between the covenants with Israel and the Church. Israel is the earthly election and has been temporarily suspended. The covenant has never been revoked or transferred.

The covenant stands secure and the signs and seals thereof remain for Israel alone. The first of these covenant signs is circumcision, Gen. 17:9-13. This is observed by Israel today and belong to no other people. A desperate effort was made in the early church to compel Gentile converts to be circumcised as a Gospel requirement.

Largely through the effort of the Apostle Paul, the first church council at Jerusalem settled this question forever and lifted the church for all time out of the bondage of Jewish

legalism. Paul writes afterwards to the Galatians that to be circumcised as a Gospel requirement would be a complete fall from grace, Gal. 5:2-6.

The second great covenant sign, as exclusive as circumcision, was the Sabbath of the seventh day of the week, Ex. 31:12-17. This is as plainly disallowed as circumcision as a condition of Christian obedience.

Those who are trying to make us keep Saturday for a Sabbath are doing precisely the same thing as the Judaizers in ancient Antioch when they insisted that the Gentile converts should be circumcised.

The question may be raised: How was it that the early church observed Saturday? They kept the seventh day because they were Jews and exactly in the same way and for the same reason that they practiced circumcision. There is no evidence that Gentile converts ever did either.

In the instructions issued by the first Jerusalem council concerning the "necessary things" for the Gentile Christians to observe in connection with the Jewish economy, no hint is given of any Sabbath requirement. In Rom. 14:5-13 Paul says that there is no law in the case and that no one should judge another concerning ceremonial days. See also Gal. 4:9-11; Col. 2:16-17.

Webster's Dictionary quotes the "Homilies of the English Church":

"If we would be the children of our heavenly Father, we must be careful to keep the Christian Sabbath Day, which is Sunday." This is as erroneous as to say that we cannot be the children of God unless we keep Saturday, as the Seventh Day-ists claim. A "Christian Sabbath Day" is a purely human invention. It was never ordained of God. To make such a day out of Sunday is to falsify the character of the Lord's Day.

Why do we call the first day of the week the "Lord's Day" and why do we observe it as such? We have both Old and New Testament authority for doing so.

There is no evidence that Jesus ever commanded its observance. The things which He did command in the way of ordinances are very plainly written down. What is our authority for remembering the Lord's Day and what is our guide for its observance?

As the day of Christ's resurrection, of His first appearance and successive re-appearances, it takes a peculiar place of remembrance. The New Testament shows a practice among Christians from the very first, of observing this day with special service and worship.

There is not the least hint anywhere that this custom was prompted in the first place, or sustained afterwards by Sabbatarian antecedents or arguments. We go back to the Old Testament to find our first

warrant for observing the Lord's Day.

In Lev. 23:9-21 we have a most important testimony to the future coming of a far better day through Christ and the Holy Spirit, than the Sabbath of the commandment. The Jews were directed to bring a sheaf of the firstfruits of the harvest unto the priest that he might wave it before the Lord for their acceptance.

It is said: "On the morrow after the Sabbath the priest shall wave it," v. 11. The special offerings are then described that were made in connection with the presentation of the sheaf, but this was the special feature of that day.

This custom was to be "a statute forever throughout your dwellings in all your generations." This morrow after the Sabbath was the first day of the week. It was the day on which Jesus arose from the grave as the "firstfruits of them that slept."

This is not an observance under the law. It is unto the Risen Christ and a new day altogether. It was after the Sabbath was past that the first sheaf was brought. It was after the Sabbath was past that the women came to the tomb. It was after the Sabbath was past that Jesus arose, the first fruits of the resurrection harvest.

When Jesus rested in the grave over that Sabbath, we became dead to the law and free from its curse. With this new first day, we become alive unto God through Jesus Christ.

The Sabbath of the Old Covenant is at the end of the week. The Christian begins where the Jew ended. These two days can in no wise be connected or confounded. They have nothing in common."

—Selected

OUR THANKS TO THEE

There is so much we have in life
For which we cannot pay,
The things we take for granted
In our journey day by day.

From early in the morning
Until the day is done,
We ought to count our blessings
And name them — one by one.

Health — peace — happiness,
Love of kin and friends,
Birds — trees — flowers — seas,
A list that never ends.

Summer — autumn — winter —
spring,
Each brings something rare,
And we accept what comes our way
Without a thought or care.

We really ought to think a bit
Of what we have — and why.
There is so much belongs to us —
The stars — the moon — the sky;

The very air we breathe each day,
The food upon the board;
And the only way we can ever pay—
"Our thanks to Thee, O Lord."

Sel. Sister Shella Stunap

H E L L

What is hell? A place of punishment for the wicked after death, hence any place or condition of extreme misery. Where is hell? Hell is beneath, under the pressure of, in a lower place. What does hell mean? Hell is separation from God. A place for the wicked, individually, nationally and spiritually, Psa. 9:17; eternal death, forever dying and never dead; eternal separation from the presence of the Lord, 2 Thess. 1:9; eternal damnation, Mark 3:29; the second death, Rev. 21:8; wrath of God, Rom. 2:5; everlasting punishment, Matt. 25:46; everlasting torment, Rev. 14:10-11, the pit or abyss, Rev. 9:2, 11; everlasting fire, Matt. 25:41; outer darkness, Matt. 8:12.

My, oh my, what a pay check. What a wage earned. If you do the Devil's work, he will never a payday shirk. But you say you do not believe in a literal Hell. My friend, if you do not believe in a literal hell now, before you are dead three seconds you will believe in it. Even the Lord Jesus preached much more about hell, than He did about heaven and why? Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it,"

Matt. 7:13-14. "And as they were journeying toward Jerusalem, one said unto Him, Lord are there few that be saved? And He said to them, Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able," Luke 13:23-24.

We have the parable of the rich fool in Luke 12:16-21 and in Luke 16:19-31 Jesus' account of a certain rich man. To me, these two passages are synonymous. In the first passage He uses the rich man to give us a lesson in reality, for He says "So is he that layeth up treasure for himself, and is not rich toward God." Now let us look at the rich fool. This man was a very good farmer, he tilled the soil, he prepared the soil for seeding, he sowed good seed and the ground, being thus treated, brought forth bountifully. He evidently kept the weeds and filth destroyed. This was all very good, nothing wrong or sinful in all this, but he was very selfish, he had no thought for his fellowman nor for God. He dressed well, clothed in purple and fine linen. Purple signifies royalty and fine linen typifies self-righteousness. He pretended to be what he was not. He fared sumptuously every day, signifying that he lived in the height of extravagance. While the poor beggar laid at his gate, full of sores and even desired to just have the crumbs which fell from the rich man's table.

Can you picture this highly favored, wonderfully blessed, lavishly groomed, extravagantly fed, selfish wretch as he talks to himself. First thinking within himself, What shall I do, I have no room wherewith to bestow my fruits. He came to this conclusion, This will I do, I will pull down my barns and build greater. There will I bestow my fruits and my goods and I will say to my soul, Soul thou hast much goods laid up for many years; soul take thine ease, eat, drink and be merry. Now wasn't that something to say to one's soul. (May I add in my fancy), I can see this rich man as he looks over his abundance. All is mine, I have toiled, I have planned all this and have gotten all these goods, I have made a name for myself, I have a high rank among society. I have built all these buildings, I have gotten all these goods, I have stored all these bounteous supplies and all is working out so well. I am now ready to settle down at ease, I need not be ashamed to invite any officer, executive and anyone from my church or community. Soul, you have reached the goal; but one thing I would like to clear out, down there at my gate lies a beggar, Lazarus, full of sores, covered with insects and among the dogs who befriend him. He is there day after day begging, moaning and groaning in anguish. He is a nuisance and even begs for what falls from my table.

If I give him a crumb, he will want a piece; if I give him a piece, he will want a loaf. I am not going to be worried with such a despicable creature.

Dear reader, you can see this incident occurring in many places to-day. This can be applied spiritually as well as temporally. You can find such circumstances even in churches today. The greatest sin found in the seven churches of Asia was lukewarmness, indifference, profoundly selfish and living at ease. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, Rev. 3:14-18.

God came upon the scene. He moved Lazarus, He sent His angels to give Lazarus a glorified body and carried him up into Abraham's bosom. Please notice that Bro. Lazarus was first moved away by God's angels. The rich man was freed of his last objection to enjoying life's pleasures in fullness. Soul, eat, drink and be merry, take thine ease. We'll have heaven right here. Did you ever hear anyone say, We are going to make this earth a heaven? As if God failed and they make Him a little toy. Yes, we did it, we are doing it and we will do it.

Not everyone who talks about heaven is going there. Read the seven stages of Gentile world apostasy, Rom. 1:21-32. Lazarus is gone and the rich man enjoys his

life immensely. How long we do not know, but he really considered the matter, 1 Thess. 5:3, "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But it was the God of heaven, the Creator of everything that is, who blessed this unthankful man with health, wealth and all. And God spoke out of heaven, unto this rich man, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? What a message, what words for one to hear who is without God, without Christ, without hope, without any preparation for the heaven beyond.

Permit me again to enlarge, in my fancy, of the circumstances of this rich man. This night I must leave, no I do not want to go. I have toiled these many years to accumulate this wealth. Where am I taken? Am I in the twilight of eternity? The gloom is becoming impenetrable. What is this awful, dread, fainting feeling which is creeping over me? Have my eyes been plucked out of the sockets of my skull? This man talked to himself, he did not want to leave but leave he must and he did, despite his pleadings.

When God speaks all heaven and earth responds. What if this circumstance came over you or I? This would be enough hell if there was no more. Listen as he comes to himself. Here I am, in spite of

my determination not to come here. I am here to suffer for the folly of my life and the just demands of the broken laws of God. Can it be that I, who was taught the ways of truth, virtue and heaven; that I should choose sin and eternal damnation. The time of repentance has slipped away and mercy's door is forever shut. The voice of God was in my ears day and night, but I hardened my heart. Ah, death came so sudden, if only I had used my time to repent. Oh my precious ones, hear this poor soul as he confesses and remembers his entire life. What an experience in hell and no way to escape.

Where is the much goods I had laid up? I did not have time to even give them to someone. Merciful God can it be? Oh pity me. No the white-winged angel of compassion does not soar through these regions. Great God, is there none to deliver? The flames of damnation are wrapping my soul in shrouds of eternal misery. Oh that I had a drop of water to quench this raging thirst. Devils laugh at my agony. I hear the shouts of Satan, Enjoy the wages of sin. You have followed my commands, now enjoy my wages. I seek for light but plunge over the precipice of despair. Bruised, bleeding and mangled I rise and stagger on in search of a friend. Multitudes are here, but none hear me. They gnash on me with their teeth, they trample me

with their feet. I struggle to rise and they dash me into the darker and deeper caverns of the lake of fire. Oh, without God, without hope, without heaven.

Dear reader, listen to all these groanings, lamentings, suffering, remorse, anguish of mind; caused by disobedience and guilt. Hear of the conditions of a poor lost soul in hell. What suffering, a poor lost soul in hell. Ages tumbling upon ages, in eternal and unbroken succession. Does such meditation make man repent? Can you read this message and still doubt that there is a hell? While most people believe there is a hell, a great number do not act like there is a hell. Isn't it strange how easily the Devil deceives people? Some people like the Revised versions of the Bible better than the King James version, because they say these versions are more easily understood. Cunningly these versions do not uphold the fundamental plan of salvation: the Virgin Birth, the Blood of Atonement, the Bodily Resurrection or even the second coming of our Lord and Saviour. I hope all Dunkard Brethren have faith in these cardinal teachings of Christ and the apostles.

I know church people who really fight against: divorce, adultery, pride and worldliness; and yet many of these same people are full of: hate, spite, malice, enmity and strife. "He that overcometh shall inherit all things; and I will be his

God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 21:7-8. Did you ever meditate upon these eight classes of people? This passage was not put in the New Testament to fill up space. It was dictated by our Lord Jesus himself. Read what John was commanded to write, Rev. 1:4-20. Each of us would better wake up, sit up, look up and give heed.

We continue with this poor rich man's soul. He who thought of himself only throughout this life, began to see himself in hell. As he lifted up his eyes, he saw the beggar Lazarus, whom he had scorned on earth, comforted in Abraham's bosom. The rich man cried for mercy and prayed for Abraham to send Lazarus, that he might dip his finger in water and put it on his burning tongue for he was tormented in the flame. The one to whom he refused even the waters from his table in life, he now begs to come and comfort him and ease his pain. Ah the sad answer, Son remember, in thy lifetime you had your good things, and likewise Lazarus evil things. Now he is comforted and you are tormented. Not only this but there is a great gulf fixed between and if he tried he could not come to you, neither you

to him.

Dear reader, where is purgatory, that comfortable place of waiting and of finishing your preparation? In the place where the tree falleth, there it shall be", Ecc. 11:3. As you live, so you will die. If you serve the Devil, live in pleasure, be lukewarm to the Word of God, be indifferent to the commandments of God, hold spite, malice, illwill and enmity; just remember God will deal out justice some day. Please do not forget, you will reap what you sow.

After this suffering the rich man began to think also of others. Hear him as he prays, Father Abraham send Lazarus back to my father's house, that he may testify to my five brothers, lest they also come here to this place of torment. How did he know their life, were they living like he did while here on earth? The only answer he received was, Son remember, they have Moses and the prophets, let them hear them. But he continues to plead, Nay father Abraham, if one goes to them from the dead they will repent. How did he know? Again a refusal, if they don't hear Moses and the prophets, neither will one from the dead convince them. Heaven heard his pleadings but made no change in his sentence. With all the proofs we have today of the glorious plan of salvation, how many are particular to heed it?

We have One who arose from the dead nearly two thousand years ago. He is ready and willing to hear us now and yet so few people listen to His pleadings. They doubt His resurrection, they doubt His commandments, they doubt His coming again and they doubt almost every detail of His plan of salvation. Who are the fearful? Rev. 21:8. Who are the unbelieving? Do we fear God now, or will we wait like the rich man did to fear? Rev. 6: 15-16. Unbelief is a serious sin and everyone who refuses to obey the Lord Jesus and His teachings, will know that there is a hell. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues", Rev. 18:4. Repent and believe, prepare to meet almighty God, for meet Him you must.

Edgar F. Schildt

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SERVANTS

"Jude the servant of Jesus Christ," Jude 1. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints," Jude 3. Are we earnestly contending for that faith: Are we servants or lords? "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy

word," Acts 4:29. "Paul, a servant of Jesus Christ, called to be an apostle," Rom. 1:1. "Paul and Timotheus, the servant of Jesus Christ," Phil. 1:1.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," Phil. 2:5-7. Is man greater than the Lord or of more importance? The Lord humbled Himself and became obedient, even unto death. How much are we willing to sacrifice or do for others? Every tongue should confess that Jesus Christ is Lord to the glory of God. How many times do we confess to others that Jesus Christ is our Lord? "Paul an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus," 2 Tim. 1:1. This was not because he wanted to be a preacher or a notable person, but to do the Lord's Will and for the saving of souls of humanity.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith," Rom. 1:16. "Blessed is he that readeth, and they that hear the words of this

prophecy, and keep those things which are written therein: for the time is at hand. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," Rev. 1:3, 5. Are you washed in the blood of the Lamb?

The blood that Jesus shed for me,
The blood that cleanseth from all sin,
The precious blood once shed for thee,
Will never lose it's power.

Jesus alone did all our sins atone,
He suffered and bled and died alone,
Gave Himself to save His own,
His great love, can you disown?

Redeemed by the blood of the Lamb,
Child of the King, a wonderful thing,
A home with the Lord to be,
Can His children ever be.

This a beautiful home for the soul,
With Him always in eternity be,
No more sorrow, grief and suffering,
A home where we never grow old.

Come to the light, 'tis shining for thee,
The light of the world is Jesus,
Walk in the light, follow your guide,
Happy in eternity forever to be.

—Your brother in the Lord,
Wm. Kinsley

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BIBLE MONITOR

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No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

Our Saviour Is Born

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these

things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb."

—Luke 2:1-21

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth," John 1:14. Praise the Lord that the Word, the means of revealing God's Will unto man, came unto the earth to open unto us the plan of salvation. Praise the Lord that we have something that we can know and believe is the Will of God. How we should thank God that, He was so willing to humble Himself and send His only begotten Son, that our sins might be forgiven and that we might again commune with our Creator.

In our last article we tried to list a few of the many prophecies which all were fulfilled, when our Lord and Saviour was born. These prophecies were so unusual and some of them so opposite, that it would have been impossible to mistaken any other birth for that of Jesus. In fact they all could not have been fulfilled, had it not been for the mighty timing and arrang-

ing of God.

"Behold, a virgin shall conceive, and bear a son," Isa. 7:14. This would be utterly impossible except through the mighty power of God. It would have been very unusual and almost impossible for Mary and Joseph to make so long and hazardous journey, for that day, so as to arrive at Bethlehem at the exact time of birth. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," Gen. 49:10. Judah was a nation, in name at least, until finally another nation had such a hold upon them that they must submit to "taxing" and this servitude of God's people came at the exact time of Christ's birth. Christ came as a servant, to minister unto the welfare of man and to suffer severely that man might enjoy "Eternal Life."

The birth of Jesus was first announced to Zacharias by the angel of the Lord, likely Gabriel. He also announced the conception to Mary. The actual birth was announced to the humble God-fearing shepherds, by the angel of the Lord, giving the exact and unusual conditions by which the birth of Jesus might be distinguished from any other birth at that time, Luke 2:12-20. "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? John 7:42. "Concern-

ing his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh," Rom. 1: 3. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," John 8:3. Praise the Lord for His plan of salvation, praise the Lord for His suffering in the flesh for our sins, praise the Lord that our sins can all be forgiven by accepting His shed blood.

"Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ," Gal. 4:34, 7. Am I still a servant of sin? Or am I a son and an heir of eternal life, through Christ my Saviour? "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come: and even now already is it in the world." 1 John 4:2-3.

A SAVIOUR IS BORN

A child is born, the Son of God is given. He was willing to come from the presence of God and the heights of glory to the depth of humility, for our salvation. An angel said, I bring you good tidings of great joy, which shall be to all people. Joy to the world, the Lord has come and the government shall be upon His shoulders. The angels sang, Joy to the highest, peace on earth, good-will to men. Our greatest blessing is the gift of God. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2:11.

The wise men were guided by the star, to the Christ-child. Some of the riches of earth were taken to the Christ-child, by the wise men. His coming is light unto a dark and sinful world. He came that we might have life and have it more abundantly. A wicked king sought to destroy the Christ-child. He was removed from the country when a small child, for the safety of His life, through the plan of God. He had great wisdom in His boyhood days. God's great gift, to a great extent, was rejected by man. Many did not respect and honor Him and rather found fault.

He was filled with the wisdom and grace of God. When a babe, there was no room in the inn and He was laid in a manger. The wise men of old appreciated the wonder-

He who prays as he ought, will endeavor to live as he prays.

BIBLE MONITOR

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ful gift to earth. The wicked king wanted to destroy the Christ-child and brought much misery and suffering to his country. Jesus was willing to sacrifice the glory and beauty of heaven for our salvation. Do we realize what the birth of Christ means to us? He will save us from sin and not in sin. Do we have the God-given gracious and merciful spirit within us? The Christian spirit is not a spirit of selfishness. "Let this mind be in you, which was also in Christ Jesus," Phil. 2:5.

"Which were born, not of blood, nor the will of the flesh, nor the will of man but of God." John 1:13. Our heavenly Father and Son were willing for the great sacrifice of our redemption. Are we a living sacrifice for Christ? John the revelator

was mindful of the great plan of God. A valuable, gracious, wonderful and heavenly gift of God's love. Star of the east, Bethlehem star, guide us from afar. The Jews were disappointed at the coming and life of Christ. They were looking for Him to set up an earthly kingdom. We should not seek to become great in the sight of man. Christ was meek and lowly at heart. He said, Come unto me and I will give you rest and ye shall find rest for your souls.

Christ is born, have we made Him our pattern, or are we living in sin? "My spirit has rejoiced in God my Saviour," Luke 1:47. Today clouds of darkness seem to be a threat to true Christianity. We hear that God-fearing people are persecuted and destroyed in some parts of the world. Christ brought joy to the world and the way is open for our redemption. A wicked king brought sorrow even to his own subjects. What evil men, with cruel hands, will do for earthly power and to satisfy their sinful lusts and gains.

Today we need God's help through Christ. Let us adore the doctrine of our Saviour in all things. We know that Christ is the Saviour of each of our souls. Do we, who profess to be followers of Christ, show to the world that we appreciate Christ our Saviour? We should never oppose those who stand for truth and righteousness.

God's judgment through Christ, will stand in our favor or against us. No one should try to close the door to truth and righteousness. In the time of Christ some did not seek to enter but rather were a closed door against others. Among Christian people the spirit of kindness and justice prevails. Christ is the door to the sheep-fold and it is always open for truth and righteousness.

Christ is our shield and protection from shadows and works of darkness. The Christ way is the only way to have God with us, that we may enter His eternal city. His bed was a manger and He was wrapped in swaddling clothes, meek and lowly at heart. Can we truly say, Blessed assurance, Jesus is mine, Oh what a foretaste of glory divine? We should not lay down our armour in Christ Jesus, because others have and are failing. No room for Him in the inn and to a large extent, no room for Him in the hearts of mankind. The new birth, which Christ said we must have, brings salvation and gives peace. Not as the world gives peace but such that passeth worldly understanding unto eternal joy and peace.

May God help us, who profess to be followers of Christ, to show to the world that we appreciate the wonderful gift from above. Today true Christianity is a contribution of joy and peace to the world. Have

we answered the call of Jesus? Are we walking in the light as He is in the light? The great example is set, the true foundation is laid; under no other foundation is there salvation. He is the chief corner-stone of the Church and on Him hangs all the law and the prophets.

Christ and true Christianity bring joy and peace to the world. Wickedness and rulers thereof, bring sorrow and suffering in the world. The righteous and the unrighteous will be rewarded throughout eternity. The wicked king was displeased because of his failure to find the Christ-child.

The eyes of the rulers of darkness are blinded from the truth. The gods of this world have and are, always blinding many. They are not seeking the Prince of Peace but rather the power of the earth and the air. We hear that the rulers of darkness are working to destroy Christianity. There is spiritual wickedness in high places. Christ's first coming brought joy and peace to the world. How many will receive joy and peace at His second coming?

He said, Shall I find faith on earth when I come again. He brought joy and glad tidings for all. Let the lower lights be burning, send a gleam across the way. Sweet peace the gift of God's love. Yet, many who claim to be His followers, allow their lives to be controlled by strife. The wise men

worshipped the Christ-child. What are we willing to sacrifice for Him? Do we have the gift of God's love in our heart? Look to Jesus the only One who can authorize and finish our faith in God today. We can never have salvation in the deadness of sin. Have we all received the new birth? Christ said, Except ye be born of water and of the spirit, ye shall in no wise enter the kingdom of heaven.

We cannot serve two masters. How many fail to renounce Satan, with all the sinful pleasures of the world? Christ's birth made it possible to be born into the kingdom of God. We should adore the doctrine of our Saviour in all ways. His birth brought spiritual life and light to the world. Today those who receive the new birth from Christ, have spiritual life and are light to the world. Believe not every spirit because many false prophets are in the world. We must cleanse ourselves from the deadness of sin, that we may have the Spirit of Christ living within us.

Christ was with the Father before the world was, a faithful witness. He will be king of kings and Lord of lords. He was from old from everlasting, having neither beginning nor end of days. He taught as one having authority, powerful in Heaven and on earth. God gave His only begotten Son that we through Him should not perish but have everlasting life. A Saviour is

born for us this day, a great example of peace and justice. Have we made Him our pattern? We need to hold fast to that which is good and acceptable unto God. The best we can give, in commemoration to the birth of our Saviour is, A life faithful in service and fully devoted unto Him.

Bro. J. F. Marks,
R. 3, York, Pa.

CHOOSE YOU THIS DAY WHOM YOU WILL SERVE

These were the words of a great leader, who gave his people a choice. But before he asked his followers to make this choice, he and his family had already made it, As for me and my house, we will serve the Lord. There was one thing for sure, Joshua would not tolerate any idle worship in his house. Can we say as much today? Joshua had set his own house in order, which is a mighty fine thing to do before we start preaching to others.

God was real to this great leader. Had he not seen all the wonders in Egypt? From the first contest with Pharaoh, to the night the first born was slain. From the crossing of the Red Sea, to the bountiful table that God set in the wilderness, fresh, cool, sweet water from the depths gushing out right before their very eyes, and gave them angels food right fresh out of the ovens of heaven, and quail in such abun-

dance that they could not eat them all. How could this great man of God forget how God supplied their every need? God was their quartermaster, and supplied every article of food. He kept them all well. Not one feeble, not one without clothing, or shoes. How could this great man of God forget Sinai, and his personal contact with God? If we really and truly have a personal contact with God it will make the difference.

Religion may make a golden calf and worship it, but a truly born again Christian will never. The Spiritually un-born may refuse to cross old Jordan, into our spiritual inheritance, and the joy of all of God's commandments, to bathe in the wonderful waters of all His promises, and to know the real joy of John 15:12. This is my commandment, that ye love one another. As I have loved you. Jesus just was not mad at anybody, why should we be? If we are Christ's disciples we fall heir to something, let us look and see just what it was. "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid," Jno. 14:27.

Now we are wondering in the garden of Christian happiness, trusting God for everything. Not mad at anybody, loving everybody, with our hearts out of trouble, with nothing to be afraid of any more. Glory be. But we must build up courage

and cross old Jordan into the promised land of God's wonderful Word, and be sure to leave that old Babylonish garment, and the golden wedge alone, as they will just get all of us into trouble.

God is truly real to His people: we are the temple of God, and the Spirit of God dwelleth in us, 1 Cor. 3:16. God's witness is so great, that we would have to be blind and dumb not to see and feel it. Like David, in the 19th Psa. and I quote, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." God is wondrously real, we should know. "For in him we live, and move, and have our being, Acts 17:28. God is our Father, and always treats us like sons and daughters. God has always been very gentle with us, and has never gone back on His word. Some of these times the Father will send for us to come to the dear old mansion in the sky; and what a day that will be. Glory, yes, our God is truly real.

Dear Lord, visit Thy people.

Elder James F. Swallow
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Santa Rosa, Calif.

WHO AND WHAT IS A SAINT?

Roman Catholicism usually refers to the term "saint" as being someone whose life (spirit) has already left the earth. One whose life has been reviewed and investigated by ecclesiastical authorities, and finally the individual named "saint" as the result of a papal decree which canonizes him. We believe this doctrine to be entirely unscriptural. The New Testament teaches much about "saints," but in them there is nothing of "beatification" or "canonization" or of human beings being made "saints" by papal decree.

The word "saint" appears over 60 times in the New Testament, and in almost every instance refers to Godly people then alive, not to those who had died and gone to heaven. The word saint is a common Bible term for true Christian believers, not professors of Christ, but possessors of Christ. According to Scriptural teaching all true Christians were saints while they were on earth. The word "saint" means "holy one," and this should be true of every Christian.

"Saints on earth." Paul in his letter to the Ephesian Church speaks of saints three times in the first chapter. Those saints are not in heaven except their spirits are there, they were not then at that time in heaven. In fact he speaks in Eph. 1:1 of "the saints that are

at Ephesus." The other references are in verses 15 and 19. In the Acts of the Apostles, saints are described "saints," not in Heaven but on earth. Ananias complains to the Lord, about how much harm Paul has done to the saints in Jerusalem, Acts 9:13. Then later in the chapter, we read "and it came to pass that Peter, while visiting all the saints came to those living at Lydda," vs. 32. At the close of the chapter, we read about Peter raising Dorcas from the dead, and the text goes on to say "then Peter gave her his hand and raised her up and calling the saints and widows, he gave her back to them alive," vs. 41.

Over and over, the Bible emphasizes that saints are true Christians living on the earth. There is no mention of canonization, and no mention of saints being brought into existence by papal decree. Neither by any other method, outside the kingdom of God, the Church, except Old Testament saints, or perhaps Redeemed Israel in days to come. No such papal recognition is ever so much as hinted at. Then if the saints of the Bible are confined to those of the Old and the New Testament Covenants, who then are those mentioned in the coming days of the Beast's, Antichrist's? Rev. 13:7, "And it was given unto him (the Beast) to make war with the saints, and to overcome them: and power was given him over all kin-

dreds, and tongues, and nations." In the "light" of our above Scriptures, who would these saints be? Verses eight through ten of the same chapter read as follows, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Believers in Christ, Church saints, we believe are the ones who have their names written in that "Book of Life." Do we not pray for them, that such will be the case, at the time of their baptism? Do we not sing, "Is my name written there? in the Book of His kingdom"? "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 14: 11-13, "And the smoke of their torment (those who take the mark of the beast) ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." True Christians, believers in Christ, those who have been born into His kingdom, will not take that mark, they will never come to that hour of temptation, their "New Birth" of faith, as we understand, will save them.

"Here is the patience of the saints: here are they that keep the

commandments of God, and the faith of Jesus." Paul writing to the church at Rome speaks three times of the "saints," who are at Jerusalem, Rom. 15:25, 26, 32. As we have stated, saints are mentioned over 60 times in the New Testament, but not in the sense that is offered in the writings of the Roman Catholic church. Neither do we think Gentile saints will turn to Christ after His Church is taken up out of the world.

"Saints not perfect." As we have said, "saints" are Christian believers, on earth, who still need to attain perfection. Heb. 6:1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." Saints are to still grow in Christian experience. Paul says, And he (that is Christ) himself gave some men as apostles, and some as prophets, others again as evangelists, and others as pastors and teachers, in order to perfect the saints, for the work of the ministry, for the building up of the body of Christ, until we all attain unto the unity of the faith, and the deep knowledge of the Son of God, Eph. 4:11-12.

Some folk believe that those already in Heaven, who are designated "saints" by the Roman Catholic church, and another, should be prayed to, and for, because they have super abundant works, and for

another cause. That is those who are already in Heaven have done more good works than they needed to do in order to procure everlasting life, and that through prayer these extra merits may be transferred to those who need them. Second . . . "Those who emphasize praying for their dead after death, emphasize the thought of praying for those of their loved ones who have died out of Christ, or in some other way have come short of God's Grace." The above views are both plainly contradicted by the Scriptures. For all those who are now in Heaven, not one of them ever got there on the merit of their own personal works, but by their faith in Christ which consists of obedience to the Word of Christ by abiding in "Good works to the end of their life here in the world."

The Apostle's and Christ have taught us, that "eternal life" is a gift from God, but must be accepted by man, which requires effort, through faith in His Son. Christ has said that "eternal life" is wrought, or obtained by hearing His Word and by believing in Him. "Good works" through "obedience" are essential to final, eternal salvation in Heaven. Those works are done by one's faith in Christ Jesus. Salvation the Power of God through the Gospel. Faith without works (good works) is dead, just as the "body without the spirit is dead." The notion that we are to pray for

saints, after they are in Heaven, and have them pray for us is not found in the Holy Scriptures. Rather than saints praying for us, after death, we discover that saints need our prayers, while here on earth. Such is the teaching of the Apostle Paul. Eph. 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"The Bible picture" is of living saints and not dead saints. The Scriptures speak of God-made saints, not man-made saints. The Holy Word of God indicates that churches do not make saints, but that saints make up the "True Biblical Church."

In conclusion of this subject it is interesting to note: what we have read concerning the late President of the U.S.A., J. F. Kennedy . . . quote . . . "A saint next"? "With all the fanfare that was made over the death of Mr. Kennedy, and all the name changing that took place, even to the extent of suggesting changing the name of West Virginia to "Kennedyana," we thought surely there would be an end to it somewhere soon. Then came the faked letter that made its sudden appearance in the R.C. school up north, a letter that was supposed to have been sent back from Heaven, by the deceased President. We then thought that would be a little more than the people could stomach.

However, there seems to be no end to the folly of some people (and these are the faults of the living, not of the dead), for now a Catholic artist has come up with a huge painting of Jesus, with His arms around Mr. Kennedy. The picture shown here speaks for itself. I think we can truly say, we have seen everything now." The Pope of Rome proclaims him as a saint, soon?

Dear readers, let us one and all so live "as becometh saints." Let us stand once and for all, for "the faith once delivered unto the saints."

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kans. 67530

THANKSGIVING

Sometimes I think Thanksgiving time

Is the happiest of the year,
It is Gods loving-giving time
And harvest days are here.
We gather round a festive meal
Prepared with loving care
And Christian folks throughout the world,

Give thanks in humble prayer.

Thanksgiving is a cheerful time,
But Winter's just ahead—
The farmer toils thro' rain and shine

That people might be fed.
The pumpkins, fruit and vegetables
Are stored with tender care,

And Christian folks throughout the world,

Give thanks in humble prayer.

Thanksgiving is the time of year

For all of us to share,

To prove to people far and near

That Christians really care.

The blessings of our gracious Lord,

Are rich beyond compare.

And Christian folks throughout the world,

Give thanks in humble prayer.

Sel. Sister Brumbaugh

NEWS ITEMS

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With this issue, the majority of our subscriptions expire. We would appreciate prompt renewals. Those who renew through a congregation agent, will save them postage and trouble if you each renew promptly and will make it easier for Editor and printer also. Please include Zip Code along with addresses and whether new or renewal subscription. We should receive notice of any change of address thirty days before it changes at your Post Office.

—Editor

NORTH CANTON, OHIO

The week of July 26 Bro. Ernest Miller came into our midst to hold our Revival. He gave us many thoughts to think about, concerning prophecy of the Scriptures for the present and the future and other

messages. His messages should make us want to live a life that would be acceptable and pleasing to our Christ.

We were made to rejoice through Bro. Miller's efforts and the guidance of the Holy Spirit, as one precious soul gave his heart to the Lord and was baptized. Since that time another precious soul gave his heart to the Lord and was baptized. We were thankful for these young converts and pray that they may grow in grace and the knowledge of our Lord and Saviour, as time passes on and Jesus tarries His coming to take His children home.

We wish Bro. Miller and family God's richest blessings in their efforts and labors in God's vineyard. We are surely thankful for the visitors from far and near, during these meetings and welcome them back again whenever they can come.

Bro. Alvin Silknitter, Cor.

SEASON'S GREETINGS

In as much as we have received many cards and letters, from members over the Brotherhood, young and old, and being almost impossible to answer each one or to send all Christmas greetings, we take this means of truly wishing each of you God's richest blessings, during the holiday season and for the coming new year.

Bro. and Sister Paul R. Myers

DALLAS CENTER, IOWA

Since our last report, one young man has been received by letter. We do welcome him into our group. Our series of meetings resulted in two young people accepting Christ as their personal Saviour. The angels rejoice over one soul that repenteth and we join them in rejoicing.

Bro. Dale Jamison, our evangelist, brought sound and practical messages which were beneficial to all the hearers. Sister Jamison and daughter came with Brother Dale and were here through the meetings. We appreciated having them. The services were well attended. We were encouraged by the presence of a good many visitors from evening to evening. We were pleasantly surprised by the coming of Bro. and Sister Edward Johnson and Bro. and Sister Vern Hostetler and the young folks who were with them. We especially appreciated their assistance in the preaching program. Bro. Hostetler officiated at the communion services. Others also came from a distance. We were thankful for the presence of each and every one. May the good Lord bless them all.

On Aug. 1 Bro. and Sister Floyd Swihart and daughter were with us. He gave a good sermon on the subject of Prayer. Aug. 9-14 we held Bible School each A. M. for the children, which was very valuable for their training. There were

classes for the adults in the evenings. It also gave the town people an opportunity to learn of our faith. Some of them brought their children to our classes.

Recently our people conducted worship and sang for a nursing home near Des Moines, where we have some acquaintances. We have begun to meet for relief work this autumn. Last season we only met nine times with an average of 10 ladies present. We made 19 large comforters and 13 small ones, 15 girls' dresses, 19 blouses, skirts, boys' pants and some other pieces. We did a lot of mending also, and made large quantities of soap as an extra project, which we sent to the Mission.

Among our young sisters we now have one graduate nurse, and three others in nurses' training. We have one young brother in 1-W service, taking his training at our Torreon Navajo Mission. We have several young men taking their 1-W training at the Methodist Hospital in Des Moines. All of these are becoming skilled in very needful and useful Christian occupations. Let us pray for one another that we all may be well pleasing unto our Lord and Saviour Jesus Christ.

Sister Beulah M. Fitz, Cor.

Faith, love and obedience each have a separate place in life but all three work together towards ETERNAL LIFE.

OBITUARY

ELDER AMMON B. KELLER

Was born Feb. 21, 1908, and died Nov. 7, 1965, at the age of 57 years, 8 months and 16 days. He was the son of the late Monroe and Ada Keller. He is survived by: his widow, Sister Mary Eberly Keller; three sons, Titus, David and Fred; three daughters, Elizabeth, wife of Edwin Stauffer; Dorcas, wife of Nelson Myers; and Rhoda at home; thirteen grandchildren; one brother and one sister.

Bro. Keller united with the Dunkard Brethren Church February of 1941, was called to the ministry in December of 1947 and ordained as an elder in May 1954. He was always willing to serve and served well in whatever work he was called on to do. He held a number of Revivals over the brotherhood and was known and loved by many. In his last year he was much interested in the establishment of a home for the aged, on which Board the church had placed him.

He is greatly missed in the home, in the church and in business; for the love, kindness and wisdom he so graciously displayed. On the day of his death he filled the pulpit in the home church at Lititz, Pa., in the morning, with the message "The Pearl of Great Price." While on the way to the Shrewsbury church to attend a Lovefeast service, with Bible on his lap, he fell asleep to

this life.

On Tuesday evening, Nov. 9, viewing of the body at the Clouser funeral home in Schaefferstown, largely attended by relatives and many friends from the business where he was associated. Wednesday afternoon we witnessed a large funeral at the Heidelberg Church of the Brethren, of relatives and friends, some from adjoining states, in paying a last tribute of honour and respect to one so dearly loved.

Services were opened by Laverne Keeney and conducted by the writer, assisted by Elders James Kegerreis and Paul R. Myers. After services the body was taken to the Milbach Cemetery for final resting place.

SLEEP

As dawn's bright glory tints the sky,
We journey forth, to sow and reap,
To fill the long, long day with toil.
Till night shall bring its gift of sleep.

As higher climbs the noonday sun,
We travel on, the hills grow steep,
While shoulders bend 'neath heavy loads,

We long for night, and restful sleep.

All through the weary day we work,
Till evening shadows softly creep,
Then in the twilight's shade we see
Awaiting us, a peaceful sleep.

The journey now has reached an end,

We see the river, calm and deep,
And here we lay our burdens down,
The time has come for blessed sleep.

A darkness soft as sable night
Shades weary eyes, too tired to weep.

The peaceful silence closes in,
He giveth His beloved sleep.

—M.V.M.

David F. Ebling

BEYOND TODAY

If we could see beyond today,

As God can see:

If all the clouds should roll away,

The shadows flee,

O'er present griefs we would not fret.

Each sorrow we would soon forget,

For many joys are waiting yet

For you and me.

If we could know beyond today,

As God doth know,

Why dearest treasures pass away

And tears must flow,

And why the darkness leads to light,

Why dreary paths will soon grow bright!

Someday life's wrongs will be made right;

Faith tells us so.

If we could see, if we could know,

We often say!

But God in love a veil doth throw

Across our way;

We can not see what lies before,

And so we cling to Him the more;

He leads us 'till this life is o'er;

Trust and obey.

Sel. Sister Bertha Dorsey.

RESIGNATION IN TRIAL

Let this mind be in you, which was also in Christ Jesus. "Not my will, but Thine be done," Luke 22: 42. Where was there ever resignation like this? The life of Jesus was one long martyrdom: from Bethlehem's manger to Calvary's cross, there was scarce one break in the clouds; these gathered more darkly and ominously around Him 'till they burst over His devoted head as He uttered His expiring cry.

Yet throughout this pilgrimage of sorrow no murmuring accent escaped His lips. The most suffering of all suffering lives was one of uncomplaining submission. "Not my will, but Thy will," was the motto of this wondrous Being! When He came into the world He thus announced His advent, "Lo I Come, I delight to do Thy will, O my God!" When He left it, **we listen** to the same prayer of blended agony and acquiescence, "O my Father, if it be possible let **this cup pass** from me! Nevertheless not as I will, but as Thou wilt." Reader, is this mind also in you?

Ah, what are your trials compared to His? What the ripples in your tide of woe compared to the waves and billows which swept over Him! If He, the spotless Lamb of God, "murmured not," how can you murmur? His were the sufferings of a bosom never once darkened with the passing shadow of

guilt or sin. Your severest sufferings are deserved, yea, infinitely less than deserved! Are you tempted to indulge in hard suspicions, as to God's faithfulness and love, in appointing some peculiar trial? Ask yourself, Would Jesus have done this? Should I seek to pry into "the deep things of God," when He, in the spirit of a weaned child, was satisfied with the solution, "Even so, Father, for it seems good in Thy sight? Even so, Father, Afflicted one! tossed with tempest, and not comforted, "take that word on which thy Lord pillowed His suffering head, and made it, as He did, the secret of thy resignation."

The sick child will take the bitterest draught from a father's hand. "This cup which thou, O God, givest me to drink, shall I not drink of it?" Be it mine to lie passive in the arms of Thy chastening love, exalting in the assurance that all Thy appointments, though sovereign, are never arbitrary, but that there is a gracious "need be" in them all. "My Father!" my Covenant God! the God who spared not Jesus! It may well hush every repining word. Drinking deep of His sweet spirit of submission, you will be able thus to meet, yea, even to welcome, your sorest cross, saying, "Yes, Lord, all is well, just because it is Thy blessed will. Take me, use me, chasten me, as seemeth good in Thy sight. My will is resolved into Thine. This trial is

dark; I cannot see the 'why and the wherefore' of it—but 'not my will, but Thy will!' The gourd is withered; I cannot see the reason of so speedy a dissolution of the loved earthly shelter; sense and sight ask in vain why these leaves of earthly refreshment have been doomed so soon to droop in sadness and sorrow. But it is enough. The Lord prepared the worm; "not my will, but Thy will!" Oh, how does the stricken soul honor God by thus being dumb in the midst of dark and perplexing dealings, recognizing in these part of the needed discipline and training for a sorrowless, sinless, deathless world; regarding every trial as a link in the chain which draws it to Heaven, where the whitest robes will be found to be those here baptized with suffering and bathed in tears! "Aim yourselves likewise with the same mind."

Sel. Sister Clara Gunderman.

PSALM 127:3

Every child is a precious talent committed to your care. See that you employ it as one who must give an account. Endeavor to be a spiritual, as well as a natural, parent to your children; aye, to take more care to get a portion for their souls in heaven than to make provision for their bodies on earth. What a difference there is in family circles! and how much of that difference may depend on the parent!

Sel. Sister Eileen Broadwater

PORTIONS OF A SERMON BY A HOME MINISTER

"The Wonderful Power of God" illustrated by a practical experience with the tractor. John 15:5, "Without me ye can do nothing."

The tractor was sinking down in the mud. It did not have enough power to get itself out, just as a sinner cannot free himself by his own power. Mark 9:18, "I spake to thy disciples that they should cast him out (the dumb spirit), and they could not." A passer-by could not get the tractor out.

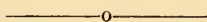
Christ cast out the evil spirit. "This kind comes forth by prayer and fasting. Will we fast and pray that souls may be saved? Then a neighbor came with a big propeller combine. He took the tractor out of the mud hole and completely out of trouble. Rom. 1:16, "The gospel is the power of God."

I John 1:7-9, "His blood cleanseth us of all sin." We can work for Jesus. We may commit sin, but we have an advocate for our sin. We can go and worship God as we did before. I Pet. 1:5, "who are kept by the power of God." Oh, that we might live true and faithful.

The tractor had to be pulled backwards. To go forward meant more mud. We must live no longer in sin. He did not want to get the tractor into the ditch again, and so we do not want to get back into sin again.

A thought from Rev. 2:4, 5,
 "Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works." Go back to where you sinned and make it right. Acts 3:19, "Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Believe on Jesus. Believe in God. When we get out of the mud (sin) we can go to work. We cannot work when sunk in mud. Will you accept this invitation, while the Spirit still calls you?

—sent in by Beulah Fitz



THE DRINKING-HOUSE OVER THE WAY

The room was so cold, so cheerless
 and bare,
 With its rickety table and one
 broken chair,
 With its curtainless window with
 hardly a pane
 To keep out the snow, the wind and
 the rain.

A cradle stood empty, pushed up
 to the wall,

And somehow that seemed the
 saddest of all.

In the rusty old stove the fire was
 dead.

There was snow on the floor at the
 foot of the bed.

And there all alone a pale woman
 was lying,

You need not look twice to see she
 was dying,
 Dying of want, of hunger and cold.
 Shall I tell you her story, the story
 she told?

"No, Ma'am, I'm no better; my
 cough is so bad;
 It's wearing me out, though, and
 that makes me glad,
 For it's wearisome living when one's
 all alone,
 And heaven, they tell me, is just
 like a home.

"Yes, ma'am, I've a husband, he's
 somewhere about,
 I hoped he'd come in 'fore the fire
 went out;
 But I guess he has gone where he's
 likely to stay,
 I mean to the drinking-house over
 the way.

"It was not always so, and I hope
 you won't think
 Too hard of him, lady; it's only the
 drink.

I know he's kind-hearted, for, oh,
 how he cried
 For our poor little baby the morning
 it died.

"You see he took sudden, and grew
 very bad
 And we had no doctor; my poor
 little lad,
 For his father had gone, never
 meaning to stay
 I am sure, to the drinking-house
 over the way.

"And when he came back 'twas far
in the night,
And I was so tired and sick with
fright
Of staying so long with my baby
alone
And it cutting my heart with its
pitiful moan.

"He was cross with the drink; poor
fellow, I know
It was that, not his baby that both-
ered him so;
But he swore at the child, as panting
it lay,
And went back to the drinking-
house over the way.

"I heard the gate slam, and my
heart seemed to freeze
Like ice in my bosom, and there on
my knees
By the side of the cradle all shiver-
ing I stayed
I wanted my mother, I cried and I
prayed.

"The clock, it struck two, ere my
baby was still,
And my thoughts went back to my
home on the hill
Where my happy girlhood had spent
its short day,
Far, far from that drinking-house
over the way.

"Could I be that girl, I, the heart-
broken wife
There watching alone while that
dear little life
Was going so fast that I had to
bend low

To hear if he breathed, 'twas so
faint and so slow?

"Yes, it was easy, his dying, he just
grew more white,
And his eyes opened wider to look
for the light.
As his father came in 'twas just
break of day—
Came in from the drinking-house
over the way.

"Yes, ma'am, he was sober, at least
mostly I think,
He often stayed that way to wear
off the drink.
And I know he was sorry for what
he had done,
For he set a great store by our first
little one.

"And straight did he come to the
cradle-bed, where
Our baby lay dead, so pretty and
fair.
I wondered that I could have wished
him to stay
When there was a drinking-house
over the way.

"He stood quiet a while, did not
understand,
You see, till he touched the cold
little hand.
Oh! then came the tears and he
shook like a leaf
And he said 'twas the drinking that
made all the grief.

"The neighbors were kind and the
minister came,

And he talked of my seeing my
baby again,
And of the bright angels—I won-
dered if they
Could see in that drinking-house
over the way.

“And I thought when my baby was
put in the ground,
And the man with their spades were
shaping the mound,
If somebody only would help me
to save
My husband who stood by my side
at the grave.

“If only it were not so handy to
drink
The men that make laws, ma’am,
sure didn’t think
Of the hearts they would break, of
the souls they would slay
When they licensed that drinking-
house over the way.

“And it’s tempting him here and it’s
tempting him there.
Four places I’ve counted in this
very square,
Where a man can get whisky by
night and by day,
Not to mention the drinking-house
over the way.

“I’ve been sick ever since and it
cannot be long.
Be pitiful, lady, to him when I’m
gone.
He wants to do right, but you
never can think
How weak a man grows when he’s
fond of drink.

“There’s a verse in the Bible the
minister read,
No drunkard shall enter the king-
dom, it said,
And he is my husband, and I love
him so,
And where I am going I want him
to go.

“Our baby and I will both want him
there
Don’t you think the dear Saviour
will answer your prayer?
And please, when I’m gone, ask
someone to pray
For him at that drinking-house
over the way.”

—Sel. by Mattie Wisler

LIFE GIVING VITAMINS

In the last few years we have been consistently educated in the knowl-
edge and use of vitamins. They are
the regulators of food substances
and are recognized as indispensable
to normal growth, disease preven-
tion and the maintenance of gener-
al health.

Our health authorities tell us that
vitamins are classified into types.
Each performs some specific func-
tion. Health and beauty depend
upon close acquaintance and daily
use of all these vitamins.
Vitamin A or acceptance vitamin,
stands for new life or life eternal.
It is when we realize, as did the
prophet Isaiah that we are unclean,
that we are ready to do something
about it. You remember how Isaiah

cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," Isa. 6:5. We must realize that "the heart is deceitful above all things, and desperately wicked," Jer. 17:9. It is then we really need help, for we ourselves are powerless to help. We naturally wonder where to turn or what to do. Then we hear the great Physician inviting us to come unto Him. He says, "Him that cometh to me I will in no wise cast out," John 6:37. "I will cast away from you all your transgression and make you a new heart and a new spirit," Ezek. 18:31.

You see, "Christ died for our sins," 1 Cor. 15:3 and it is only by accepting Him as our Saviour that we have this new, eternal life, which is His gift unto us. We can never find spiritual health and happiness without the use of the Acceptance Vitamin.

Vitamin B or the Belief Vitamin is essential to the development and normal functioning of the New Life. Our great Physician explains that, "All things are possible to him that believeth," Mark 9:23. "Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16:31. The joyous exuberance of youth and the hearty vigor of old age or their existence to the Acceptance Vitamin and their continued well-being to the Belief Vitamin.

Vitamin C or Confession Vita-

min, must be used daily to keep one in perfect condition. "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness," 1 John 1:9.

Vitamin D or Determination Vitamin is a very necessary vitamin. This has a wonderful effect on one's backbone, which of course, is vital to good posture. A wobbly backbone ruins posture, but with Vitamin D daily on the job, one has no fear. Simple determination, "Not to know anything . . . save Jesus Christ, and him crucified," 1 Cor. 2:2.

Vitamin E or the Endurance Vitamin, is well-known and absolutely necessary for true beauty and security. "Therefore endure hardness, as a good soldier of Jesus Christ," 2 Tim. 2:3, remembering that "he that shall endure unto the end, the same shall be saved," Matt. 24:13.

Sel. by Blanche Eberly.

—o—

Another Christmas time is here
That fills our hearts with love and
cheer.

We still would pray for peace on
earth

Thankful that we were given birth.

We pray that nations will agree
All proving friends and peaceful be.
Accepting God as the God of love.
Who rules the earth and Heaven
above.

DECISION DAY

To all there comes a certain time
When we the cross-roads gain;
Before us stretch two thorough-
fares —

We cannot walk the twain.

The one 'mid pleasant scenes doth
wind

And broad and smooth doth seem,
The other, rugged, upward slants
Toward the stars' far gleam.

To you it comes — decision day:
Will you go up or down
The easy path will you pursue,
Or face the mountain's frown?

The upward climb doth end in rest,
In light and peace for aye —
Where night is not, and God, Him-
self
Drives sorrow's tears away.

The other ends in memories
Of what we might have done
And sorrow for defeat, where we
A victory should have won.

Ah, read the signboards, then, good
friend,
For they the story tell:
The one leads to our Father's
House,
The other ends in hell.

No prizes come to one who drifts
Or takes the easy path —
The golden streets are up above,
Below are fear and wrath.

'Tis not too hard — the mountain
road

That leads you up to God,
And God's own Son will be your
guide,
For He that path hath trod.

"Choose ye this day," the message
comes,

And we shall hope and pray
That you will choose the upper path
And shun the evil way.

—Sel. Sister Stump

DIFFERENT

—Etta Gibson Hoffman

"That ye henceforth walk not as
other Gentiles walk, Eph. 4:17.

God's standard for His people
Has always been the same;

A call to separation

Down through the ages came.

He wants us to be holy,

His challenge still is hurled,

That His peculiar people

Be different from the world.

Yes, different in our conduct

From others round about;

Our lives are speaking louder,

Than sermon, song or shout.

So let us then be careful

That all men in us find,

A life that speaks for Jesus,

Forgiving, courteous, kind.

And different in our clothing,

We don't need to guess

For God has plainly told us

How women ought to dress.

The women shall not wear
 A mannish garb says He,
 For all that do so shall
 Abomination be, Deut. 22:5.

He furthermore declares
 That godly woman dress
 In modest, plain apparel,
 An thus His name confess.
 No gold or pearls for Christians,
 I Tim. 2:9.

No bobbed hair, painted face,
 No knee-length skirts; we're different
 Redeemed by saving grace.

In conversation also;
 By this may all men know,
 For from the heart's abundance,
 The mouth will overflow.
 The worlding's mouth is filthy,
 His talk is foolish, light,
 The Christian's talk is different
 Because his heart is right.

Companionships are different;
 No fellowship have we
 With those who walk in darkness;
 What concord can there be? 2
 Cor. 6:14-15.

In business, marriage, social life,
 (Oh these are Satan's snares)
 Come out and be ye separate.
 The Word of God declares, 2
 Cor. 6:17.

The reason we are different
 To God we give the praise,
 He changed our hearts completely
 And orders all our ways.
 Lord keep us always different
 In conduct, dress, and talk,

Not walking as the Scriptures warn
 As other Gentiles walk.

Sel. Sister Bertha Dorsey

CHILDREN'S DAY

A child can read a parent's character before he knows the alphabet. Home is the station of greatest responsibility. The child is the canvas upon which the father and mother paint their own portraits. "I'll take what father takes," was a boy's unconscious testimony to the truth of this principle. Parental and family ties form one of the most potent means God uses in converting souls. Home is the nearest and most promising field of Christian service. No where will consistent Christian living and Godly example go so far as there.

We must bear in mind that home life is the best test of Christian character. Home is the hardest place to play the hypocrite. Godly home life is one of the best proofs of a true hope in Jesus Christ. Let the family altar be strengthened. Let our homes be like the home in Bethany, where Jesus loved to be a guest. Let kindness, gentleness and forbearing love make home more dear and precious. Keep the atmosphere pure and sweet. Do not reserve your best looks and kindest words for strangers, but make home brighter by them. Thus home may be nearly "Heaven on earth" as God intended every home to be.

Sel. by Blanche Eberly

BE A FRIEND

Be a friend. You don't need money;
 Just a disposition sunny;
 Just the wish to help another
 Get along some way or other,
 Just a kindly hand extended
 Out to one who's unbefriended;
 Just the will to give or lend,
 This will make you someone's friend.

Be a friend. You don't need glory.
 Friendship is a simple story.
 Pass by trifling errors blindly,
 Gaze an honest effort kindly,
 Cheer the youth who's bravely
 trying,
 Pity him who's bravely sighing;
 Just a little labor spend
 On the duties of a friend.

Be a friend. The pay is bigger
 (Though not written by a figure)
 Than is earned by people clever
 In what's morals self-endeavor,
 You'll have friends instead of
 neighbors
 For the profits of your labors;
 You'll be richer in the end
 Than a prince, if you're a friend.
 —Edgar A. Guest
 Sel. Sister Brumbaugh

SPEAK GENTLY

Speak gently, it is better far
 To rule by love than fear;
 Speak gently; let no harsh word
 mar
 The good we may do here.

Speak gently to the little child;
 Its love be sure to gain;
 Teach it in accents soft and mild;
 It may not long remain.

Speak gently to the young; for they
 Will have enough to bear;
 Pass through this life as best they
 may
 'Tis full of anxious care.

Speak gently to the aged one.
 Grieve not the care worn heart;
 Whose sands of life are nearly run,
 Let such in peace depart.

Speak gently, kindly to the poor,
 Let no harsh tone be heard;
 They have enough they must en-
 dure,
 Without an unkind word.

Sel. by Sister Margaret Myers.

SUNDAY SCHOOL LESSONS FOR JANUARY 1966

PRIMARY LESSONS

- Jan. 2—Baby Jesus at Church.
 Luke 2:22-38.
 Jan. 9—Baby Jesus Going to Egypt.
 Matt. 2:13-16.
 Jan. 16—The Boy Jesus in His
 Home. Matt. 2:19-23; Luke
 2:40.
 Jan. 23—The Boy Jesus in the
 Church. Luke 2:41-52.
 Jan. 30—The Boy Jesus Was a
 Good Helper. Luke 2:39-40,
 51-52.

ADULT LESSONS

- Jan. 2—The Creation. Gen. 1:1-19.
 Jan. 9—Creation of Life and Man.
 Gen. 1:20-31.
 Jan. 16—The Garden of Eden. Gen.
 2:1-17.
 Jan. 23—The First Home. Gen.
 2:18-35.
 Jan. 30—Adam and Eve Deceived.
 Gen. 3:1-13.

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR
JANUARY 1966OLD TESTAMENT
REPENTANCE

Memory verse, Prov. 28:13, "He
 that covereth his sins shall not
 prosper: but whoso confesseth
 and forsaketh them shall have
 mercy."

Sat. 1—Isa. 1:10-17.

Memory verse, Isa. 55:7, "Let the
 wicked forsake his way, and the
 unrighteous man his thoughts:
 and let him return unto the
 Lord, and he will have mercy
 upon him; and to our God, for
 he will abundantly pardon."

Sun. 2—Isa. 31.

Mon. 3—Isa. 55:1-7.

Tues. 4—Jer. 3:1-13.

Wed. 5—Jer. 4:1-14.

Thurs. 6—Jer. 7:1-7.

Fri. 7—Jer. 13:15-21.

Sat. 8—Jer. 18:1-13.

Memory verse, Ps. 34:14, "Depart
 from evil, and do good: seek

peace, and pursue it."

Sun. 9—Jer. 24.

Mon. 10—Jer. 26:1-7.

Tues. 11—Job 34:18-33.

Wed. 12—Job 36:1-12.

Thurs. 13—Psa. 22:23-31.

Fri. 14—Psa. 34:11-22

Sat. 15—Psa. 51.

Memory verse, Job 36:10, "He
 openeth also their ear to dis-
 cipline, and commandeth that
 they return from iniquity."

Sun. 16—Psa. 95.

Mon. 17—Prov. 28:1-14.

Tues. 18—Job 11.

Wed. 19—Job 22:15-30.

Thurs. 20—Job 33:12-33.

Fri. 21—II Chron. 7:12-22.

Sat. 22—II Chron. 30:1-12.

Memory verse, Job 22:23, "If thou
 return to the Almighty, thou
 shalt be built up, thou shalt put
 iniquity far away from thy
 tabernacles."

Sun. 23—Ezra 10:9-17.

Mon. 24—Neh. 1:4-11.

Tues. 25—Ex. 33:4-11.

Wed. 26—Lev. 26:27-43.

Thurs. 27—Num. 5:5-10.

Fri. 28—Deut. 30:1-10.

Sat. 29—Josh. 7:16-26.

Memory verse, Ezek. 18:31, "Cast
 away from you all your trans-
 gressions, whereby ye have
 transgressed: and make you a
 new heart and a new spirit:
 for why will ye die, O house
 of Israel?"

Sun. 30—I Sam. 7:1-6.

Mon. 31—I Sam. 12:11-25.









